

# Hebrew and English Dictionary, Biblical and Rabbinical

Containing Hebrew and Chaldee Roots of  
the Old Testament Post-Biblical Writings




MARCUS HEINRICH BRESSLAU





**Hebrew and English Dictionary, Biblical and  
Rabbinical**



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קצור דקדוק לשון עברי

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A

COMPENDIOUS  
HEBREW GRAMMAR.

BY

M. H. BRESSLAU.

PROFESSOR OF HEBREW, ETC.

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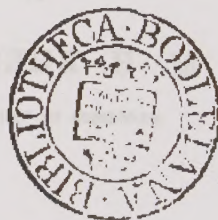
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# HEBREW GRAMMAR.

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## CHAPTER I.

### ON THE CONSONANTS, VOWELS, AND PRONUNCIATION OF THE HEBREW LANGUAGE.

1.—The Hebrew, like most Oriental Languages, is read from right to left, and the alphabet consists of twenty-two letters, all consonants. Five of these, when used at the end of a word, take a different form, and are called finals; these are technically termed מנצפח *menatzphach*.

Those letters having a dot in the centre, called *dagesh*, have a harder pronunciation than when it is omitted.

Particular attention should be paid to those letters resembling each other, as also to the difference between the *v*<sup>h</sup> and *v*.

## HEBREW ALPHABET, ETC., ETC.

| Biblical Characters. | Rabbinical. | Name.        | Sound.   | Numerical Value. |
|----------------------|-------------|--------------|--|------------------|
| א                    | א           | Aleph        | A, feeble aspirat.   | 1                |
| ב ב                  | ב           | Beth or Veth | B, V   | 2                |
| ג ג                  | ג           | Gimel        | G, as in <i>go</i>   | 3                |
| ד ד                  | ד           | Daleth       | D  | 4                |
| ה ה                  | ה           | He           | H, aspirated   | 5                |
| ו ו                  | ו           | Vau          | V  | 6                |
| ז ז                  | ז           | Zain         | Z  | 7                |
| ח ח                  | ח           | Cheth        | German <i>ch</i> in <i>auch</i>                              | 8                |
| ט ט                  | ט           | Teth         | T  | 9                |
| י י                  | י           | Yod          | Y, in <i>yes</i>   | 10               |
| Finals.<br>ך כ       | ך כ         | Caph, Chaph  | { C, as in <i>call</i> ,<br>{ Germ. <i>ch</i> in <i>auch</i> | 20               |
| ל ל                  | ל           | Lamed        | L  | 30               |
| ם מ                  | ם מ         | Mem          | M  | 40               |
| נ נ                  | נ           | Nun          | N  | 50               |
| ס ס                  | ס           | Samech       | S  | 60               |
| ע ע                  | ע           | Ain          | { <i>ng.</i> as in the<br>{ French word <i>bon</i>           | 70               |
| פ פ                  | פ           | Pe, Phe      | P, Ph  | 80               |
| צ צ                  | צ           | Tsadik       | Ts   | 90               |
| ק ק                  | ק           | Koph         | K  | 100              |
| ר ר                  | ר           | Resh         | R  | 200              |
| ש ש                  | ש           | Shin, Sin    | Sh, S  | 300              |
| ת ת                  | ת           | Tau, Than    | T, Th  | 400              |

2.—The six letters **קפחגך** (technically called *Begad chephat*) as appears in the table of alphabet, have a dot in the centre, called *dagesh*, which when used, is placed in the above-mentioned letters to regulate the pronunciation; but every other letter (except the letters **אחחש**) also admits of a *dagesh*, though this does not effect any change in the pronunciation, denoting in general, different powers and significations in Prosody and Grammar, for which see Chap. IX.

3.—The letter **ה** when used as a possessive pronoun in the feminine gender, will be found likewise to have a dot in the centre, which is called *mappūk* (**הּ**) and has thence a stronger aspiration than the common **ה**; as **שמהּ** her name, **להּ** to her.

## CHAPTER II.

### ON THE DIVISION AND INTERCHANGING OF LETTERS, ETC.

4.—Letters are divided into five classes, according to the organs by which they are pronounced.

|                  |            |
|------------------|------------|
| <b>א ה ח ע</b>   | Gutturals. |
| <b>ג י כ ק</b>   | Palatals.  |
| <b>ד ט ל נ ת</b> | Linguals.  |
| <b>ז ס ש ר צ</b> | Dentals.   |
| <b>ב ו מ פ</b>   | Labials.   |

Those letters which proceed from the same organ are frequently interchanged with each other; as, **קחעב** for **קחאב** (Amos vi. 8); **פסחני** for **פסעים** (1 Kings xviii. 21); **הרמון** for **ארמון** (Amos iv. 3); **חמץ** for **כבע** (1 Sam. xvii. 38); **יפגור** for **יפגר** (Ps. lxxiii. 12); **חמץ** for **חמס** (Ps. lxxi. 4); **לשנה** for **לשנה** (Neh. xiii. 7); **עץ** for **עץ**; **פור** for **פור**; **עץ** for **עץ**, etc.

The letters **ד** and **ז** although not of the same organic sound, are substituted one for another: as, **הימים** for **הימין** (Dan. xii. 13); **עשיתו** for **עשיתו**.

The letters **ד** and **ר** being nearly alike in form, are also frequently changed one for another: as, **ריתת** for **ריתת** (Gen. x. 3); **רקוח** for **רקוח** (*Ibid.* xli. 6, 19).

consonant is unaccompanied by any other vowel : as מֹשֶׁה *mo-sheh* ; and when the ׁ has a point both right and left thus ׁ, without any other vowel-point to the right, it is characteristic of *sheen*, and that to the left is its accompanying vowel *cholem* : thus שְׁנֶה *sho-neh* ; but when that letter is accompanied by a vowel, then the point to the right is the *cholem* belonging to the preceding consonant, and that to the left the characteristic of *seen* : as שְׁנֶה *no-sēh*. The characteristic point of *seen* serves likewise as its own vowel *cholem* when the latter is unaccompanied by any other vowel : as שְׁנֶה *so-neh*,

8.—The ׁ following the long *chirik* (as represented in the table of vowel points) is also omitted sometimes, but not often.

9.—The long *shurek* is always placed in ׁ, and is considered as the vowel belonging to the preceding consonant : as הוּ *hoo*, יוּ *yoo*, etc., excepting י at the beginning of a word ; as וְשָׁרְתֶם *oo-kee-shar-tem*, etc.

10.—(—) Patach under ׁ ׁ ׁ at the end of a word, is pronounced before its consonant ; as אֱלֹהִים *e-lo-ah*, God ; רוּחַ *ru-ach*, wind ; מַדּוּאֵךְ *mad-du-ang*, why. But, according to Kimchi, these words are pronounced *Elo-wah*, *ru-wach*, *madu-wang*, as if the vowels were placed under the ׁ.

11.—When any one of the vowels ׁ, ׁ, or ׁ is followed by ׁ at the end of a word, a kind of diphthong is formed : as אֲדֹנָי *adonai*, the last syllable of which is pronounced as *ai* in Greek ; דַּי *dai*, as *y* in *my* ; גֹּי *goi*, as *oi* in *moiety* ; גַּלּוּי *galui*, as *oui* in French ; but when followed by any other vowel, the preceding is only lengthened thereby, as גַּלּוּיִם, גֹּיִם, אֲדֹנָיִם. This remark applies likewise to the letters ׁ ׁ ׁ, as אֲדֹנָי, אֲדֹנָי, and אֲדֹנָי.

#### CHAPTER IV.

##### ON THE MILRANG, MILEL, METHEG, AND MAKKAPH.

12.—Besides the points aforesaid, there are other marks of different forms and powers, called *tonic accents* טַעֲמֵי תְּנוּחָה, which are placed above or below the letters ; such accents when place



on the last syllable are called *tsere*: as *שָׁמַר יִשְׂרָאֵל*; but when this accent is placed on the *penultima* it is called *tsil*: as *קָלָהּ, יִשְׂרָאֵל, חָסֵד*.

13.—There is another accent, called *metheg*, which is a short perpendicular line: it is placed under the letters thus (כּ), has but half the power of the accent called *tsil*, and may be considered among the accents, what the *sheva* is amongst the vowels. The *metheg* is generally placed, either on the third syllable before the accent: as *אֶלֶף*, or before a *sheva*: as *אֶתֶּרֶם*.

14.—*Makkaph* is a small stroke, thus ׀, between words joining them together, and generally follows words of one syllable; but in some instances it succeeds words of more than one syllable, which will be treated of in a future chapter, with the power and value of the accents.

## CHAPTER V.

### ON THE GENERAL RULES OF NOUNS AND PRONOUNS.

15.—There are three forms of noun substantives:—1st. Radical nouns, i. e. such nouns as are composed of the same letters as the verb, without any addition; as *דָּבָר* a word, from *דָּבַר* to speak. 2nd. Formative or *Hemantiv* nouns, that is, such as are formed by having one or more of these letters *מנחמיו*, added to the root, or part thereof: as *קִלָּד* a shield, from *קָלַף* to shield: *ו* is here the preformative letter. 3rd. Participial nouns; as *רֹדֵף* a pursuer, or pursuing; *שֹׁמֵר* a keeper, or keeping.

16.—There are two genders in nouns, viz. masculine and feminine: as *אִישׁ* a man, *אִשָּׁה* a woman. When a noun without any variation is used for both genders, it is said to be common: as *אֵשׁ* fire, *רוּחַ* wind, *שֶׁשֶׁשׁ* the sun.

17.—The genders of nouns are known by their terminations, a noun masculine may have any termination except *הַ, תַּ, ית*, which are generally feminine: as *נְקִיבָה* female, *אִלְבָּרֶת* a mistress, *מִצְרַיִם* an Egyptian woman, *מַלְכוּת* a kingdom.

18.—The numbers of nouns are generally but two, namely,

singular and plural, yet a dual number is met with in nouns which relate to things that are double by nature or art: as יָד *hand*, יָדַי *two hands*; רֶגֶל *a foot*, רַגְלַי *feet*; נַעַל *a shoe*, נַעְלַי *shoes*.

19.—To form a noun plural from a noun singular, add, when the noun is of the masculine gender, the termination יִם to the noun singular: as שׁוֹר *an ox*, שׁוֹרִים *oxen*. But in nouns feminine, if the singular ends in הָ or תָּ change that termination into וֹת: as נִקְבָּה *a female*, נִקְבוֹת *females*; עֲטָרָה *a crown*, עֲטָרוֹת *crowns*. If the noun singular terminate in יָהּ, change the termination into יוֹת: as עֵבְרִיָּה *a Hebrew woman*, עֵבְרִיּוֹת *Hebrew women*; and if the singular end in הַ, change it into יוֹת: as מְלָכֹה *a kingdom*, מְלָכוֹת *kingdoms*. The dual in nouns of either gender is formed by adding to the nouns singular the termination יָם (as noticed in the preceding rule); but if the feminine singular should end in הָ, change it first into תָּ, and then add the dual termination: as שֵׁפָה *a lip*, שְׁפָתַיִם *the lips*; שָׁנָה *a year*, שְׁנָתַיִם *two years*.

NOTE.—Some nouns, however, are irregular, having the masculine termination in the singular, and the feminine or both in the plural: as אָב *a father*, אֲבוֹת *fathers*; צֶהָד *a host*, צְהָדַיִם or צְהָדוֹת *hosts*. Others have the feminine termination in the singular, and the masculine in the plural: as אִשָּׁה *a woman*, נָשִׁים *women*.

20.—הַ is sometimes prefixed to the noun, with the vowel kamets (וּ), or patach (אֲ), and also, though but seldom, with segol (אֱ), is called the definite article הַיְדִישָׁה.

21.—Nouns have no distinguishing marks of cases in themselves, that is, the form of the noun remains the same throughout with the exception of some nouns when in the possessive case but the cases are known by certain letters or particles respectively prefixed to the noun: as—

|        |                           |
|--------|---------------------------|
| Nom.   | סֵפֶר a book              |
| Gen.   | שֵׁל־סֵפֶר of a book      |
| Dat.   | אֶל־סֵפֶר or לְ to a book |
| Accus. | אֶת־סֵפֶר a book          |
| Voc.   | הַסֵּפֶר O book!          |
| Abl.   | מִן־סֵפֶר from a book.    |

NOTE.—The signs of the genitive and vocative are generally omitted; the former is sometimes supplied by ׀ or has the sign of the regimen, which will be hereafter explained. The other prefixes are also used, at times, one for another, and either of them may be omitted or retained.

## CHAPTER VI.

### PRONOUNS, ADJECTIVES, ETC.

22.—The pronouns are divided into two general classes, namely, Separable and Inseparable; by the former is understood those which are separate and distinct words, and by the latter, syllables affixed to other words, either to nouns, verbs, or particles. To the first class belongs (I.) the nominative case of the three persons of the personal pronoun; (II.) the demonstrative; (III.) the relative; and (IV.) the interrogative. To the second class belong (I.) the rest of the cases of the personal pronouns; (II.) the possessive pronouns; and (III.) the pronouns affixed to verbs and particles.

### TABLE OF SEPARABLE & INSEPARABLE PRONOUNS.

#### SEPARABLE.

##### *Nominative Case.*

| I. Singular.      | II. Plural.        |
|-------------------|--------------------|
| or אנכי } I, com. | אנחנו } we, com.   |
| אתה thou, mas.    | אתה } you, mas.    |
| אתה thou, fem.    | אתה } you, fem.    |
| הוא he            | or הן } they, mas. |
| or היא } she      | הן } they, fem.    |
| היא               |                    |

## INSEPARABLE.

## Affixes Singular to Nouns Singular.

|                 |                |
|-----------------|----------------|
| אֲנִי           | 1st pers. com. |
| אַתָּה or אַתְּ | 2nd mas.       |
| אַתָּה          | 2nd fem.       |
| הוּא or הִיא    | 3rd mas.       |
| הִיא            | 3rd fem.       |
| אֲנִי           | 1st com.       |
| אַתָּה          | 2nd mas.       |
| אַתָּה          | 2nd fem.       |
| הוּא            | 3rd mas.       |
| הִיא            | 3rd fem.       |

## Affixes Plural to Nouns Singular.

|        |                |
|--------|----------------|
| אֲנִי  | 1st pers. com. |
| אַתָּם | 2nd mas.       |
| אַתָּן | 2nd fem.       |
| הוּא   | 3rd mas.       |
| הִיא   | 3rd fem.       |
| אֲנִי  | 1st com.       |
| אַתָּם | 2nd mas.       |
| אַתָּן | 2nd fem.       |
| הוּא   | 3rd mas.       |
| הִיא   | 3rd fem.       |

## TABLE OF A NOUN SUBSTANTIVE WITH THE POSSESSIVE PRONOUN AFFIXED.

A word דָּבָר, a noun, sing., m.

Law תּוֹרָה, a noun, sing., f.

|            |             |             |
|------------|-------------|-------------|
| דְּבָרִי   | my, com.    | תּוֹרָתִי*  |
| דְּבָרְךָ  | thy, mas.   | תּוֹרָתְךָ  |
| דְּבָרָהּ  | thy, fem.   | תּוֹרָתָהּ  |
| דְּבָרוֹ   | his,        | תּוֹרָתוֹ   |
| דְּבָרָהּ  | her,        | תּוֹרָתָהּ  |
| דְּבָרֵנוּ | our, com.   | תּוֹרָתֵנוּ |
| דְּבָרְכֶם | your, mas.  | תּוֹרָתְכֶם |
| דְּבָרְכֶן | your, fem.  | תּוֹרָתְכֶן |
| דְּבָרָם   | their, mas. | תּוֹרָתָם   |
| דְּבָרָן   | their, fem. | תּוֹרָתָן   |

דְּבָרִים Words, a noun, m., pl.

תּוֹרוֹת Laws, a noun, f., pl.

|           |           |            |
|-----------|-----------|------------|
| דְּבָרִי  | my, com.  | תּוֹרָתִי  |
| דְּבָרְךָ | thy, mas. | תּוֹרָתְךָ |
| דְּבָרָהּ | thy, fem. | תּוֹרָתָהּ |

\* The termination ה in nouns fem. must be changed into ת before the possessive pronouns are affixed.

† The termination ם in nouns mas. pl. is rejected before the pronoun affixed, but the ך is retained.



דברים *Words*, a noun, m., pl.תורות *Laws*, a noun, f. pl.

|        |                    |          |
|--------|--------------------|----------|
| דבריו  | his,               | תורתיו   |
| דבריה  | her,               | תורתיה   |
| דברינו | our, <i>com.</i>   | תורתינו  |
| דבריכם | your, <i>mas.</i>  | תורתיכם  |
| דברכון | your, <i>fem.</i>  | תורתיכון |
| דבריהם | their, <i>mas.</i> | תורתיהם  |
| דבריהן | their, <i>fem.</i> | תורתיהן  |

## TABLE OF PERSONAL PRONOUNS, DECLINED.

## First Person Singular.

|             |             |                     |
|-------------|-------------|---------------------|
| Nom.        | <i>com.</i> | אני I               |
| Gen. & Dat. |             | לי of, or to me     |
| Accus.      |             | אתי me              |
| Ablat.      |             | { מִמֶּנִּי from me |
|             |             | בִּי in me          |

## First Person Plural.

|                  |              |
|------------------|--------------|
| אֲנֵנוּ or אֲנִי | we           |
| לָנוּ            | of, or to us |
| אִתָּנוּ         | us           |
| מִמֶּנּוּ        | from us      |
| בָּנוּ           | in us        |

## Second Person Singular.

|             |             |                            |
|-------------|-------------|----------------------------|
| Nom.        | <i>mas.</i> | אתה thou                   |
|             | <i>fem.</i> | את thou                    |
| Gen. & Dat. | <i>mas.</i> | לְךָ, לָּךְ } of, or to    |
|             |             | לְךָ } thee                |
|             | <i>fem.</i> | לְךָ of, or to thee        |
| Accus.      | <i>mas.</i> | אתך thee                   |
|             | <i>fem.</i> | אתך thee                   |
| Abl.        | <i>mas.</i> | מִמְּךָ, מִמְּךָ from thee |
|             | <i>fem.</i> | מִמְּךָ from thee          |
|             | <i>mas.</i> | בְּךָ, בְּךָ in thee       |
|             | <i>fem.</i> | בְּךָ in thee              |

## Second Person Plural.

|                    |               |
|--------------------|---------------|
| אתם                | you           |
| אִתְּכֶם, אִתְּכֶם | you           |
| לָכֶם              | of, or to you |
| לָכֶם              | of, or to you |
| אִתְּכֶם           | you           |
| אִתְּכֶם           | you           |
| מִמְּכֶם, מִמְּכֶם | from you      |
| מִמְּכֶם, מִמְּכֶם | from you      |
| בְּכֶם             | in you        |
| בְּכֶם             | in you        |

## Third Person Singular.

|             |             |                    |
|-------------|-------------|--------------------|
| Nom.        | <i>mas.</i> | הוא he             |
|             | <i>fem.</i> | היא she            |
| Gen. & Dat. | <i>mas.</i> | לו of, or to him   |
|             | <i>fem.</i> | לָהּ of, or to her |

## Third Person Plural.

|       |                |
|-------|----------------|
| הם    | they           |
| הֵן   | they           |
| לָהֶם | of, or to them |
| לָהֶם | of, or to them |

PERSONAL PRONOUNS (*continued*)

|        | Third Person Singular.          | Third Person Plural.  |
|--------|---------------------------------|-----------------------|
| Accus. | <i>mas.</i> אֹתוֹ him           | אֹתָם or אֹתָהֶם them |
|        | <i>fem.</i> אֹתָהּ her          | אֹתָן or אֹתָהֶן them |
| Ablat. | <i>mas.</i> מִמֶּנּוּ from him  | מֵהֶם from them       |
|        | <i>fem.</i> מִמֶּנָּהּ from her | מֵהֶן from them       |
|        | <i>mas.</i> בּוֹ in him         | בָּהֶם in them        |
|        | <i>fem.</i> בָּהּ in her        | בָּהֶן in them        |

23.—The Relative Pronouns are *אֲשֶׁר*, *שֶׁ*, and *הַ*, signifying *who*, and *which*, and are of the common gender: the two latter are used as prefixes; as to the first, although undeclinable like other pronouns, its cases are nevertheless defined in the same way as the personal pronouns: as—

|        |                  |           |
|--------|------------------|-----------|
| Nom.   | אֲשֶׁר           | who       |
| Gen. } | לֹא אֲשֶׁר       | { whose   |
| Dat. } |                  | { to whom |
| Accus. | אֲשֶׁר           | whom      |
| Abl. } | בּוֹ אֲשֶׁר      | { in whom |
|        | מִמֶּנּוּ אֲשֶׁר | from whom |

24.—The Demonstrative Pronouns are:—

|                        |                           |
|------------------------|---------------------------|
| זֶה, הַזֶּה            | this or that, <i>mas.</i> |
| זֵה, הַזֵּה, זֹה, זֹאת | „ „ <i>fem.</i>           |
| זֶה and זֵה            | „ „ <i>com.</i>           |
| אֵלֶּה and אֵלֵּה      | these, those, <i>com.</i> |

25.—The Interrogative Pronouns are:—

|                 |                                  |
|-----------------|----------------------------------|
| מִי             | who, or what person, <i>com.</i> |
| מָה, מַה, * מַה |                                  |

## ADJECTIVES.

26.—Adjectives agree with their nouns in gender and number: thus, *אִישׁ טוֹב* a good man, *אִשָּׁה טוֹבָה* a good woman, *אֲנָשִׁים טוֹבִים* good men, *נָשִׁים טוֹבוֹת* good women; and are either epithets or pre-

\* מַה is used before the letters *ר*, *ה*, *א*, and מַה before *ע*, *ה*.

dicates: they are generally placed after their respective nouns as qualifying words: as טוב איש טוב *a good man*, not טוב איש, and take the article ה when the noun is in the definite state, or has any of the pronominal affixes, otherwise the attribute ceases to be the qualifying word, and becomes the predicate of the noun: as, הטוב האיש *the good man*, טוב האיש *the man is good*; בני הקטן *my little son*, קטן בני *my son is little*; אבן גדולה *a great stone*, גדולה האבן *the stone is great*.

#### COMPARISON OF ADJECTIVES.

27.—The degrees of comparison are expressed in Hebrew by prefixing to the nouns the letter ט or כן as forming the comparative, or the letter ק for the superlative: thus, Positive גדול *great*; Comparative גדול ממנו *greater than he is*; Superlative הגדול *the greatest of all*. The superlative is, however, often formed by the repetition of the adjective: as, עמק עמק *very deep*, or by the word מאד *very much*; as, גדול מאד *very great*, כבד מאד *very heavy*, etc.

### CHAPTER VII.

#### ON THE VERBS.

28.—A verb in Hebrew is either perfect, defective, or quiescent; the first is called a regular verb, and the two latter irregular verbs. Verbs are regular when the root consists of three letters, which are commonly called radicals, each of which is distinctly sounded; in other words, when none of the letters א ה ו י נ form part of the root, and when the two last letters are not alike, e.g. למד *lāmdēd*, the verbs are called *perfect* (שלימים); where one of the above five letters forms part of the root they are *irregular*; if א ה ו י form part of the theme, they are called *quiescent* (קטנים); if the נ be the first radical they are termed *defective* (חסרים); and when the second and third radical letters are alike, receive the name of *doubles* (כפולים).

29.—A verb has two numbers, two genders, and three persons, all of which with the exception of the third person masc. pret

(which is considered the participle), are expressed by prefixes and suffixes, i. e. by a letter or syllable added to the verb, either the beginning or end of a word: as,  $\text{לָמַד}$  *he learned*,  $\text{לִמְדָה}$  *learned*, where the feminine gender is expressed by the addition of  $\text{הַ}$ ,  $\text{לָמְדוּ}$  *they learned*, where the third person plural is expressed by  $\text{וּ}$ . In order to assist the memory of the student to retain the several letters, commonly called *serviles*, which are added to the verb to denote number, person, and gender, we will present them to his view in words instead of separate letters: thus, those used in the preterite tense as suffixes, form the word  $\text{מְהִימָן}$ ; those of the future tense form  $\text{מְהִימָה}$ ; and the suffixes to the same  $\text{מְהִימָה}$ ; the latter word answers likewise to the suffixes of the imperative mood; but the future tense has, in addition to the affixes  $\text{מְהִימָה}$  one of the letters  $\text{מְהִימָה}$  also prefixed to the different persons; the participles have the same terminations as nouns, i. e. the feminine singular ends in  $\text{הַ}$  or  $\text{הַ}$ , and the plural in  $\text{וֹת}$ ; the masculine singular may have any termination except the two mentioned, as its plural ends in  $\text{וֹת}$ .

30.—A verb active has seven conjugations, or rather variations and in each conjugation the verb expresses the same action under various lights; thus the first conjugation (which on account of its simple form, without any additional characteristic, except what is required to denote the number, gender, and person, is called *light, unburdened*) expresses the action done, and is simply active as  $\text{לָמַד}$ : the second conjugation, which has  $\text{נִ}$  prefixed to its root, is passive, and is called  $\text{לִמְדָה}$ ; as  $\text{לִמְדָה}$ : the third conjugation, which is characterised by *dagesh forte* (see Chap. IX.) in the second radical, and a change in the original vowels, is likewise active but denotes that the action is performed energetically, and is called  $\text{לָמַד}$ , as  $\text{לָמַד}$ : the fourth conjugation, which is likewise known by *dagesh forte* in the second radical, and differs from the third in vowels only, is passive in the same sense as the third, active, and is called  $\text{לִמְדָה}$ , as  $\text{לִמְדָה}$ : the fifth conjugation, known by  $\text{הִ}$  prefixed, is active, and called  $\text{הִלְמִיד}$ , as  $\text{הִלְמִיד}$ , and which is either causative, i. e. causing a person to act, or permitting him



to act: the sixth conjugation, known likewise by ה prefixed, but pointed with *kamets* (◌), is passive in the same as the fifth is active, and is called *לפעל*, as *הפטר*; the seventh conjugation, distinguished by ח prefixed, and the *dagesh forte* in the second radical, is commonly used specifically or reciprocally, sometimes is passive like the second conjugation, and in a few instances denotes acting under pretence or disguise, and is called *לחפעל*, as *החפטר*.

31.—The tenses in the Hebrew are but two, viz. past and future, and even these two are not always used with the same precision as they are in the Western languages, for at times the past tense is used, where, according to the context, the future ought to be used, and the future instead of the past; so that reader or hearer must determine the time spoken of by the context and connection.

32.—Instead of the present tense, the participle active is sometimes used, but more frequently both the past and future tenses are used for the present.

There are two participles in the first conjugation, namely, active and passive, or, as some grammarians have designated them, present and past participles; but by the Jewish grammarians they are called *גִּינוּנִי* and *גִּינוּנִי פָּעִיל*; the former name is derived from *בין* between, not expressing, as some grammarians have erroneously supposed, a time between the past and the future, but from its being between the noun and the verb; *פָּעִיל* is so called from its passive form, as will be seen in the paradigm.

33.—There are three moods: Indicative, Infinitive, and Imperative, in every conjugation, except *לפעל* and *לחפעל* which have no imperative mood.

34.—In the imperative mood we have only the second person and two genders; namely, masculine and feminine. Instead of the third person in the imperative mood used in the Western languages, the Hebrews use the third person of the future tense

35.—In verbs whose radical is one of the letters ט, ש, צ, ס, ל we find either that one of these letters is transposed with ת, the characteristic of the Hithpael conjugation, or sometimes that ל thus transposed is again changed into ר or ט: as from לָמַן to *appoint time*, Hithpael הִלְמִינָה: the letter ר is here instead of ל for הִלְמִינָה, and however the example is found in the Chaldaic Book of Daniel, there is no doubt that euphony would require the same change in Hebrew. From סָתַר to *conceal*, Hith. הִסְתַּתֵּר; here ת and ט are transposed: from צָדַק to *justify*, Hith. הִצְטַדֵּק for הִתְצַדֵּק: from שָׁמַר to *keep*, Hith. הִשְׁמַרֵּר: from שָׂדַר to *be master* Hith. הִשְׁמַרֵּר for הִתְשַׁדֵּר.

36.—The foregoing paradigm will serve as an example for all regular verbs, and the import of the several conjugations, is as given in Rule 30.

37.—In some verbs, the second radical in the root is (־), o (cholem ־), instead of (־): as הִפִּיץ to *be willing*, מָלֵא to *be full*, קָטַן to *be little*, יָכַל to *be able*, most of such verbs are intransitive.

38.—A verb has no participle passive, where the first, or ל conjugation is intransitive; and some intransitive verbs have neither participle active nor passive in קָל; but the adjective is used instead of both: as, קָרֹב *near*, רָחוֹק *distant*, קָטָן *little*, פָּרָב to *approach*, רָחֵק to *be at a distance*, קָטָן to *be small*.

39.—When the קָל conjugation is intransitive, the פָּעַל or פָּעִיל is used transitively: as עָמַד he *stood*, הִעֲמִיד he *placed*; in a few instances only we find that even פָּעַל and הִפְעִיל remain intransitive and their power is merely emphatic: as צָמַח and צִמְחָה to *grow* there are likewise some verbs where קָל is used intransitively in one verb, and for the transitive sense of it, the הִפְעִיל of another verb is used: as from שָׁתָה he *drank*, הִשְׁתָּה is not used, but הִשְׁקָה he *gave to drink*, or *watered*, from the root שָׁקָה.

40.—The second conjugation, which is generally passive, and the patient of קָל the agent, is, in a few instances, the patient of פָּעַל or הִפְעִיל: as from הָיָה he *was*, is formed נִהְיָה, which cannot



be the patient of קל, but must be that of הקטיל, although the verb is not found in הקטעל : and so נקרב, נגש, and the like verbs.

41.—One of the letters נקלם is frequently prefixed to an infinitive; the infinitive is then used as a gerund, and the signification of these prefixes is the same as when prefixed to nouns.

42.—When the future tense is intended for the preterite, it is known by the vowel point under the י prefixed to the future, which is then (ַ) or (ֿ) : namely, (ַ) if the following letter is א, אָמַר I said : but (ֿ) if the following letter be either ג, ח, or ך, in which case, the letters י, ח, ך, have also *dagesh forte* : as חָתַן he gave, חָתְנָה she went, אָמַרְנוּ we said, except before a *yod* י with (:) sheva : as יָיָהּ.

43.—It will be observed from the foregoing paradigm, that the first radical י is changed into ו, in נָקַעַל, נָקַעִיל, and נָקַעֵל ; and in the future of קל the deficiency of י is compensated by ׀ under the letters אִיִּתִּן instead of short chirik (ֿ) or segol (ֿ), which those letters have in the regular verbs, for the vowel (ֿ) implies י although this letter is not always expressed : for example, we find יִבְרָלֵל he separated, Gen. i. 4, instead of יִבְרִילֵל third person future, Hiphil.

44.—Some verbs, however, of the form נחִי פִי retain י radical in the future of קל : as from יָבֵשׁ to dry up, the future tense is formed as follows :—

|         |         |          |         |         |
|---------|---------|----------|---------|---------|
| אִיבֵשׁ | חִיבֵשׁ | תִּיבֵשׁ | יִיבֵשׁ | וִיבֵשׁ |
| יִיבֵשׁ | חִיבֵשׁ | תִּיבֵשׁ | יִיבֵשׁ | וִיבֵשׁ |

45.—In the two verbs ירה and יחל, the first radical י is retained in the future נָפַעֵל : as יִיָּרֶה for יָרֶה he shall be shot, Exod. xix. 13; and יִיָּחַל for יָחַל he waited, Gen. viii. 12.

46.—In the following eight verbs, when the first י is omitted, compensation is made by *dagesh forte* in the second radical, as in the defective verbs : as from יָנַח to permit, הָיִיחַ ; from יָצַר to form, הָצִיחַ ; from יָצַק to pour out, הָצִיק ; from יָצַע to spread, הָצִיעַ ; from יָצַח to place, הָצִיחַ ; from יָצַב to stand, הָצִיב ; from יָקַף to encompass, הָצִיף ; and from יָצַח to kindle, הָצִיחַ.



must invariably have a compound vowel, the variation will consequently only occur where the single (ֿ) would remain quiescent under a letter not guttural, and hence the following Rules must be observed :—

- (1)—Single (ֿ) under a guttural takes place when the following letter is the pronominal affix, and the accent precedes it; as, יָדַעְתִּי, *I know*, וְשָׁלַחְנוּ *we have sent*; but if the accent follow in the next syllable, the gutturals have the compound vowel; as, וְשָׁלַחְנוּם *and we will hang them up*, נִגַּשְׁתִּי *we touched thee*.
- (2)—Single (ֿ) also finds a place when ' accompanied by a vowel follows the guttural; as, מַיִם *a fountain*, חֵם *sustenance*, etc., except in the following instances, שֶׁכֶּם *her cheek*, as well as the Hiphil of חָיָה *to live*, חָיָה *he revived*.

49.—As two (ֿ), or compound (ֿ), and simple (ֿ) under the first two letters of a word or syllable cannot be pronounced, the first (ֿ) is changed commonly into a short vowel; thus, if a compound (ֿ) follow one of the prefixed כלל, which prefixes would, according to Rule 48, require (ֿ), the (ֿ) is changed into the same vowel as the compound following; as, אֲכַלְתֶּם *and ye shall eat*, כְּכִדְכִם *according as*, לְחִדְכִם *to his new moons*, except where the compound occurs in any part of the verb חָיָה and חָיָה, for in these the compound is changed into single (ֿ), and the prefixes take (ֿ) or (ֿ); as, חָיָה *in being*, לְחָיָה *to be*, חָיָה *and ye lived*, חָיָה *and live*. In most cases, where the gutturals have (ֿ) and, consequently, the prefix ought to have (ֿ), the points are changed into (ֿ), which is placed under the prefix, and the guttural has no vowel, but remains quiescent; as, לֵאמֹר *to say*, for לֵאמֹר; אֱלֹהִים *by God*, for אֱלֹהִים; some of those which have (ֿ) likewise reject it, and the prefix retains (ֿ): אֲדָרְכֶּךָ *in the Lord*, for אֲדָרְכֶּךָ, and in one instance, אֶפְשָׁה *and I will afflict*, 1 Kings 11:39, for אֶפְשָׁה; but if those prefixes which ought to have (ֿ) are followed by any letter not guttural, which has (ֿ), in that case, the prefixes כלל generally change their (ֿ) into (ֿ); as, עַל־הַיָּם *over the*

*fishes of*—, לִּפְנֵי to remember; but ך is changed into ך; as, שָׁמַע and hear, and before (־) when ך remains without any vowel; as יִהְיֶה and shall be, for יִהְיֶה.

## CHAPTER IX.

### ON THE DAGESH.

50.—Having already mentioned that a dot placed in the letter כּ is sometimes called *dagesh lene*, and causes those letters to be pronounced differently from what they are when they have no dagesh; but that a dagesh will sometimes be placed in another letter, as well as in these six, for other purposes, and called *dagesh forte*; we come now to point out when they are *dageshed*, and when they are not so; and when the dagesh is to be considered as *lene* or *forte*.

כּ כּ have *dagesh lene*—

1.—When they are placed at the beginning of a word, except where the last letter is one of the quiescent letters א, ה, ו, and without a pause accent; as, בָּרַךְ *blessed* וְהָיָה *was formless*, etc. The ה in וְהָיָה is *dageshed*, because the preceding word terminates in quiescent ה. The ך with the dot in it, called *mappah* at the end of a word, is not considered a quiescent letter.

2.—In the middle and end of a word, after a quiescent (־) as, לִבְנֵי we will make bricks, לָמַדְתָּ thou didst learn, but in every other case they have no *dagesh lene*, while they may have a *dagesh forte*, like every other letter אֶחָד excepted.

51.—The use of *dagesh forte* is said to be either necessary or euphonic. Necessary, when it is to supply the deficiency of some other letter; as, יִשָּׁא he shall approach, from the root שָׁא where the dagesh in ש (by which means that letter is doubled pronunciation, and the word is pronounced *yig-gash*) denotes the



the first radical is rejected. And also where it is characteristic of the conjugations, such as Piel, Pual, and Hithpael, where the second radical is dageshed, to denote the respective conjugations. It is euphonic after a short vowel; as, **נִיחַץ** *little*, after the prefixes **ה**, the article, and **ל** conversive, and after a long vowel with an accent; as, **הִנֵּחַץ** *wherefore*, **הִנֵּחַץ** *there*.

## CHAPTER X.

## ON THE CLASSIFICATION OF NOUNS.

52.—As a general rule (stated in R. 19, p. 8) the genders of nouns are known by their terminations, namely, nouns feminine end in  $\text{נָּ}$  or  $\text{ת}$  (the cardinal numbers are an exception to that rule), and the nouns of the masculine gender, in any other terminations; but as there are several exceptions to this general rule, both in proper names and others, as well in substantives as in adjectives, we think it necessary to notice some other characteristics by which the genders of nouns may be known with more certainty.

**Masculine nouns are:—**

- 1.—The proper names of men, whatever their termination may be ; as, שמואל, משה, etc.
- 2.—Offices filled by men ; as, מלך a king, נסיך a ruler, etc.
- 3.—Names of nations ; as, יהודה, ישראל, etc.
- 4.—Names of rivers ; as, ירדן, חזקל, etc.
- 5.—The months ; as, ניסן, etc.
- 6.—Mountains ; as, סיני, etc.
- 7.—Nouns which terminate either in a radical letter, or in one of the serviles אהם ; as, מבטא pronunciation, from בטא ; פריזון ransom ; from פרז, etc. The exceptions are the following, which are feminine : אישור, אשתה, אמן, אפרו, פח, עגש, עגב, ננה, כפר, בוס, פר, יתר, חרב, ורן, באר, תבל, שילי, צמון, and those nouns which have a dual number.





of the body; as, עֵינֹת, which is the plural of עַיִן, signifies in the plural number, *wells*, not *eyes*.

Those which have three numbers, singular, dual, and plural,  
are : נָקָר, מֵאָה, שָׁעִים, גִּזְלִים, מִתְּחִלָּה, שָׁנָה, יוֹם, שָׁפָה, מֶלֶךְ, מֵן, נָקָה, נֶגֶד.

54.—The exceptions to Rule 19, where it has been stated that a noun masculine becomes plural by adding **ים**, and a noun feminine by changing **ה** into **ות**, are in the following nouns, where the singular masculine has the termination **ות** in the plural number; **דָּרְבָן**, **וּדְל**, **גֶּג**, **בֹּד**, **אֶרְמוֹן**, **אֶשְׁכּל**, **אוֹצֵר**, **אֹב**; **אָב** sing., **אָבוֹת** pl.; **סֶפֶס**, **מֶזֶל**, **מֶזֶח**, **לֵיל**, **לֵח**, **כֶּסֶס**, **חֶשְׁבֹן**, **חֶלֶם**, **חֶה**, **וֶג**, **קֵד**, **קֹל**, **צִדֹד**, **צָבָא**, **עֶשֶׁב**, **עֶפֶר**, **עֹד**, **נֵר**, **נֶגֶה**, **נָאֵד**, **מֶסֶל**, **מָקוֹם**, **מֶשֶׁל**, **תְּהוֹם**, **שֶׁת**, **שֶׁשֶׁשׁ**, **שֶׁם**, **שֶׁלֶחֶן**, **שׁוֹפָר**, **שָׂדֶה**, **רְחֹק**, **רֹחַ**, **קֶרֶן**, **קֶב**. The following nouns feminine have in the plural number a masculine termination, **נֶמְרֹת**, **דְּבוֹרָה**, **דְּבָרָה**, **בָּצָה**:—**אֵלִים** plural, **אֵלָה** sing.; **שִׁלְשִׁישׁ**, **עִיר**, **סָאח**, **נִמְלָה**, **מָלָה**, **לְבָנָה**, **כְּסָמָה**, **כֹּד**, **יַעֲנָה**, **יֹנָה**, **חֲשֵׁכָה**, **חֶפֶה**, **תְּאֵנָה**, **שֶׁמֶה**, **פֶּת**, **שֶׁעֶרָה**, **שְׂבִילָה**, **שְׂבוֹתָה**, **שְׁנִיתָה**.

Some nouns masculine have in the plural both a masculine and feminine form ; as, מִיָּדָו singular, אַמְרוֹת and נְאוֹת plural : חֵבֶל, וָגֶז; מְנַחֵם, מְכַעֲר, סָנוֹן, לֻבָּב, מִבָּא, כְּמוֹד, מִידָה, יָשׁוּר, יוֹסֵף, זַפְטוֹן, נָחוּ, שָׂבוּר, פֶּצֶץ, עֶקֶב, צֹלוֹן, עֲבוֹת, סֵף, מִשְׁקָן, מִשְׁכָּב, מַעֲזָן, מְכָאָב, מַסְעָם

and תְּנִינוֹת singular, תְּנִינִים and תְּנִינִים plural,

and some nouns feminine have both the masc. and fem. form in the plural ; as, אֱמִיסָה singular, אֱמִיסִים and אֱמִיסוֹת plural :

אַלְמָה, שְׁנָה, עֶרְמָה, עֵבֶר, דָּבָר, בְּתָחָה, חֲנִית, בְּכוֹרָה, אֶשְׁחָה.

A few instances are found where the nouns in the plural number are derived from a root wholly different from the singular; as, *אִישׁ* *a man*, *אֲנָשִׁים* *men*, from *אָנַשׁ* (the regular form would be *אֲנָשִׁים*); *אִשָּׁה* *a woman*, *נָשִׁים* *women*. Nor is the noun in the feminine gender always formed by adding *ת* to the masculine; as, *עֶבֶד* *a man-servant*, *אִמָּה* or *עֲבֵדָה* *a maid-servant*, *אֲדוֹן* *a master*, *וְבִרְיָה* and *וְבִרְתָּה*, *a mistress*.

## CHAPTER XII.

## ON THE CHANGES OF VOWELS.

55.—The change of the vowels is caused by an increase of the letters, for the purpose of preserving, when it is possible, the same number of syllables, and the increase of letters is required for the following reasons, which are technically called *ספרות*; the letters of which that term is composed being the initials of the words *ספיכות* construction, *רבות* plural, *נפיש* suffices, and *נקבה* feminine gender.

56.—*ספיכות* constructive. When nouns are in construction, the which stands first commonly undergoes a change in its vowels except where *ל* is prefixed to the second noun as a sign of the genitive case; and not only substantives but likewise participles and adjectives preceding a substantive, are subject to the same change when in construction; as, *גדול המעצה* the great of counsel i. e. great counsellor, *מבחימים פת* making the simple wise; we have indeed some instances of a participial noun being in construction when followed by a pronoun; as, *בוחזקי בו* trusting in him

57.—Nouns which have two (*־*) in the absolute form, singular masculine, change the first (*־*) into (*־ִ*), and the second, if not followed by quiescent *א*, into (*־ִ*): as, *דבר* a word, *דְּבַר* a word of; *עשן* smoke, *עֲשֵׁן* smoke of; but when *א* third radical follows (*־*) it remains unchanged; as, *מקרא* a convocation, *מִקְרָא קדש* a convocation of holiness, i. e. an holy convocation. (Exceptions.) The following two nouns, *חלב*, *לֶבֶן*, absolute, in construction are *חֵלֶב* *לֵבֶן*; and in the following nouns the last (*־*) is retained *אֵלֶם* *פִּתְּוֶם*, and once *מִתְּוֶן*. Nouns after the form *פעל* have both vowels changed when in regimen into *י*; as, *אֵן*, *פֵּן*, *מֵן*, *סֵן* into *אֵין*, *פֵּין*, *מֵין*, *סֵין* into construction, from *עֵל* absolute, but if the last letter of the noun be *ת* third radical, as, *עֵתָה*, it becomes in construction *שֵׁתָה*. Some few nouns after the form *פעל* do no change; as, *נֶתַב*, *שֶׁאֵר*.

58.—A noun with (*־*) in the absolute form, retains the same



be guttural, it is changed into (־); as, from מֶלֶךְ sing., מְלָכִי plur. in construction: נָדָר, נָדָרִי; הָגַל, הָגַלִּי; הֶבֶל, הֶבֶלִי.

66.—Those of (־) in the singular, change in the plural when in construction the (־) into (־): as שָׁבַטִי, שָׁבָטִי; but when the consonant is a guttural, it changes (־) into (־): as חָלָקִי, חָלָקִי.

67.—The feminine singular termination ה־ is changed into ת־ when in construction; as, יָרָאתִי, יָרָאתִי. Nouns after the form בָּרָכָה, צָרָקָה undergo the additional change of the first two vowels (־) and (־) into (־); as, צָרָקָה, צָרָקָה; בָּרָכָה, בָּרָכָה, and some nouns ending ה־ change into ת־; as מְלָחָה abs., מְלָחָה const. but when the letter preceding the feminine termination is a guttural, the changes are into ת־; as, אֶמְתַּחַת, אֶמְתַּחַת; and although we find a few instances in which the termination ת־ is used in the absolute form, yet for the most part, the termination is the *status constructus*. The same is the case with the participles active of בָּלַע, נִמְעַל and הִסְעִיל, where the absolute form ends in ת־.

68.—Nouns derived from verbs quiescent in י or defective in the second radical, retain (־) in the second regimen: as, יָמָה, קָטָה; צָרָה, צָרָה; and so likewise nouns whose first (־) is instead of (־): as, בְּקָשָׁה, בְּקָשָׁה, and those that end in ת־: as מִנָּת, מִנָּת, מִנָּת.

69.—In feminine nouns plural with (־) penultimate, and (־) antepenultimate, (־) is changed into (־), and (־) into (־): as צָרָקוֹת, צָרָקוֹת; but when the first letter is a guttural with a compound vowel, (־) is dropped: as, חֲרָבוֹת, חֲרָבוֹת.

70.—רְבִי plural. (־), (־) or (־), under the first letter of a noun sing. mas. are changed into (־) when the noun is in the plural number: as, from רֶבֶךְ, רֶבֶרִים; סֶפֶר, סֶפָרִים; מֶלֶךְ, מְלָכִים; the same change takes place when the first vowel is (־), before guttural: as, נָעָרִים, נָעָרִים; except, 1.—in חֲרָשִׁים, חֲרָשִׁים; for the (־) under ח is a change for (־), and the subsequent dagesh (after the form חֲרָשִׁים), on account of ר in חֲרָשִׁים being incapable of having dagesh. 2.—In שָׂרִישִׁים, שָׂרִישִׁים captains; here (־) is not changed in the plural, that it may not be confounded with שָׂרִישִׁים



the third part. 3.—In שבועות, from which say שבועות *weeks*; for here (ֿ) remains to distinguish it from the word שבועות *oaths*. Yet in a few instances those nouns which have (ֿ) in the singular, do change (ֿ) into ֹ: as מִנּוֹת, מִנּוֹתִים; אָנָּן, אָנָּנִים.

71.—If the first vowel be ִ followed by (ֿ) or by (ֿ) when its accompanying consonant is a guttural, it is changed in the plural number into (ֿ), (ֿ) and (ֿ): as קִמְצִים, קִמְצִים; מַעַל, מַעַלִּים; but if the first consonant be a guttural, ִ is changed to (ֿ) and in a few instances the same change takes place without a guttural; as קִרְשִׁים, קִרְשִׁים; and sometimes into (ֿ) only: as שִׁשִּׁים, שִׁשִּׁים; but if the second vowel be not (ֿ) the ִ remains unchanged: as בִּזְכָּב, בִּזְכָּבִים.

72.—When the vowels are (ֿ) and (ֿ), (ֿ) is changed into (ֿ) and (ֿ) into (ֿ): as מִיָּשִׁים, מִיָּשִׁים, or both vowels together are contracted into (ֿ): as חֵלֶם, חֵלֶם; except in חֵלֶם, חֵלֶם.

73.—If the last vowel be (ֿ), a change seldom takes place: as אֶפְרַיִם, אֶפְרַיִם; yet sometimes (ֿ) is changed into (ֿ), and is followed by a dagesh: as אֶפְרַיִם, אֶפְרַיִם; אֶפְרַיִם, אֶפְרַיִם.

74.—The last vowel (ֿ) if not preceded by (ֿ), is changed into (ֿ): as שִׁמְשִׁים, שִׁמְשִׁים; עֲנָרִים, עֲנָרִים; a few nouns excepted, in which (ֿ) remains: as נָאֵב, נָאֵבִים; פְּרָדִים, פְּרָדִים; but (ֿ) preceded by (ֿ) is not changed: as בְּגָדִים, בְּגָדִים; except in such nouns as are derived from verbs, the two last radicals of which are alike, when (ֿ) is changed into (ֿ), and is followed by a dagesh: as מְנַגֵּם, מְנַגֵּם.

75.—When (ֿ) is the last vowel and is followed by ה, it is dropped in the plural, and changed into (ֿ): as רָעָה, רָעָה; יָפֵה, יָפֵה; but if not followed by ה, or both vowels are (ֿ), the latter (ֿ) is changed into (ֿ): as מַלְכִּים, מַלְכִּים; עֲנָלִים, עֲנָלִים.

76.—The last ִ is seldom changed, but when changed, it is into (ֿ) followed by a dagesh, for the sake of euphony: as אֶדֹם, אֶדֹם; מְדִנִּים, מְדִנִּים; צִדְרִים, צִדְרִים; אֶרְמוֹת, אֶרְמוֹת; אֶרְמוֹת, אֶרְמוֹת; אֶרְמוֹת, אֶרְמוֹת; אֶרְמוֹת, אֶרְמוֹת.

77.—The last vowel (ֿ) does not change, but the subsequent

consonant receives the dagesh in the plural: as אָנָם, אָנָּם; מָעָם, מָעָּם; but if the following letter be one of the הוהוּעֵר which are incapable of the dagesh, (־) is changed into (ֿ).

78.—The last syllable י־ undergoes no change of vowels in the plural: as עָבְרִי, עָבְרִים; except in נָקִי, נָקִים.

79.—The latter vowel י seldom changes, but whenever an change takes place, it is into (ֿ) followed by a dagesh: as יָדוּר, יָדוּרִים.

80.—Monosyllabic nouns come commonly under the above several rules of the changes in the last vowels; nevertheless, we observe here and there some deviations caused by the various derivations from the several roots: as בָּן, בָּנִים; and all those derived from quiescent verbs in י. In יָם, יָמִים; the change made to denote that the root is יָמָם (see Rule 55): יָמִי, יָמִים; root יָצָץ; לֵב, לְבוֹת and לְבָבוֹת, root לָקַב. When the vowel is and the noun is derived from a verb with the two last radicals alike, which is mostly the case, י is changed into (ֿ) followed by a dagesh: as חָק, חָקִים; but the few nouns of that kind which are derived from the quiescent verbs in י are changed into short (ֿ) as יוֹם, יוֹמִים; רֹאשׁ, רֹאשִׁים. Nouns with (ֿ) are likewise for the most part derived from the geminated verbs, and therefore the (ֿ) either remains unchanged (the following letter only taking dagesh: as יָלַד, יָלָדִים), or is changed into (ֿ), and dagesh follows as פָּתַח, פָּתָחִים; and when the following letter is guttural, (ֿ) is changed into (ֿ). Those which have י and י־ are all derived from the quiescent verbs which have י or י in the second radical and undergo no change.

81.—The changes of vowels in the feminine plural are the same as the masculine plural. It is only in the last syllable that they differ from the nouns masculine, and for which see Rule 1.

82.—Nouns after the form of מַעֲלָה, מַעֲלָה, and מַעֲלָה, form their plurals like צִדְקָה, צִדְקוֹת as אֲמָרָה, אֲמָרוֹת; חֲרָפָה, חֲרָפוֹת; מַלְכוּת, מַלְכוּתוֹת; and some undergo no other change, except in the ה



syllable, in order to denote the plural number: as מַצּוֹת, מִצְוָה; מִתְחַתּוֹת, מִתְחַתּוֹה; מִרְאֹת, מִרְאָה.

83.—Suffixes. The changes of nouns masculine of (־) will already appear clear from the tables exhibited, Rule 22, we have therefore only to mention here some few deviations, such as instead of מִצְוָה we find some end in מִצְוֶה: as שְׁמִירָה; the change is occasioned by the accent. Instead of יִי in the first singular, we have sometimes יִי: as מִתְחַתִּי. The first plural יִי is sometimes changed into (־) mobile, when another (־) or long vowel precedes it: as מִצְוֶהְכֶּם, מִצְוֶהְכֶּם. מִצְוֶה is sometimes changed into מִצְוֶה, and sometimes into מִצְוֶה; as מִצְוֶה, מִצְוֶה, מִצְוֶה.

84.—Nouns which have (־), change (־) into (־), and (־) is retained: as מִצְוֶה, מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה, מִצְוֶה.

85.—(־) are for the most part changed into יִי: as מִצְוֶה; but in some few instances (־) is changed into (־), and (־) into (־): as מִצְוֶה, מִצְוֶה.

86.—In יִי (־) is changed into (־), but יִי is retained: as מִצְוֶה, מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה, מִצְוֶה; except מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה; and also מִצְוֶה, מִצְוֶה, for (־) with dagesh following is equal to (־).

87.—In יִי (־) is likewise changed into (־) but יִי is retained: as מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה; except in מִצְוֶה, מִצְוֶה; here (־) is retained, in order not to confound it with the word מִצְוֶה, מִצְוֶה. The following nouns take the same form: מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה; although מִצְוֶה takes no dagesh, (־) still remains, it being usually the case as to that guttural, that the preceding short vowel is not changed into a long one, to compensate for the omitted dagesh, as is the case with regard to the other gutturals.

88.—In (־), (־) is changed into (־), but (־) is retained; as, מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה; except in מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה; nor do those with (־) or when (־) is used instead of (־) and dagesh, undergo any change.

89.—In (־), (־) is changed into (־), but (־) remains; as in מִצְוֶה, מִצְוֶה; מִצְוֶה, מִצְוֶה; but with the suffixes מִצְוֶה, מִצְוֶה, מִצְוֶה.

(which are called by Jewish grammarians, the heavy suffixes) (־ָ) is likewise changed; as לִבְּרִיתְךָ, עֲנֹבְכֶם.

90.—(־ָ) and (־ֿ) are subject to nearly the same changes indeed some nouns have both forms, sometimes (־ָ), and other (־ֿ); as שָׁבֵל and שְׁבֵל, גִּדָּר and גְּדָר, גִּבָּל and גְּבֵל; (־ֿ) and (־ָ) with a pause accent are sometimes changed into (־ֿ). The changes of the vowels in the plural of those nouns are universally the same, and follow the same rule as nouns with (־ָ); as, מִפְּרִי, מִפְּרִיָּה, מִפְּרִיָּהּ; מִפְּרִיָּהּ, מִפְּרִיָּהּ, מִפְּרִיָּהּ. In the singular regimen there is some difference; those of (־ָ) change the (־ֿ) into (־ֿ), but if followed by a guttural, always into (־ֿ), and the second into (־ֿ); as, גִּדָּר, גִּדְּרִי, גִּדְּרִי, מִלְּקִי, מִלְּקִי, מִלְּקִי; but those of (־ֿ), change (־ֿ) into (־ֿ), and (־ֿ) into (־ֿ), and when the first letter is guttural, (־ֿ) is changed into (־ֿ); as עֲגָלִי, עֲגָלִי, חֲלָבִי, חֲלָבִי. Nouns of (־ֿ) undergo the same changes as (־ֿ) and (־ָ).

91.—(־ֿ) undergo no change in the singular, but only in the plural; as, אוֹצֵר, אוֹצְרִי, אוֹצְרִי, אוֹצְרִי.

92.—Neither (־ֿ) nor (־ֿ) change, except in צִמְזִי, צִמְזִי.

93.—In (־ֿ), (־ֿ) is changed into (־ֿ); as, יוֹנֵק, יוֹנְקִי, יוֹנְקִי; but יוֹנְקִי has (־ֿ) instead of (־ֿ) before another (־ֿ) in conformity with the general rule.

94.—In (־ֿ), the first is changed into its corresponding short vowel (־ֿ chataph), and the second into (־ֿ); as, חֲרָשׁ, חֲרָשִׁי, חֲרָשִׁי; but sometimes ה is changed into a compound vowel under the guttural; ה is then sometimes retained: תִּפְעִלִי, תִּפְעִלִי. Nouns of that form whose second letter is ה, have (־ֿ) instead of (־ֿ); as, צִהָר, צִהָר, except אֶהָל, אֶהָל.

95.—(־ֿ) do not change; as, בְּתָבִי, בְּתָבִי; יִמְרִי, יִמְרִי, except in יִמְרִי, יִמְרִי, which is the usual form of nouns with (־ֿ); as, אֶעֱמִי, אֶעֱמִי.

96.—(־ֿ) do not change; as, בְּנִי, בְּנִי.

97.—(־ֿ) are changed into (־ֿ); as, בְּיָתִי, בְּיָתִי; בְּיָתִי, בְּיָתִי, except in בְּיָתִי, which has a peculiar form, as in בְּיָתִי by doubling י

but when the second letter of the noun is not ' , the vowels are retained ; as, אֶפְרַיִם, אֶפְרַיִם. This is likewise the case with nouns which have (־), (־), and (־) ; but in (־), the latter is changed into (־) ; as, מִקְלֹ, מִקְלֹ.

98.—Nouns of one syllable, if they are derived from a quiescent verb in the second radical, do not change, whether the vowel be (־), (־), (־), (־) or (־), except אֵם and אֵם : as אֵם, אֵם, אֵם ; but in those that are derived from the quiescent in the third radical, the vowel (־) is changed into (־) when the heavy suffixes are added ; except in אֵם, אֵם, אֵם, which have a particular form : as אֵם, אֵם, אֵם. Those with (־) do not change, except in אֵם ; as אֵם, אֵם, אֵם.

Those derived from verbs defective in the second radical, and whose vowel is ־, change ־ into (־) : as אֵם, אֵם, אֵם ; אֵם, אֵם, אֵם ; and in some nouns ־ is changed into short (־) : as אֵם, אֵם. Those which have (־) generally retain it with the suffixes : as אֵם, אֵם. In some few nouns it is changed into (־) : as אֵם, אֵם : such as have (־) change it into (־) : as אֵם, אֵם, etc.

99.—Nouns feminine singular which end in ה, change the ה into ת when affixes are to be added, as has been already shown, but some retain the same vowels : as אֵם, אֵם, אֵם ; אֵם, אֵם, אֵם, except אֵם, אֵם, אֵם.

100.—Nouns which take the form of אֵם, אֵם, are changed into אֵם, אֵם ; and in the plural into אֵם, אֵם, after which form are the nouns אֵם, אֵם.

101.—Nouns which have two forms, that of אֵם and אֵם, take, when suffixes are added, the form of אֵם : as אֵם, אֵם. מִלְחָמָה is derived from the latter form אֵם, because no noun singular ending in אֵם changes vowels by the addition of suffixes, except those of the form of אֵם. But whenever we find a noun singular feminine, with suffixes in which there is change of vowels, it must have been derived from אֵם or אֵם. אֵם is not derived from אֵם, but from אֵם, nor is אֵם derived from אֵם, but

from נִבְלָה, although that absolute form is not found in scripture. So likewise in the plural feminine with suffixes, no change of vowels takes place in that form.

102.—In nouns feminine with תִּֿֿֿ or תִּֿֿֿ, the first (ֿֿ) or (ֿֿ) is changed into (ֿֿ) or (ֿֿ), and the second (ֿֿ) into (ֿֿ), the same as in the noun masculine.

103.—Nouns feminine with (ֿֿ) and יֿ in the last syllables change יֿ into short (ֿֿ), and (ֿֿ) into (ֿֿ): as בְּתֻמִּי, בְּתֻמֶּי, plural בְּתֻמֹּת; but nouns ending in תִּ and תִּ never change by the addition of suffixes.

104.—תִּֿֿֿ Feminine. Nouns whose first vowel is (ֿֿ) in the masculine gender, change it into (ֿֿ) in the feminine: as דָּוִל masc., דְּוִלָּה fem., except in דְּוִלָּה masc., דְּוִלָּה fem.; and in all those nouns which end in תִּֿֿ, when the second vowel is (ֿֿ), it is retained in the feminine, except in קִטָּן: as קִטָּנָה.

105.—If the second vowel be (ֿֿ) it is changed into (ֿֿ): as עֲוִירָה, עֲוִירָה (except נֹסְתָרָה, בִּרְרָה, אֲבָלָה); but not if preceded by (ֿֿ) as קִבֵּר, in construction קִבֵּרָה. If however תִּֿֿ is at the end of word to denote the fem. gender, then (ֿֿ) is changed into (ֿֿ) as אֲחֵרָה, אֲחֵרָה; מִקָּר, מִקָּרָה.

106.—When two (ֿֿ) are in the masculine, the first is changed into (ֿֿ) or (ֿֿ), and the second into (ֿֿ): as קִבֵּשׁ, קִבֵּשָׁה, קִבֵּשָׁה; the same changes take place when the vowels are (ֿֿֿ).

107.—(ֿֿֿ) are changed into (ֿֿֿֿ): as אֲבָר, אֲבָרָה.

108.—When the last syllable is יֿ it is retained in the feminine with ת: as תְּחִתִּי, תְּחִתִּי; if followed by ה pronounce the י as i תְּחִתִּיהָ.

## CHAPTER XIII.

### ON THE NUMERALS.

109.—It has already been observed that in the numeral adjectives, the genders are known by terminations exact opposed to those of other nouns, namely, that those of the masculine end in תִּֿֿ from 3 to 10. We have now to remark th



from 11 to 19 in the feminine, the word denoting 10, terminates in **ת**, but the units remain as before. The terms for 20 to 90 inclusive, have a masculine termination, **ם**, but 100 has a feminine termination, and 1000 a masculine termination. From 20 and upwards, the units may either precede or follow the word denoting *ten*.

110.—The noun which accompanies the numeral adjective from 2 to 9 is in the plural number, but from 10 to 1000 in the singular, and from 1000 and upwards in the plural.

111.—In the ordinal numbers, the terminations are, from 1 to 10 inclusive, in conformity with the general rule of nouns, as the following table will show; but from 11 and upwards the cardinals are used for ordinals, by repeating the noun, or the number following the noun: as **שְׁנֵה עָשָׂרָה שָׁנָה** *fifteen*, but **שְׁנַת הַחֲמִישׁ עָשָׂרָה** or **שְׁנַת הַחֲמִישׁ עָשָׂרָה שָׁנָה** means *the fifteenth year*.

The fractions are expressed by ordinals: as **שְׁלִישִׁית הַחֵין** *the third part of a hin*, etc., except that a *half* is expressed by **חֲצִי** masculine, **חֲצִיָּה** feminine.

### Ordinal Numbers.

| Feminine.       |         | Masculine. |
|-----------------|---------|------------|
| רִאשׁוֹנָה      | First   | רִאשׁוֹן   |
| שְׁנֵי & שְׁנֵי | Second  | שְׁנֵי     |
| שְׁלִישִׁית     | Third   | שְׁלִישִׁי |
| רְבִיעִית       | Fourth  | רְבִיעִי   |
| חֲמִישִׁית      | Fifth   | חֲמִישִׁי  |
| שִׁשִּׁית       | Sixth   | שִׁשִּׁי   |
| שְׁבִיעִית      | Seventh | שְׁבִיעִי  |
| שְׁמִינִית      | Eighth  | שְׁמִינִי  |
| תְּשֻׁעִית      | Ninth   | תְּשֻׁעִי  |
| עֲשָׂרִית       | Tenth   | עֲשָׂרִי   |

## Cardinal Numbers.

| Feminine. |              |    | Masculine. |              |   |
|-----------|--------------|----|------------|--------------|---|
| Const.    | Absol.       |    | Const.     | Absol.       |   |
| —         | אחת          | 1  | אחד        | אחד *        |   |
| שתי       | שתיים        | 2  | שני        | שנים         |   |
| שלוש      | שלוש         | 3  | שלושה      | שלושה        |   |
| —         | ארבע         | 4  | ארבעה      | ארבעה        |   |
| חמש       | חמש          | 5  | חמשה       | חמשה         |   |
| —         | שש           | 6  | ששה        | ששה          |   |
| שבע       | שבע          | 7  | שבעה       | שבעה         |   |
| —         | שמונה        | 8  | שמונת      | שמונה        |   |
| תשע       | תשע          | 9  | —          | תשעה         |   |
| —         | עשר          | 10 | —          | עשרה         |   |
| —         | אחת עשרה     | 11 | —          | אחד עשר      | { |
| —         | שתי עשרה     |    | —          | שתי עשר      |   |
| —         | שתיים עשרה   | 12 | —          | שנים עשר     | { |
| —         | שתי עשרה     |    | —          | שני עשר      |   |
| —         | שלוש עשרה    | 13 | —          | שלושה עשר    |   |
| —         | ארבע עשרה    | 14 | —          | ארבעה עשר    |   |
| —         | חמש עשרה     | 15 | —          | חמשה עשר     |   |
| —         | שש עשרה      | 16 | —          | ששה עשר      |   |
| —         | שבע עשרה     | 17 | —          | שבעה עשר     |   |
| —         | שמונה עשרה   | 18 | —          | שמונה עשר    |   |
| —         | תשע עשרה     | 19 | —          | תשעה עשר     |   |
| —         | עשרים        | 20 | —          | עשרים        |   |
| —         | אחת ועשרים   | 21 | —          | אחד ועשרים   |   |
| —         | שתיים ועשרים | 22 | —          | שנים ועשרים  |   |
| —         | עשרים ושלוש  | 23 | —          | עשרים ושלושה |   |
| —         | —            | 30 | —          | שלשים        |   |
| —         | —            | 40 | —          | ארבעים       |   |
| —         | —            | 50 | —          | חמשים        |   |
| —         | —            | 60 | —          | ששים         |   |
| —         | —            | 70 | —          | שבעים        |   |

\* אחד and עשרה admit of a plural: as אחדים units, עשרות tens.



*Cardinal Numbers (continued).*

| Feminine. |        | Masculine. |                    |
|-----------|--------|------------|--------------------|
| Const.    | Absol. | Const.     | Absol.             |
| —         | —      | —          | שְׁמוֹנִים         |
| —         | —      | —          | תְּשֻׁעִים         |
| —         | —      | מֵאָה      | מֵאָה              |
| —         | —      | —          | מֵאָתַיִם          |
| —         | —      | —          | מֵאוֹת             |
| —         | —      | —          | שְׁלֹשׁ מֵאוֹת     |
| —         | —      | —          | אַרְבַּע מֵאוֹת    |
| —         | —      | —          | אֶלֶף              |
| —         | —      | —          | אַלְפִים           |
| —         | —      | —          | אַלְפִים           |
| —         | —      | —          | שְׁלֹשָׁת אֲלָפִים |
| —         | —      | —          | רְבֹּא & רִבְבָּה  |
| —         | —      | —          | רַבְתַּיִם         |

## CHAPTER XIV.

## ON THE PARTICLES.

112.—Under this name we comprehend conjunctions, prepositions, some adverbs, and even some few nouns; which, whilst they are generally used as nouns, yet in some instances occur as prepositions. To some of the particles the suffixes are added, as in nouns, which are called declinable. They are divided into three classes: 1) the separable and declinable; 2) the separable and indeclinable; 3) the inseparable.

## SEPARABLE AND DECLINABLE PARTICLES.

אֲחֵרִי *behind, after*; the suffixes which are added to אֲחֵרִי are those of a noun in the plural number: as אֲחֵרַי *after me, or behind me*, אֲחֵרֶיךָ, אֲחֵרֵינוּ, אֲחֵרֵיהֶם, אֲחֵרֵיכֶם, אֲחֵרֵינוּ, אֲחֵרֵיהֶם, אֲחֵרֵיכֶם.

אֵי, in construction אֵי, *where?* By adding the suffixes, הֵ, י-

dropped, and (־) is changed: as *אֵי* where is he? *אֵימ* where are they? Joined to the adverbs: as *אֵימ* or *אֵמ*, from *ה* here, hither.

*אין*, and in construction *אין*, there is not, or none; with the suffixes, *אֵינִי*, *אֵינְךָ*, *אֵינּוּ*, *אֵינָם*. It is likewise found with the prefixes *בכלל*: as in *בְּאֵין*, *בְּאֵינִי*, *בְּאֵינוּ*, *בְּאֵינָם*. With *ב* prefixed it has a two-fold signification, namely *from whence* (Josh. 9:8), and *from, or of nothing* (Isa. 41:24).

*אֵל* and *אֵלַי* to, from which is derived the prefix *לְ*. It is likewise declined with the suffixes added to a noun plural: as *אֵלַי* to me, *אֵלֶיךָ*, *אֵלֵיהֶם*, *אֵלֵיהֶן*, *אֵלֵינוּ*, *אֵלֵיכֶם*, *אֵלֶיהָ*, *אֵלָיו*, *אֵלֶיהָ*.

*אֵין* nothing; in most instances it is used substantively: as *nothingness*, and *end*.

*אֵין* by, with suffixes, *אֵינִי*, *אֵינְךָ*, *אֵינוּ*, *אֵינָם*.

*אֵת* has a two-fold signification: 1st. when it follows a verb active, it denotes that the noun which follows is in the accusative case: as *בָּרָא אֵת הַשָּׁמַיִם* he created the heaven; but with the verb passive, it is sometimes found before a nominative: as *יִגְדַּל יְהוָה אֵת הָאָרֶץ* by lot shall the land be divided (Numb. 26:55); and by adding suffixes, (־) is changed into *לְ*: as *אֵתִי*, etc., except in the second person plural, when (־) is for the most part retained, as is shewn in the table of the declension of personal pronouns; and 2ndly, it signifies *with*: as *אֵת יְשָׁרִים סוּר* his counsel is with the upright; and when it is used in that sense, (־) is changed into (־) followed by dagesh: as *אֵתָהּ*, *אֵתָא*, *אֵתָךְ*, *אֵתִי*, *אֵתָם*, *אֵתָכֶם*, *אֵתָנוּ*; except (2 Kings 1:15) *אֵתוֹ* *יָרַד אִתּוֹ* go down with him, and *אֵתוֹ* *יָרַד אִתּוֹ* and he went with him; and (Ezek. 3:24) *אֵתִי* *יְדַבֵּר אִתִּי* he spoke with me; some suppose that *אֵתִי* (Isa. 45:15) is likewise included in the above exception, but it is more likely used in this instance for *מִמֶּנִּי*.

*בֵּין* and *בֵּינֹת*, dual *בֵּינִים*, between, betwixt; with suffixes, *בֵּינִי*, *בֵּינְךָ*, *בֵּינוּ*, *בֵּינָם*, *בֵּינוֹתֶיךָ*, *בֵּינוֹתֵינוּ*, *בֵּינָה*, *בֵּינֵינוּ*, and *בֵּינָה*. This preposition is repeated before each noun: as *בֵּין הָאִשָּׁה וּבֵין הָאִשָּׁה* between thee and between the woman, *בֵּין וּבֵין* between me and between thee; except when *לְ* is prefixed to the second noun: *בֵּין מַיִם לְמַיִם* between water and water, *בֵּין מַיִם וּבֵין מַיִם*.

לְעַד except, is only used in the form of a noun masc. plur. in construction, the affixes added to it are therefore those which belong to a plural noun: as בְּלְעַדִּי, בְּלְעַדֶּיךָ, בְּלְעַדֵּינוּ; with ב prepos. the (־) under ב is then changed into (־): as בְּלְעַדִּי.

לְחַיִּי except, without; ' is paragogic, which is dropped whenever an affix is added: as לְחַיִּי except me, לְחַיֶּיךָ except thee; sometimes the prepositions ל, ב, are prefixed to it without undergoing any change.

בְּעִבְרוֹ on account of, is formed from עָבַר and ב preposition, it never occurs in the bible without the preposition ב, but not so in the rabbinical writings; but it is likewise found with ל prefixed: as לְבְּעִבְרוֹ.

בְּעַד about, for, is formed from עָד and ב preposition: it is likewise declinable: בְּעַדִּי about, or for me, בְּעַדְךָ, בְּעַדֵּנוּ, בְּעַדֵּיכֶם, etc.; it has also ב preposition prefixed, as in מִבְּעַד.

הִנֵּה, and with paragogic ה, הִנֵּה behold, is declined with suffixes הִנֵּנִי, הִנֵּנֶיךָ, הִנֵּנֵנוּ, and הִנֵּנְכֶם, הִנֵּנֵם.

וְזֹלָתִי besides: ' is paragogic, and by adding the suffixes, ' is dropped: as וְזֹלָתִי, וְזֹלָתְךָ, וְזֹלָתֵנוּ.

לְמַעַן for the sake of, in order to, declines thus: לְמַעַנִּי, לְמַעַנְךָ, לְמַעַנֵּנוּ, and לְמַעַנֵּיכֶם. לְמַעַנֶּם is never used without ל.

לְעֹמָד, once used in the plural, לְעֹמָדֹת before, over against, declinable: as לְעֹמָדְךָ, לְעֹמָדֵנוּ.

לְקִדְמָה formerly, before, in construction לְקִדְמִי, and declined thus: לְקִדְמִי, לְקִדְמֶיךָ, לְקִדְמֵנוּ, לְקִדְמֵיכֶם, לְקִדְמֵם.

כִּן, כִּי, כִּי; when ך is dropped, and כ prefixed to a noun or infinitive, it is pointed כִּי, and followed by a dagesh; but if the following letter be guttural, it is pointed כִּי. In a few instances we find כִּי and כִּי instead of כִּי. With the addition of the suffixes, it mostly occurs with a reduplication: as כִּיכִי, כִּיכֶיךָ, כִּיכֵנוּ, כִּיכֵיכֶם, and sometimes כִּיכֵנוּ and כִּיכֵיכֶם, etc.

נֶגֶד opposite to, declined thus נֶגְדִּי, נֶגְדְךָ, נֶגְדֵנוּ; and with the prepositions כֹּלם prefixed; thus, כֹּלְנֶגְדִּי, כֹּלְנֶגְדְךָ, כֹּלְנֶגְדֵנוּ.





against, *בְּיָקָח* *within, inwardly*, *בְּחִזָּק* *backward*. Of nonentity : *רֵיקָם* *vainly, empty*, *חֵלֶם* *freely*, *יחד* and *יחדו* *together*.

*כֵּן* *thus*, and *כֵּן* ; *כֵּן* *so*, *כֵּמוֹן* *such like*.

Intercession : *אָמֵן*, *אָמֵן*, *אָמֵן* *O I pray*,—*אֵל* and *אֵלֶיךָ* *God*, *אֵלֶיךָ* *alas* !

Of joy : *אֵלֶיךָ* *ah* !

### INSEPARABLE PARTICLES ; מִשֶּׁה וְכֵלֵב.

113.—*מִן* denotes generally the ablative case ; sometimes, likewise, a part of any thing.—*some*.—It is derived from *מִן*, its usual accompanying vowel is therefore (*־*), and is followed by a dageshed letter, to compensate for the dropped *ן* ; as, *מִשָּׁם*, *מִסָּר*, *מִכֶּה* ; but if the subsequent letter be a guttural, and consequently incapable of having a dagesh, *מ* or *ר* has then (*־*) ; as, *מִמָּוֶה*, *מִמָּוֶה*, *מִחֹל*, except in *מִחוּם* and *מִחוּץ*, and as well as in some instances when *מ* is followed by (*־*) ; as, *מִכְּצִיד*, *מִכְּדֹר*, *מִכְּדֹר*. The same is the case when *מ* is followed by *י* ; as, *מִיָּמִי*, *מִיָּמִי*, *מִיָּמִי* and *מִיָּמִי* : *מ* is in some instances accompanied by (*־*) instead of (*־*) ; as, *מִמְּאֹרֶת*, *מִמְּאֹרֶת*. *מִן* and *מִן* are likewise used to express the comparative degree ; as, *מִן* *טוֹבִים* *שְׁנֵים* *מִן* *הָאֶחָד* *two are better than one*, *מִן* *טוֹב* *שֶׁם* *מִשָּׁן* *fame is better than oil*.

114.—*מִן* derived from *מִן*, relative pronoun. It is for the most part, accompanied by (*־*), and followed by dagesh ; but (*־*) remains unchanged even if the following letter be guttural ; as, *מִן*, *מִן*, *מִן* ; it occasionally has the vowel (*־*) ; as, *מִן*, *מִן*. In two places *מִן* is accompanied by (*־*) ; as, *מִן* and *מִן*.

115. *ה* is used, first, as the definite article, and is perhaps derived from *הוא* personal pronoun. The article *ה* is never prefixed to a proper name, nor to a noun in construction, neither to a noun to which the suffixes are added ; except in *הַעֲרֵב*, *הַעֲרֵב* and *הַעֲרֵב* (which is instead of *הַעֲרֵב*) also in *הַעֲרֵב* and *הַעֲרֵב*, *הַעֲרֵב*, which stands for *הַעֲרֵב*, and in *הַעֲרֵב*, used in *הַעֲרֵב*.



As to those few proper names which have the article prefixed, it is the opinion of Kimchi that some of them are used adjectively as national or family names; as, *הַמִּלְשָׁה* (Deut. 3:18) for *הַמִּלְשָׁה* the *Menassites*, *אֶרֶץ הַמִּנְחָה* for *הַמִּנְחָה* and in some cases in regimen, a noun is to be supplied; as, *הָעָם יִשְׂרָאֵל* for *הָעָם יִשְׂרָאֵל* the nation, the people of Israel, *הַיַּיִן יֵין הַחִמָּה* for *הַיַּיִן יֵין הַחִמָּה* the wine, namely, the heating wine (Jer. 25:23), &c.

Secondly, as a relative pronoun, which sense it bears in most cases when prefixed to a participle; as, *הַבָּאִים* who are coming for *אִישׁ בָּא* who came, *לֹו הַנוֹלָד* who was born unto him. When *ה* is used as a relative pron., the participle then used as the present tense, may have the pronominal pronouns affixed; as, *הַמְּאַחֲרָנִי* who is girding me, *הַמְּעֵלָךְ* who is bringing thee up: in that sense it is likewise prefixed to a prep.; as, *וְהָעֲלֶיהָ* and that which is upon it.

Thirdly, *ה* denotes sometimes the vocative case; as, *הַדּוֹר* (generation! *הָאֹיֵב* O enemy! *הַיַּרְדֵּן* O Jordan! In that sense it is prefixed to a noun in regimen, as, *הַבִּתּוּלָה יְרוּשָׁלַם* O daughter of Jerusalem!

Fourthly, *ה* localis is used for *אֵל* and *ל*; as, *אֶרֶץ שֵׁעִיר* for *לְאֶרֶץ שֵׁעִיר* to the land of Seir. In that sense it is suffixed, and according to the general opinion of Grammarians *ה* mobile never occurs as a prefix; from which opinion some differ, and consider that *ה* in *הַפְּלִשְׁתִּים* (1 Sam. 13:20) is used instead of *אֵל* or *ל*, and supplies *אֶרֶץ*; and so the Chaldaic paraphrase has *אֶרֶץ פְּלִשְׁתִּים* to the land of the Philistines.

116.—The vowel which accompanies *ה*, namely (ֿ) is the same whatever sense it may bear, and the following consonant dageshed, as has been shown by the above examples, except the following instances, where dagesh is omitted: first, before participle whose first letter is *מ* with (ֿ); as, *הַמְּבַשְׂרִים*, *הַמְּלַמֵּד*. Secondly, the dagesh is omitted in *י*; as, *הַיָּמִים*, *הַיָּמִים*, unless *י* followed by *ה*, *ה*, *ע*; as in *הַיָּמִים הַהֵם*, *הַיָּמִים הַהֵם*. Thirdly, the dagesh

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\* In these four participles, however, *מ* has Dagesh, *הַמְּבַשְׂרִים*, *הַמְּלַמֵּד*, *הַמְּבַשְׂרִים*, *הַמְּלַמֵּד*.

is omitted in ל of the noun הַלָּחִים, and in ז of the word הַצִּטְרוֹנִים; likewise in its singular form, one instance excepted, וַתַּעַל הַצִּטְרוֹן (Exod. 8:2).

117.—ה before one of the letters אהחער, which are incapable of having a dagesh, has sometimes (־) or (ְ), and in a few instances (־) is retained; thus, before אַעַר it has (־), except in הַעֲרִים\* (Is. 65:11), הַעֲזָבִים (Prov. 2:16), and before most nouns which have ה or ח for their first letter; as in הַחֵיָהּ, הַחֵיִן, הַחֲלָקֶת, but when הַע and אַ, which sometimes follow the article have (ְ), and the word consists of polysyllables, the article ה has (־); as, הַחֲרִים, הַחֲרִים, הַחֲמֹר, הַחֲמֹר; but if the noun be a monosyllable, ה has (ְ); as, הַחֵר, הַחֵר; before ח in monosyllables, and ח in polysyllables, ה has (־); as, הַחֲרָבוֹת, הַחֵי.

118.—ה likewise is interrogative, and as such its usual vowel is (־); as הֲבָתָה? הֲבָתָה? but if followed by (ְ) ה interrogative has (־); as, הֲבָתָה? הֲבָתָה? once it is found even without (־) following, and yet has (־), and dagesh follows; as in הֲבָתָה? If followed by a guttural it has either (־) or (ְ); as in הֲבָתָה, הֲבָתָה, הֲבָתָה: in two instances it has (־) before a guttural, as in הֲבָתָה (Judg. 6:31) and הֲבָתָה (Ibid. 12:5): we, however, find instances of ה interrogative being omitted while the context still requires it to be understood interrogatively; as in הֲבָתָה? הֲבָתָה? אִם כֵּן אָמַר אֱלֹהִים has then God said? הֲבָתָה? לְוִיתָן? canst thou draw Leviathan, &c.

119.—ו is sometimes used conjunctively; as in וַיִּשְׁמְעוּ רְעוּבֵן וְשִׁמְעוֹן: *Reuben and Simeon*: but sometimes it is idiomatic, like و in Arabic; as in וַיִּשְׁמְעוּ וַיִּשְׁמְעוּ, *Ayah and Anah*; and again on the commencement of a narrative; as in וַיְהִי בִימֵי אַחַשְׁוֶרֶשׁ instead of הָיָה בִימֵי אַחַשְׁוֶרֶשׁ *it happened in the days of Ahasverosh*; again וַיִּשְׂא אַבְרָהָם אֶת־עֵינָיו בַּיּוֹם הַשְּׁלִישִׁי, *for נִשְׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes*. It is likewise used disjunctively: as, וְאִמּוֹ מִכָּה אָבִיו וְאִמּוֹ *he who smiteth his father or his*

\* Some editions of the Hebrew Bible read הַעֲרִים.

*mother* : likewise adverbially : as, *אם תִּהְיוּ כְּלִבּוֹ וְנָתַתִּי* if you walk in my statutes, then will I give, &c.

120.—When ו is prefixed to the future tense accompanied by the vowel (ֿ) and followed by a dagesh, or when before א it has (ֿ), it denotes that the future tense is to be understood as a past tense, and frequently the preterpluperfect is to be understood; thus, *וַיֹּאמֶר* and he said, *וַתֵּצֵא הָאֲרֶזֶץ* and the earth brought forth, *וַנֹּאמֶר* and we said, *וַאֲכַל* and I ate, *וַיֵּכַל אֱלֹהִים* and God had finished: but with any other vowel in the future tense, it is not conversive.

121.—ו prefixed to the preterite tense, may likewise be conversive; but there is no distinction in its vowels to point out when it is conversive or when conjunctive, etc., thus in *וַיִּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת* and the children of Israel shall keep the sabbath day, *וַאֲכַל וְשָׁתָה* he ate and drank, ו is conjunctive in the latter example; yet the difference is easily detected by the context; and we may lay it down as a rule, that whenever a preterite tense with ו follows another preterite, ו is conjunctive: otherwise it is conversive.

122.—ו conjunctive or conversive in the preterite tense, has for its usual points (ֿ), but before another (ֿ) it has ו, as in *וַיִּשְׁמְרוּ וַיִּכְשְׁרוּ*; except before ו, when it has (ֿ) and ו drops (ֿ); as in *וַיְהִי* for *וַיְהִי*. It has likewise shurek before the labials בּוֹסֵף; as in *וַיִּסְלַח וַיִּפְקֹד*. Before a guttural with a compound vowel, ו takes the same vowel uncompounded with (ֿ); as in *וַאֲמַתָּהוּ וַאֲמַתָּהּ*; except before (ֿ), in *וַאֲלֵהִים*, when it takes (ֿ) and א drops its (ֿ); and this is likewise the case with (ֿ) in *וַאֲלֵנִי*, whence ו takes (ֿ). This rule is common to the serviles וְכֻלָּב.

123.—ו conjunctive has (ֿ) when only two nouns are coupled, and the accent placed on the antepenultimate; as in *וְרָקִב וְסוּדִים*, *וְשָׁחַל וְפָתָן*; but if the accent be on the ultima, ו has (ֿ); as in *וְעֵשָׂר וְכָבוֹד*; when more than two nouns are joined, the first ו takes (ֿ), and the following takes (ֿ); as in *וְעַם גְּדוֹל וְרַב וְרָם*: likewise before the labials in nouns it has (ֿ) instead of ו; as in *וְהָיוּ וְכָהֵנוּ*, *וְנִסְרִית וְסִלְחָה*: and it has (ֿ) likewise in verbs when both are in the same tense and mood, and the last has its accent on the ante-

penultimate, or is prefixed to a monosyllable; as in *הָלוֹךְ וְשׁוֹב*, *הַזֶּה וְהַזֶּה*. The same is the case when it is prefixed to the particles; as in *וְהָיָה*, *וְהָיָה*, *וְהָיָה*, *וְהָיָה*, except in the following, *וְהָיָה*, *וְהָיָה* both conjunctive and conversive has likewise (וְ) when a pause accent immediately follows; as in *וְהָיָה*, *וְהָיָה*, *וְהָיָה*; ו is also sometimes affixed like ה, and is paragogic; as in *וְהָיָה* for *וְהָיָה* : *וְהָיָה* for *וְהָיָה*.

124.—כ is commonly used for comparing two things, and then is called Caph of similitude; sometimes both things about to be compared have כ prefixed to each, by way of brevity; as *כְּמֹדֶה פָּרָעָה* instead of *כְּמֹדֶה וְכְּמֹדֶה פָּרָעָה* *Pharaoh is like thee, and thou art like Pharaoh*. Sometimes כ is omitted; as in *וְהָיָה* for *וְהָיָה*, *Judah is like a lion's whelp*. It is likewise used as the preposition *about*; as in *כְּאַלְפִים אִישׁ* *about two thousand men*, *כְּחֻצוֹת הַלַּיְלָה* *about midnight*: the usual points of כ are (וְ); before another (וְ) it has (וְ); as in *כְּלָשׁוֹן*: before a guttural with a compound vowel, it has the same vowel uncompounded; as in *כְּעֶשֶׂת*, *כְּעֶשֶׂת*; except before *אֱלֹהִים* and *אֲרֹנִי*, as mentioned before. It has (וְ) before a monosyllable, or when the accent is on the penultimate; as in *כְּזָה*, *כְּזָה*, *כְּזָה*; likewise before the pronominal suffixes; as in *כְּמֹדֶה*, except before the plural; as in *כְּמֹדֶם*, *כְּמֹדֶם*: yet in Judges 8:18, we read *כְּמֹדֶם*. When prefixed to a noun which ought to have the article ה, the article is dropped, and כ takes the vowel which would have been under ה; as in *כְּכַהֵן* for *כְּהַכֹּהֵן*, *כְּכַהֵן* for *כְּהַכֹּהֵן*, *כְּכַהֵן* for *כְּהַכֹּהֵן*. There are found, however, a few exceptions. The same rule holds good in כ prefixed to the infinitive Hiphil; as *כְּלֹלְתָהּ* *when leading thee*, for *כְּלֹלְתָהּ*. This rule is common to the serviles בלב.

125.—ל is generally used to denote the noun to be in the dative case; as *וַיֹּאמֶר לְנֹחַ* *and he said to Noah*, *וַיֹּאמֶר לְךָ* *I gave to you*. It is nevertheless used instead of *עַל* *on account of, concerning*; as in Gen. 20:13, *וַיֹּאמֶר לִי אֱחָי הוּא* *say concerning me, he is my brother*, and 23:8, *וַיִּפְעֹל לִי* *and intercede for me*. It is likewise used for כ; as *לְכַלְדָּקִי* instead of *כְּלַלְדָּקִי* *he was pro-*



*perous in all his ways.* It is sometimes used as in Chaldaic\* and Syriac to denote the accusative case, for אֶת; as in הָרְגוּ לְאַבְנֵי הָרְגוּ אֶת-אַבְנֵי הָרְגוּ אֶת-אַבְנֵי *they slew Abner*. It denotes likewise the genitive case; as in מִן-סוּד הָרְגוּ אֶת-אַבְנֵי *a psalm of David*. It is sometimes idiomatic; as in שְׁלַח לְךָ *send thou*, לֵךְ לְךָ *go thou*, or *get thee out*.

Its usual points are (־); but before another (־) it has (־); as in לִנְנוֹת; and before a compound vowel it has the same as כ. When prefixed to an infinitive which consists of a monosyllable, it has (־); as in לָמִית; and before any other infinitive which has the accent on the penultimate, as in לִקְחָהּ; but all those terms where ל has (־), as לָאֵת, לָשָׁבַח, לָבֹא, are to be considered as nouns, and not as infinitives, although they are both of the same form. There are, however, some nouns to which ל is prefixed, particularly when a pause accent follows, as לָמִים, לָשָׁבַע; and before עַר, as לָעַר. In any other case it is subject to the same rule as כ. See 124.

126.—ב denotes the ablative case: sometimes ב is omitted; as in שֵׁשֶׁת יָמִים שֵׁשֶׁת בְּשֵׁשֶׁת *in six days*.† It is likewise used in the sense of בְּעִבּוֹר *on account of*; as יִשְׂרָאֵל בְּאִשָּׁה *Israel served for the sake of a wife*. It likewise has the signification of עִם *with*, as in בְּחַרְבִּי וּבִקְשָׁתִי *with my sword and bow*. The vowels are the same as under ל, as stated above.

## CHAPTER XVI.

### ON CONSTRUING AND PARSING.

127.—After the learner has gained some familiarity with the verbs, and which acquisition is easily made by only transcribing the paradigm of the regular verb several times, he may im

\* That part of Chaldaic found in the Bible. But in the Chaldaic par phrases, commonly called the Targum, ת for the Hebrew אֶת is used to denote the accusative case.

† Some commentators assign a reason for the omission of ב in the passage. It is to signify that the Lord is not only the creator of heaven and earth, but even of the six days; God being the creator of time.



mediately begin to construe some easy part of the Bible, with the assistance of a Hebrew Lexicon, and refer to the several subsequent rules as occasion requires; but as in most Hebrew Lexicons, the roots only are arranged alphabetically, so that the derivatives cannot be traced till the root is ascertained, the following general rules will be necessary to find out the root in each word, which root, with very few exceptions, must consist of three letters, as has been already mentioned.

128.—If the word, the root of which is to be ascertained, consist of more than three letters, some of those letters must necessarily be serviles, and if after separating the serviles, there remain three letters, these will form the root; as, *יָבִיטוּ* *ye* or *they shall visit*, consisting of six letters, reject *ו* as being one of the letters *י ו ם* used in the future tense, the three following letters must all be radical, and *יָבִיט* as the feminine plural term in the future tense; consequently the root is *יָבַט* *he visited*, which is a regular verb.

.29.—But if there remain two letters, or only one, the word must be derived from an irregular verb, and the omitted letter or letters must be supplied either by *א*, *י*, or *ל*, as being the first radical; *י* or *י* as the second radical: *ה*, *י*, *ת*, as a third radical; or by doubling the last radical. To ascertain which of those letters are to be supplied, we must have recourse to the following rules:—

If two radicals remain and the first of them have a dagesh, supply *א* as the first radical; as, *עָמַד* *a journey*; *ע* is formative, and the root *עָמַד* *to travel*, except the word is derived from one of the eight verbs enumerated in Rule 46, in that case *י* must be supplied instead of *א*; if the word be derived from *לָקַח* then *ל* must be supplied; as, *לָקַח* (2 Chron. 19:7), root *לָקַח* *to take*. If one radical only remain, prefix *א* and affix *ה*, as *יָחַד*, root *יָחַד*, *incline*, but if the last of the two remaining radicals have dagesh, double that same radical; as, *כָּסֶה* *a hut*, from *כָּסֶה* *to cover over*, except the following terms: *פָּנֵי* *face, anger*, *חֵטֶה* *wheat*, *מִיָּה* *mi-*

daughter, *תַּתִּי* my giving, *שְׁנַיִם* two, and *אַתָּה* thou, where dagesh forte supplies ך medial, and they are derived from *אָנָה*, *הָנָה*, *בָּנָה*, *קָנָה*, and *אָנָה*. If two radicals remain without either of these having dagesh forte, and a prefix is accompanied by ך, or ך or (־) supply ך as first radical, as *תּוֹכַחָה* a reproof. ה־ shows the noun to be feminine, the prefixed ת is an Heemantive or formative letter, and ך denotes the deficiency of ך the first radical. Quiescent letters in ך or ך as second radicals, and ה last radical, if omitted, are not supplied by any characteristic; but as those verbs with ה last radical, are by far most in number, the student will save time when such a doubtful case occurs, to look first in his Lexicon to the ה לִי, and if not successful, it will be found amongst the ך עִי, as *נָחִי עִי* captivity; the termination וֹת denotes the feminine gender;—then remain two radicals ל ך; the third radical might be ך or ך medial, or ה final, look under the root וֹלָה; again וֹעִל evil, insert ך the root being וֹלָה. We will now proceed to construe and parse the following lines (Ex. 9: 1—7):—

and thou shalt speak Pharaoh to come Moses to the Eternal said  
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדַבַּרְתָּ

my people send the Hebrews God [of] the Eternal said thus to him  
אֲלֵיוֹ כֹּה אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶרְנָאֵמִי

and yet to send thou refusest if for and they shall serve me.  
וְעוֹדָךְ יַעֲבֹדוּנִי כִּי אִם־מָאֵן אַתָּה לְשַׁלַּח וְעוֹדָךְ

on thy cattle being the Eternal the hand of behold them. holdest thou  
מִחֻיּוֹק בָּם : הִנֵּה יָד־יְהוָה הוּיָה בְּמִקְנֶךָ

on the camels on the asses on the horses in the field which is  
אֲשֶׁר בַּשָּׂדֶה בַּפִּיָּסִים בְּחֻמְרִים בְּגַמְלִים

and will divide very. grievous a pest and on sheep on horned cattle  
בְּבָקָר וּבְצֹאֵן דָּבָר קָבֵר מְאֹד : וְהִפְלָה

the cattle of and between Israel the cattle of between the Eternal  
יְהוָה בֵּין מִקְנֶה יִשְׂרָאֵל וּבֵין מִקְנֶה

Israel (which is) to the sons of of all shall die and not the Egyptians  
מִצְרַיִם וְלֹא יָמוּת מִכָּל לְבָנֵי יִשְׂרָאֵל

to-morrow saying an appointed time the Eternal and made anything.  
דָּבָר : וַיַּשֵּׂם יְהוָה מוֹעֵד לֵאמֹר מָחָר

the Eternal and did in the land. that thing the Eternal will do  
 יְהוָה יַעֲשֶׂה הַיּוֹם הַזֶּה בָּאָרֶץ : יְהוָה הַדָּבָר הַזֶּה הַיּוֹם הַזֶּה יַעֲשֶׂה  
 the cattle of all and died of in the morrow that thing  
 מִכָּל הַבְּהֵמָה וּמִכָּל הַבְּהֵמָה הַזֶּה מָוֶת  
 died not Israel the sons of but of the cattle of the Egyptians  
 מִכָּל הַבְּהֵמָה יִשְׂרָאֵל לֹא מָתָּה בְּנֵי יִשְׂרָאֵל מִכָּל הַבְּהֵמָה הַזֶּה  
 from the cattle of had died not and behold Pharaoh and sent one.  
 מִכָּל הַבְּהֵמָה הָיָה לֹא מָתָּה וְהִנֵּה פָּרְעֹה וַיִּשְׁלַח אֶחָד  
 and not Pharaoh the heart of and was hardened one even Israel  
 וְלֹא פָּרְעֹה לֵב וַיַּכְבֶּד אֶחָד אֶת יִשְׂרָאֵל עַד  
 the people. did send  
 שָׁלַח אֶת-הָעָם :

וַיֹּאמֶר with its accompanying (ו), and following dagesh, shows that the future tense is used for the preterite, see Rule 42; ' is one of the letters וֹתִי forming the third person singular masculine. Root וָאָמַר *he said*.

יְהוָה a proper name of the Deity, and is derived from the root, הָיָה or הוּוֹה *to be*. \*

אֶל *to*, a preposition.

מֶלֶךְ a title given to Egyptian kings.

וַיִּבְרָךְ conversive, prefixed to the preterite tense of Piel conjugation, and must therefore be rendered like the future.

לְוָיָהּ *to him*, from לְוָיָהּ preposition, and the suffix וָיָהּ used instead of וָיָהּ (see the Particles).

כֵּן *thus*, is probably a compound of כֵּן *as, like*, the particle of comparison, and הֵן derivative, from הָיָה, *he, it, hence, like it, thus*.

וָאָמַר the root.

וָאָמַר a noun masculine plural in regimen, from the absolute וָאָמַר

\* Some Jewish writers assign as a reason why the Deity has the name of יְהוָה, because that term expresses his eternity, immutability, and omnipresence, inasmuch as the four letters are the component parts of the past, present, and future tenses : הָיָה or הוּוֹה *he was*, הוּוֹה *he is*, and יִהְיֶה *he will be*.

form **אַלֹהִים**, after the form of **אַרְנָיִם**; from the root **אלה** to be mighty.

**הָעֶבְרִים**, ה article, and has (־) before a guttural on account of its incapability of taking a dagesh; **ם־** a plural masc. termination; sing. **עֶבְרִי**, the termination **י־** denotes nationality, from **עֶבֶר**, a proper name, or **עָבַר** to pass over.

**עָלֶיךָ** imperative Piel, like **לָמַד**, only that the vowel (־) in the latter case is here changed into (־), because the last radical is ח, which requires either an accompanying or preceding (־).

**אֲנִי** denotes the accusative case of the following noun, **אֲנִי**, **י־** is the sign of the first person singular common of the possessive pronoun; the last of the two remaining radicals having dagesh shows that another **ו** is to be supplied; root **אָנַם**.

**וְעֶבְרִי**, **ו** is conjunctive, and **י־** affixed, denotes the first person of the personal pronoun, accusative case, instead of **אֲנִי**. **עֶבְרִי** third person masculine plural of the future tense, Kal, and **י** is here changed into (־), its corresponding short vowel, because of the increase **י־**, according to the general rule,—“when a word increases in letters, it must decrease in vowels.”

**אֲנִי** are both particles. **אָנַם** personal pronoun, second person masculine singular, dagesh forte in **ת** supplies the place of the rejected **נ**; root **אָנַת**.

**עָלֶיךָ** infinitive mood in Piel, which with **ל** prefixed becomes gerund.

**וְעֶבְרִי**, **ו** conjunctive, **עֹד** adv. and root, but is used like a noun with the pronoun **י־** affixed, which affix is here used for **אָנַם**, which ought to precede the participle. See Rule 32.

**מְלַמֵּד** participle Hiphil, from the root **לָמַד** like **מְלַמֵּד**, only the (־) is here changed into (־) because of its accompanying consonant being a guttural.

**בָּם** ablative of the personal pronoun, third person plural.

**הִנֵּה** interjection, with **ה** paragodic, from **הִנֵּה** of the same import

**רִי** a noun in regimen, from **רִי** absolute; the change from (־) to (־) denotes regimen, because a noun governing another considered as if both were united: hence it comes within the



limits of the rule before stated, that if a noun increase in letters, it must decrease in its vowel points.

הוֹיָה a participle fem. singular, Kal, like הוֹלָה; root הוּיָה.

בְּמִקְנֶה, בְּ ablativ case; בְּ formative, הוּ possessive pronoun; root קָנָה to possess.

אֲשֶׁר relative pronoun, indeclinable.

בְּשִׁוְרָה, בְּ as before; by the accompanying (־) and subsequent dagesh, הֵ the article is supplied according to rule; for article הֵ is rejected before a noun which has one of the letters ל כ ב prefixed.

בְּסוֹמִים, בְּ as before; יִם plural masculine termination, from סוּמ singular, which is the root.

בְּמִלִּים and בְּחִמִּים, the same remarks apply to their prefixes and terminations.

וּבְצֵאן, ו conjunctive, instead of וּ, because it stands before a abial; root צֵאן collective noun.

רָדָר בְּרָדָר מֵאֵר radical nouns; for although מֵאֵר is rendered adverbially, it has nevertheless all the properties of a noun.

וְהִפְלָה, וְ as before; the Hiphil conjugation, third person singular masculine, from פִּלָּה of the 'ה' נָחִי לִ'.

בֵּין preposition.

מִקְנָה a noun Heemantive in regimen, absolute מִקְנָה, rule,—a noun ending in ה־ is changed into ה־ when in regimen; root קָנָה.

יִשְׂרָאֵל, a proper name, compounded of יִצְרָ a Prince, and אֵל God, and formative יֵ.

וְגִין as before.

מִצְרַיִם, properly the name of the country, Egypt, but is frequently used for the people,—the Egyptians.

וְלֹא, ו conjunction, prefixed to the negative particle.

יִמּוֹת third person singular masculine Kal, from מוֹת, of the נָחִי עִ'.

מִבֶּל, מִ a derivative from בֵּל, from which בֵּ is here supplied by the dagesh in בֵּ; both מִבֶּ and מִבֵּ denote the ablativ case. בֵּל or



adjective; it is pointed with (ֿ) before makkaph or hyphen, otherwise it would have cholem over it; the mark (ֿ), called makkaph causes the same changes in the preceding points as a noan in regimen, root לָלֶךְ; the ל omitted in לָּ ought to be supplied by a dagesh in the remaining ל, but is omitted whenever that radical is the final letter of a word.

לָּכֶנּוּ a noun plural masculine in regimen with ל prefixed absolute לָּכֶנּוּ, singular לָּכֶנּוּ, root לָּכֶנּוּ to build.

לָּכֶנּוּ a radical noun.

לָּכֶנּוּ, ו as before; לָּכֶנּוּ for לָּכֶנּוּ third person masculine, future tense, in Hiphil; root לָּכֶנּוּ;—see note in Paradigm לָּכֶנּוּ.

לָּכֶנּוּ, ו formative having for its vowel ו denotes that ו first radical is rejected; root לָּכֶנּוּ to appoint.

לָּכֶנּוּ infinitive, which ought, agreeably to the Paradigm, to be לָּכֶנּוּ, and as according to rule (see the Chapter on the change of vowels), the vowel preceding the compound vowels (ֿ), (ֿ), (ֿ), is changed into the same, uncompounded with (ֿ), the prefix ל ought to have (ֿ), but for the sake of euphony, the vowels (ֿ) and (ֿ) are changed into (ֿ); therefore instead of לָּכֶנּוּ we read לָּכֶנּוּ.

לָּכֶנּוּ radical noun.

לָּכֶנּוּ third person singular masculine, future, in Kal, from לָּכֶנּוּ according to the Paradigm לָּכֶנּוּ, it ought to be pointed לָּכֶנּוּ, לִלְכֶנּוּ, but ל being a guttural, requires the compound (ֿ), which by the rule above-mentioned, changes the preceding (ֿ) into (ֿ).

לָּכֶנּוּ הָּכֶנּוּ both the noun and the demonstrative pronoun have the article prefixed, in conformity with the general rule “when the article is prefixed to the noun, the adjective agreeing with it requires the same.”

לָּכֶנּוּ, ו preposition having (ֿ) instead of (ֿ) denotes that the article is rejected on account of ו prefix, but (ֿ) remains, which is the regular vowel under ו article before a guttural, as the guttural letters are incapable of having dagesh.

לָּכֶנּוּ, ו conversive prefixed to the future לָּכֶנּוּ; the last radical is dropped, which leaves ו without any vowel, and changes it

preceding (־) which ought to have been under ׀, as before, into (־).

תָּקַח for תָּקַח, see note in paradigm טָקַח; תָּקַח third person singular masculine, preterite tense of Kal, root טָקַח; the first radical ט has here (־) instead of (־) which is a deviation from the common rule.

תָּקַח future tense with ׀ conversive prefixed.

וְ preposition, and adverb.

שֶׁבַע numeral adjective.

רָבָה; root רָבָה to be heavy, intransitive.

# SYNTAX.

## CHAPTER XVII.

BEFORE we consider the rules of Syntax, it is proper to remark, that several rules which have already been treated upon, as well as many others which will be given in the General Remarks, have by modern Grammarians, from the great scholar, the elder Buxtorf, down to our own times, been usually allotted to this division of the Grammar. The arrangement herein chosen is partly that of Rabbi David Kimchi.

There are two agreements in Syntax: first, between the nominative and the verb; second, between the noun and the adjective

130.—A verb, for the most part, agrees with its nominative in person, number, and gender; \* as, וַיֹּאמֶר יַעֲקֹב *Jacob said*, שְׂאֵתָהוּ, הוּא אֲמַר לְךָ בְּנֵי אִמִּי *the sons of thy mother shall bow to thee*, הוּא אֲמַר לְךָ בְּנֵי אִמִּי

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\* The proof of the doctrine of a plurality of persons in the Divine Being deduced from the grammatical construction of the first verse of the Book of Genesis, viz. וַיֵּרָא אֱלֹהִים, where the verb singular וַיֵּרָא has plural nominative אֱלֹהִים, cannot, we think, be fully sustained, because we find that וַיֵּרָא, וַיֵּרָא, and וַיֵּרָא, when applied to man, are in the plural number, and the verb is singular; as, וַיֵּרָא לוֹ אִשָּׁה *if his master should give him a wife* (Exod. xxi. 4); for here likewise is a nominative plural, וַיֵּרָא, to a verb singular. וַיֵּרָא לוֹ אִשָּׁה *and his master shall take* (Exod. xxii. 10), also has a nominative plural, וַיֵּרָא, with a verb singular, וַיֵּרָא. Further we may notice וַיֵּרָא לוֹ אִשָּׁה *and his master shall take* (Exod. xxi. 4). And it may be remarked here, that we think this passage ought not to be rendered as the Septuagint and the English versions have it; for the nominative to the second verb וַיֵּרָא is אֱלֹהִים, else there could not be וַיֵּרָא repeated after וַיֵּרָא, but that it should be read thus, *his master shall make him come before the Judge, and he (namely, the Judge), shall make him draw nigh to the door, and there his master shall pierce his ear.*

said to me.—Exceptions: (1 Sam, 25:27) אֲשֶׁר הָבִיא שָׁפְחָתְךָ *which thy handmaid has brought*, a verb mas. with a nominative fem. and so בִּי חֲנוּן מִמֶּנּוּ חַמְלָמָה, וְהָיָה הַנְּעִרָה, וְהָיָה הַדָּרָבָה, וְכָא אֵלָה, וְהָיָה בְּרִצְתָּ יְהוָה, בִּי יְהוָה נְעִרָה בְּחִילָה, אֲחֻבָּשָׁה לִי הַחֲמוּד וְאֶרְעֵב עָלֶיהָ, מִלְּגֵשׁ בָּלֵב מַעֲבָה יֶלֶד, וְעוֹלָה לֹא נִמְצְאָה, וְכָא בִשְׁנֵה הַשְּׂמוּעָה, וְכָא עֲלִיד רָעָר, וְתַבּוּאָתִי מִכֶּסֶף נִבְחָר, תַּחַת הַשְּׂאֵלֹה אֲשֶׁר שָׁאֵל, וְנִשְׁמָה בָנִים נִשְׁמָע, תַּמְלִצְתָּךְ הַשִּׂי, וְרַעַת מַחְרוּץ נִבְחָר, יַעֲשֶׂה מְלֹאכָה, כְּמוֹתוֹ לֹא נִתְיָחַר, וְיִאֲבֹד אֶת־לֵב מִתְנַר, הַעֲבוּדָה הַקְּשִׁיחָה אֲשֶׁר עָבַד, הַמְנַחָה אֲשֶׁר יַעֲשֶׂה, וְתַעֲשִׂי הַרְעוֹת וְתֹכֵל, תַּחֲתִיד יוֹצֵעַ רָמָה וּמִכֶּסֶף חֹלְעָה, וְתַקְרָר לָךְ מִהֶם, הַמְדַבֵּר אֲלִיד וְהַבָּאֵתוֹ אֵלַי, עַד מָתִי תִלְוִי בְּסִרְבִּי, מִחֻשְׁבוֹת אוֹנֵד, תְּהִי גַעֲלָמָה,

131.—The nominative case of the personal pronoun is seldom expressed before a verb, except by way of emphasis; as in אֲנִי וְאַתָּה *and thou (alone) shalt speak to us*; in that case the nominative generally precedes the verb, with the exception of the imperative mood; otherwise the verb precedes its nominative case.

132.—When a participle is used as the present tense, the separable pronoun must be expressed; as, אֶת־הַטָּמְאִי אֲנִי מְזַכֵּר, *I mention my faults*, אֲנִי נִגֵּף *I do smite*.

133.—A noun of multitude in the singular number may be preceded either by a verb plural or singular; as, יִנָּחֵם הָעָם, *lest the people may repent*; וְהָשָׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם, *and the whole congregation lifted up and uttered their voices*.

134.—The vocative case of nouns agrees with the imperative mood of the verb in person, number, and gender; as, שִׁמְעוּ שָׁמַיִם, *Hear, O ye heavens*, and incline thine ear, O earth! וְהִאֲזִינִי אֶרֶץ, *Hearken ye, I pray, O rebellious!*

135.—When two or more nominatives of various genders precede the verb, the verb is generally put in the plural number and masculine gender, though each nominative be in the singular number; as, הַצֹּאן וְהַבָּקָר אֵל יִרְעוּ, *the flock and the horned cattle shall not feed*; but if they follow the verb, the verb is then put in



the singular number; as, נָדָב וַאֲבִיהוּא and *Nadab and Abihu died*, אִזְּזוּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל then sang *Moses and the children of Israel*.

## CHAPTER XVIII.

136.—Adjectives and participles agree with their substantives in gender, number and case; as, דָּבָר טוֹב a *good thing*, זָבַח גָּדוֹל a *great sacrifice*, הַבְּהֵמָה הַטְּהוֹרָה the *clean cattle*, מְלָכִים וְשָׂרִים יוֹשְׁבִים *kings and princes sitting*, אֶת־הַתְּשׁוּעָה הַגְּדוֹלָה הַזֹּאת this *great salvation*.

137.—Adjectives and participles are frequently used as substantives, or in other words, the substantive is understood; as, מִפִּי צַדִּיק יָנוּב חֵכְמָה the *mouth of the just (man) produces wisdom*, טוֹב נִקְלָה וְעָבַד לוֹ מַמְלָכָא וְחָסַד לָהֶם the *(man that is) despised and has a servant, is better than (the man) that honoureth himself and lacketh bread*; כְּדִבְרֵי אַחַת הַנְּבִלּוֹת תְּדַבֵּר like *the speaking of one of the foolish (women) thou speakest*.

138.—Adjectives are sometimes put in the feminine gender, when in English the noun which is to be supplied is of the neuter gender; as, דִּבְרַת אִתְּנוּ קָשׁוֹת, he *spoke with us hard (things)*, אֵין בְּפִיהוּ נְכוֹנָה there is *not a right (utterance) in his mouth*.

139.—Adjectives and participles following several substantives of various genders, are put in the plural number and masculine gender: as, אַבְרָהָם וְשָׂרָה זְקֵנִים וְשָׂרָה וְאַבְרָהָם *Abraham and Sarah were old, advancing in years*; but sometimes they agree in gender with the proximate noun; as, וּפְנֵיהֶם וְכַנְפֵיהֶם פִּרְדּוּת, *their face and wings were separated*; פִּרְדּוֹת, feminine plural, agreeing with a noun feminine.

140.—As two nouns in construction must follow each other without any intervention, it sometimes happens that the adjective which belongs to the first of the two nouns, does yet agree in gender and number with the latter, being its proximate; as, וְהַבֹּתָּל הַשֶּׁמֶן לֹא הִסָּר and *the bottle of the oil faileth not*: הִסָּר agree with שֶׁמֶן, although according to the sense it belongs to בֹּתָּל.



## CHAPTER XIX.

141.—When two nouns follow each other signifying different ideas, the first is to be considered in construction; as, סֵפֶר זְכוֹרוֹת, *the book of memorials*. As it has been shown in Rule 73, &c., that every noun does not change its vowels when in construction, and indeed sometimes a noun having the form as if in construction, is yet in its sense absolute; as, מִקֵּץ בָּלַתִּי קָרָה for מִקֵּץ: the above rule is particularly worthy the attention of the student. But when two nouns of the same idea follow each other, they are in apposition; therefore some grammarians do not consider יְהוָה יְצָאֵהוּ *the Lord of hosts*, to be in construction, as it has been usually rendered; it being considered contrary to rule for יְהוָה a proper noun cannot be put in construction; but rather in apposition, for in Jehovah all hosts are comprised: He is all in all. He is denominated by Rabbinical writers מְקוֹם as being the *place* of every thing. And thus likewise may be understood לְמִשְׁחָה מֹשֶׁה מִלְּאֵלֵי עַמּוֹ *Moses being considered equal or superior to the whole people*, as we read in Exod. 18: 1.

142.—Adjectives are sometimes put in construction with a noun; as, גָּדוֹל הָעֵצָה *the great of counsel*, i. e. *great in counsel*.

143.—The adjective כָּל *all, every, the whole, any*, may be followed by a verb singular or plural; as, כָּל-אִשָּׁה חֲכָמָה לֵב בִּינְיָהָ טוֹו, *every woman of an ingenious mind (they) did spin with her hands*, כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא *every man and woman who comes*.

144.—A repetition of nouns denotes distribution, increase, and fervency; as, אִישׁ אִישׁ *any one, or every one, each*, שֵׁשׁ כְּנָפִים לְאֶחָד *every one had six wings*, מְאֹד מְאֹד *exceedingly great*, אֶרֶץ אֶרֶץ אֶרֶץ *earth, earth, earth*, such like repetition is not only found in nouns, but also in verbs, where it has a similar force; as, שׁוּבוּ שׁוּבוּ מִדְּרִבְכֶּם *return, return from your ways*. In a similar way an infinitive is used with an imperative mood, with the

preterite and future tenses; as, שָׁמַעְתָּ שָׁמַעְתָּ *hear ye hearing*, i.e. *hear ye attentively*, כָּרַף כָּרַף יוֹסֵף *Joseph was indeed torn*, אֵין לֹא מוֹת תָּמוּתוֹן *indeed no man will redeem a brother, ye shall surely die*.

## CHAPTER XX.

### ON THE ACCENTS, CALLED נְיִינוֹת OR טַעֲמִים.

Accents are conjunctive and disjunctive. The former are pointed by placing (˘) after them: those that occur over a word are placed thus —◌◌, and those which occur under a word thus —◌◌, the two principal pause or disjunctive accents are distinguished by (\*\*), the minor pauses by (\*).

The following Table exhibits the forms, names, and powers of the accents.

| Forms.  | Names.            | Forms. | Names.      |
|---------|-------------------|--------|-------------|
| ◌◌      | מְדַמָּה          | ◌◌     | וְדַמָּה    |
| ◌◌      | אֲזַלָּה          | ◌◌     | קְנוֹל      |
| ◌◌      | נִרְשָׁה          | ◌◌     | מוֹנָה      |
| ◌◌      | נִרְשָׁה          | ◌◌     | מוֹנָה      |
| ◌◌      | דְּרַנָּה         | * ◌◌   | רְבִיעִי    |
| ◌◌      | חֲבִיר            | ◌◌     | מִהֲפִיר    |
| ◌◌      | יְחִיב            | ◌◌     | פִּשְׁמָה   |
| ◌◌      | פְּסִיקָה         | * ◌◌   | זִמְרָה     |
| ** ◌◌ * | סְלוֹק            | * ◌◌   | זִמְרָה     |
| ◌◌      | שְׁלֵשֶׁת         | ◌◌     | מִרְבָּה    |
| ◌◌      | מִרְבָּה          | ◌◌     | מִרְבָּה    |
| ◌◌      | יְרֵחַ            | ** ◌◌  | מִתְנַחֲמָה |
|         | Euphonic Accents. | ◌◌     | פִּזְרָה    |
| ◌◌      | מִתְנַחֲמָה       | ◌◌     | מִתְנַחֲמָה |
| ◌◌      | מִתְנַחֲמָה       | ◌◌     | מִתְנַחֲמָה |

\* The סְלוֹק (:) is of a modern date.

145.—In every book of the Hebrew bible, with the exception of the books of Psalms, Proverbs, and Job,\* each word not followed by (ֿ) has at least one of those accents, over or under it; but when the word consists of three syllables, or sometimes even of two syllables, it may have two accents; as, מִיָּמִים, מִשְׁבְּתֵיכֶם, but where both are alike, the stress lies upon the first, and the vowel preceding the accent is always accompanied by Metheg, the euphonic accent; but when words have two dissimilar accents, the first is considered as Metheg, and the second is then the principal accent.

146.—It has been stated, Chapter IX, that when a word ends in one of the quiescent letters אהוי, and is unaccompanied by a pause accent, then the letters בנר כפת at the beginning of the following word have no dagesh; as, וְנִשְׁכַּח בְּבִשְׁתִּי, (.) being a conjunctive accent, ב remains without dagesh, being preceded by a quiescent letter; but in וְהַמֶּלֶךְ שָׁלַח בְּרוּךְ ה' (.) being a disjunctive accent, ב is dageshed, although the preceding word ends in ה quiescent.

147.—The two principal pauses are (,) and (,), the latter is always followed by (ֿ), they not only possess the same power as the other disjunctive accents, but they moreover effect a change of that vowel which accompanies them; thus (ֿ) is changed into (ֿ), (ֿ), or (וּ); as, תָּלוּ, תִּדְלוּ; שָׁמַעְתִּי, טוֹב הָיָה לְךָ שָׁמַעְתִּי (ֿ); into (ֿ) and sometimes into (וּ); as, וְהָשִׁיב יְהוָה אֶת־דַּעְתְּךָ בְּרֹאשְׁךָ, for בְּרֹאשְׁךָ; וְלֹא יָבִילוּ, for יָבִילוּ; (ֿ) into (ֿ); as, הָאָרֶץ, for הָאָרֶץ; the change, however, in the latter noun, occurs likewise with the minor pauses.

148.—A word which terminates in (ֿ) or (וּ) followed by Makkaph generally changes (ֿ) into (ֿ), and (וּ) into a short (ֿ) as, אֶת־אֵת, בֶּן־בֶּן, כָּל־כָּל, except the same ends in a quiescent letter; as, כֹּה־כֹה and מָה־מָה followed by (ֿ) respectively require the dagesh for the sake of euphony; as, וְהָלַכְּם, מָה־לָּכְם, מָה־טוֹב, הָאֵמוֹת.

\* ֿ, ֿ, ֿ, ֿ occur only in the Psalms, Proverbs, and Job.

## POSITION OF THE ACCENTS.

149.—In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which is elevated above the general tone of discourse, except when two or more words are connected together by Makkaph; which, being considered as forming a single word, take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,\* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrang* (מִלְרָג from below), and when on the penult, *Mil'hél* (מִלְהֵל from above); and even when the word is lengthened, the chief accent can never be placed farther back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Metheg.

150.—The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (־); because this does not constitute a syllable, except when taking a pause accent, which changes the Sheva into a vowel, e.g. דָּבָר־ for דָּבָר.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sheva; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ׀ paragogic, or mobile, and its vowel of union; which, as regards the accent, are not considered as forming an integral part of the word.

## GENERAL RULES OF POSITION.

151.—The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature, it makes a mixed syllable, must take an accent to increase its quantity; and

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\* A very small number of quadriliterals excepted.



it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word **לֵךְ**, the *p* is expressed by the help of its own vowel Cholem, and **ל** by means of the addition made to the same vowel, in consequence of its taking the accent, which may be represented thus—*kō'l*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature, it makes a simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word **מֶלֶךְ** *mélech*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary, that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

#### POSITION ON NOUNS.

152.—1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult, e.g. **הַיְיִצְחָה** Gen. 1:9, **יִצְחָה** Ibid 1:27; and if a mixed one, the accent is indispensably necessary to its completion, e.g. **בְּרֵאשִׁית**. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent will be on the penult, e.g. **יְשׁוּעָה** Ps 8:3, for **יְשׁוּעָה**; **לֵילָה** Gen. 1:5, for **לַיְלָה**; and the same is the case with nouns receiving ה mobile, e.g. **סִבְתָּה** Gen. 33:17, **אֶרְצָה** Ibid 37:10, **בֵּיתָה** Ibid 48:17. In a few instances also we find the paragogic syllable **יְ** without the accent, e.g. **רַבְתִּי**, **שָׁרְתִּי** Lam. 1:1.

2. Every noun whose ultimate is a short mixed syllable, pre-

ceded either by a long vowel or by a short simple syllable, is *Milhel*, i.e. has the accent on the penult, e.g. בָּקָר Gen. 1:5, עָרַב Ibid, הַשְּׂמִים Ibid 1:1; for if the penult is a long vowel, it has the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable. In the case, however, of an ultimate short vowel taking the place of a long one, as for instance, the termination of the fem. construct, the accent retains its former position on that syllable, e.g. הָיָה, constr. הָיָה Gen. 2:19; רָעָה, constr. רָעָה Ibid 6:5; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with Patach furtive, e.g. רָנַגְּ Is. 51:15, for רָנַגְּ; רָקַע Ps. 136:6, for רָקַע. And if the penult. and ultimate are both short mixed syllables, the accent will be placed on the latter, e.g. בָּרָא 2 Kings 6:5, וָרָא Is. 10:15.

3. Since all vowels are considered long in which one of the *אחוי* letters quiesces, the masc. termination הָ likewise takes the accent, e.g. בָּקָרָה Gen. 41:5, הַמִּשְׁנָה Ibid 41:43; unless the consonant bearing (־) be immediately preceded by a short vowel, when the accent must be placed on the penult, e.g. הָיָה Ezek. 2:10. Of course this rule applies also to אָ, e.g. מָלַךְ Ps. 77:15.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

#### POSITION ON VERBS.

153.—The place of the accent on the verb, when without a suffix, is to be decided as follows:

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct., whenever such radical has a vowel of its own, as this vowel is the principal one of the root: e.g. קָמַל, קָמַלְתָּ, &c.; יָקַמַל, יָקַמְלָה, &c.; קָמַל, קָמַלְתָּ, קָמַלְתָּ; קָמַל, קָמַלְתָּ. But in those persons where the second radical has (־) the accent is placed on the third, e.g. קָמַלְתָּ, קָמַלְתָּ, קָמַלְתָּ, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel: viz. in the second person plural masc. and fem. preterite, e. g. **דָּבַרְתֶּם**, **דָּבַרְתֵּם**; and in the first and second person masc. preterite, when taking 1 conversive, to distinguish it from the same person and tense with 1 conjunctive, e. g. **דִּבַּרְתִּי**, **דִּבַּרְתָּ**.

3. The verbs וָע and עָע in those persons of the preterite where the third radical has (־) after the rejection of the second, will take the accent on the first, e. g. עָעַר, עָעַר; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule, to the antepenult., e. g. עָעַר.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will invariably shift it to the penult., if a simple syllable, on receiving 1 conversive: thus, in Piel of verbs ע" gutt., as וְיִבְרָךְ; in Kal of verbs מ"א, as וְיִמְאָר; פ"י, as וְיִפְסֹךְ, וְיִפְסֹךְ; ע"ע, as וְיַעֲלֶה; and ל"ה, as וְיִלְפֹן; unless the penult. is a mixed syllable, when the accent remains on the ultimate, e. g. וְיִשָּׁאֵל, וְיִקְסֹל, וְיִקְסֹל.

### POSITION ON NOUNS AND VERBS WITH SUFFIXES.

154.—1. The suffixes הָם, כֵּן, קִים, יָם, וְיָם, אֶת, לְ, as a general rule receive the accent; so that all words to which they are appended are Milrah; e.g. שִׁכְרָה, מַטְלָה, חֲסִילוֹ, דְּבָרֵי, דְּבָרֵי, יְדֻיָּהִם, בְּנֵי, מַטְלָח.

2. The following are preceded by the accent: ׀, ה, ו, י, ג, ל; ׀, מ; hence words receiving them are Milhel; e.g. קָטַלְנִי, מוֹסְרֵתִימוּ, קָטַלְתָּם, יָדִיעָה, קָטַלְוּהָ, זָכַרְתָּ Ps. 2:3.

3. When the suffix of the second person masc. sing. ך is preceded by (־), the word is accented Milrah, e.g. ךְּרָה; when preceded by a vowel, Milhel, e.g. ךְּרֵה, ךְּלֵה.

### FURTHER USE OF ACCENTS.

155.—Since we sometimes meet with words entirely alike in their letters and vowel-points, and differing only in the position of their accents, an acquaintance with the principles by which

this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with precision whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mood or tense; thus, for instance, in the following passage, *בִּירְמָרָה נָפֵשׁ בְּלִהָעַם* 1 Sam. 30:6, as the word *רָמָה* is accented Milhel, it must be the third person fem. sing. pret. of the *רָמַר* verb *לִהָעַ* *to be bitter*, of the form *רָמָה* from *רָמַר*; while the accent on the last syllable of the same word in the phrase *רָמָה אֶת־פִּי* 1 Kings 13:26, shows it to be the third person masc. pret. of the *רָמַה* verb *לִהָ* *to be rebellious*, like *רָמָה*. The word *שִׂמְחָה*, which occurs Esth. 8:15, is shown by the accent on its penultimate to be the third person fem. sing. pret. of the verb *שִׂמַּח* *to rejoice*; but the accent on the ultimate—thus *שִׂמְחָה* Ps. 113:9—points it out as the fem. part. of the same verb employed as a noun. So likewise *שָׁבָה, קָמָה, סָבָה* are preterites when the accent is Milhel, and participles when Milrah. In the command *אֲרִי קוּמִי* *arise, shine*, Is. 60:1, the imperative is designated by the accent on the penult., but in the expression *לְיוֹם קוּמִי* *till the day of my rising up*, Zeph. 3:8, the accent on the ultimate syllable of *קוּמִי* shows it to be a noun with the pron. suffix *י*, etc., etc.

#### RECESSION OF THE ACCENT.

156.—On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sheva mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians *אָחֹר נָסִיג* *turned back*.

Thus a word may have two accents, the first a conjunctive,



and the second a disjunctive, with either a vowel or Sheva between them, e. g. הַבְּרִיָּים Gen. 15:5, הַבְּרִיָּי Ibid 12:3; in which case the first accent has merely the power of a Metheg, for which it is the substitute. But if two words come together, the first accented Milrah, and the second—a dissyllable—Milhel, so that one accent follows the other without either a vowel or Sheva mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite מָלַח is to be accented Milrah, and the noun מִלְחָה Milhel, but when the two concur, as in Gen. 1:5, instead of מָלַח מִלְחָה, the accent of the first word is thrown back, and we have מָלַח מִלְחָה; so מָלַח מִלְחָה 2 Kings 3:17. Of course this recession of the accent on the ultimate regularly takes place when the following word is a monosyllable, e. g. וַתֵּשֶׁה לוֹ Gen. 37:3, for וַתֵּשֶׁה לוֹ.

157:—To the above rule, there are the following exceptions:

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. שָׁמַע אֶבְרָהָם Gen. 24:52, הוֹאֵל הוֹאֵל 2 Kings 5:23.

2. If both accents are conjunctive, no change in the position of either takes place; for the situation of the words bearing them is somewhat analogous to that of words followed by Makkaph; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מָלַח מִלְחָה Lev. 4:31.

3. If a dissyllable accented Milrah is immediately preceded by an accent, it will not be altered to Milhel even though another accent should directly follow; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא שָׁמָּה הָיָא Deut. 19:6.

4. An ultimate syllable having a long vowel, followed by a perfect consonant must necessarily receive an accent, which consequently retains its position, although immediately followed by another accent, e. g. יוֹבֵל הָיָא Lev. 25:12.

5. Words taking the grave suffixes כֶּם, כֶּן, הֶם, הֵן, and the second pers. plur. of the pret. of verbs, ending in ׁם and ׁן, invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent; e. g. וְנִסְלַח לָּוֹ Lev. 5:13, וַיְבִי אֵישׁ 2 Kings 3:23.

### KERI AND KETIB

158.—In the current editions of the Hebrew Bible, we meet with a number of notes in the margin which contain directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorets (מוֹסְרִים *handers-down*, from מָסַר Talm. *to deliver*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text, prevented their rejecting readings however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קֶרִי וְכֶתִיב (Chald. part. pass.) *read as written*: thus in Job 13:15, the word *written* (i. e. occurring in the text) לֹא is to be *read* לוֹ. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation קֶרִי וְלֹא כֶתִיב *written but not read*, e. g. the word אֵ 2 Kings 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin, with the note וְלֹא כֶתִיב קֶרִי *read but not written*, e. g. the word יָמִים Jer. 31:3. The number of these critical remarks varies in different editions; thus Elias Levita reckons them at 848, while Capel, in the

second edition printed at Venice, found 1171. Among the Keri and Ketib may be reckoned the word יהוה, which, as the complete and most holy name of God (שֵׁם הַקָּדוֹשׁ), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and hence the Masora (קְסוּדָה *tradition*) has given it the points of that word, thus יְהוֹה; except in those cases where יהוה is immediately preceded by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly; thus אֲדֹנָי יְהוֹה. Various other marks are to be found in the Bible, which, in modern editions, are generally explained either in the prolegomena or at the end.

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## GENERAL REMARKS.

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The following are general remarks upon the anomalies of Verbs, which will be best understood by a reference to the paradigm in this Grammar.

### PRETERITE OF KAL.

1. In  $\text{לָקַחַהּ}$  we find  $\text{הַ}$  sometimes changed into  $\text{תַ}$ ; as in  $\text{יָרְאֵתָהּ}$  (Deut. 32:36).
2.  $\text{לִמְרָה}$  is found with paragogic  $\text{ה}$ ; as in  $\text{בְּיָרְרָהָהּ}$  (Mal. 2:14),  $\text{הַסִּפְנָתָהּ}$  (Ps. 139:3).
3. In  $\text{לִמְרָה}$  with a guttural for the third radical, the first ( $\text{י}$ ) is changed into ( $\text{י}$ ); as in  $\text{שָׁמַעְתָּהּ}$  (Ruth 2:8).
4. In  $\text{לִמְרָהּ}$  ( $\text{י}$ ) is sometimes changed into ( $\text{י}$ ); as in  $\text{וְשָׁמַעְתָּהּ}$  and into ( $\text{י}$ ); as in  $\text{וְשָׁמַעְתָּהּ}$ .

### PARTICIPLE.

In  $\text{לֹקֵחַ}$ , if the last radical be  $\text{ע}$  or  $\text{ח}$ , that letter will have ( $\text{י}$ ) as in  $\text{נוֹטֵעַ}$ ,  $\text{פּוֹחֵחַ}$ ; it, however, sometimes happens that ( $\text{י}$ ) is changed into ( $\text{י}$ ) without being followed by a guttural; as in  $\text{לֹקֵחַ}$  but this is rarely the case. In the two verbs  $\text{הָמִיד}$  and  $\text{יָסַד}$ , ( $\text{י}$ ) in the participle is changed into ( $\text{י}$ ); as in  $\text{יּוֹסִיף}$ ,  $\text{תּוֹמִיד}$ . In the poetical parts of scripture we sometimes find the  $\text{י}$  paragogic affixed to the participle; as,  $\text{מַלְאֲכֵי}$ ,  $\text{הַמְּנַבְיָהּ}$ ,  $\text{שֹׁכְנֵי}$ ,  $\text{אֲבָרֵי}$ .

$\text{לִמְרָה}$ .—With  $\text{ע}$  or  $\text{ח}$  as the third radical, we find ( $\text{י}$ ) instead of ( $\text{י}$ ); as in  $\text{יִרְעֵת}$ ,  $\text{פִּרְחֵת}$ : sometimes we have likewise  $\text{י}$  paragogic added; as,  $\text{אֲבָרַי}$ ,  $\text{אֲהַבַּי}$ .

$\text{לִמְרָה}$ .—Sometimes  $\text{י}$  is changed into ( $\text{י}$ ); as in  $\text{יִלְכֵּד}$ ; and this is found likewise, although seldom, with  $\text{י}$  paragogic; as in  $\text{נִקְחֵי}$ .



## INFINITIVE MOOD.

לְמוֹד.—Absolute. Sometimes ל is changed into (־), as in וְנָדַל, וְנָשַׁע.

When לְמוֹד is in construction, and followed by makkaph, ל is changed into short (־); as in אָסִיר־לֹד (Prov. 25:7); it is also found with ה paragogic; as in לְחַמְלָה, לְאַהֲבָה, לְדַבָּרָה. In verbs intransitive, and sometimes in verbs transitive, ל is changed into (־), as in שָׁאַל: the same is the case when the last radical is ה; as in שָׁלַח.

## IMPERATIVE MOOD.

לְמוֹד.—With makkaph, as לְמֹד־, and with ה paragogic it is formed like וְנָדַר from נָדַר, and in some instances it takes the form of שִׁכְבָּה from שָׁכַב, that of שִׁלְחָה from שָׁלַח, וְנָצַר from נָצַח, מְכַרָּה from מָכַר, &c. When the first radical letter is a guttural, and ה is suffixed, then the guttural letter has a (־), as in אֲמַסָּה (Num. 11:16). We have likewise the form of לְמָדָה as רַמְסָּה, שִׁמְעָה, קִלְחָה.

Observation.—It is asserted by some Grammarians, that the infinitive is sometimes used for the imperative mood; as, וְזָכַר אֵת, לְזָכֹר יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ *remember the Sabbath day to keep it holy*; because they consider וְזָכֹר to be the infinitive mood; but as that would be an extraordinary anomaly, it is more likely, that the imperative has sometimes (־) for (־).

לְמָדִי.—Sometimes (־) is changed into short (־); as in תְּרַבִּי, מִיִּשְׁכְּבוּ; and when the second radical is a guttural with a compound vowel (־) is then, according to the common rule, changed into the simple vowel of the guttural; as in שִׁחַמְטִי, אֲהַבִּי. Yet in some instances (־) is retained, as in שִׁחַרְרִי.

לְמָדִי.—(־) is likewise changed into short (־); as in מְלָכִי (Judg. 9:10), and at other times into (־); as in חֲשִׁשִּׁי (Is. 47:2).

לְמוֹדָה.—ל is sometimes changed into (־); as in צַעֲקָה (Jer. 49:3); sometimes ה is dropped; as in קָרָא, שָׁמַע, קָרָא.

אֲלֵמוֹד.—It has been already observed, that the future ten-

is formed from the imperative mood, hence, whatever irregularity is found in the latter, will likewise be met with in the former.

תִּלְמַד.—With the accent טִלְעִיל, the second (־), is changed into ל or (־); as in תִּנְגִּיבוּ, תִּשְׁמְעוּ.

תִּלְמִידָה.—Irregularly, וְתִנְבְּהִינָה for וְתִנְבְּהִנָּה (Ez. 16:50) in the verb וְשָׁבָנָה we find נ feminine omitted; as in תִּשְׁכַּנָּה, and in one case ה feminine is changed for י masculine; as יַעֲמִידָה (Dan. 8:22).

### PRETERITE OF NIPHAL.

נִלְמַדָּה.—With a pause accent טִלְעִיל (penultima) נִלְמַדָּה. The placing of the accent distinguishes the preterite from the participle feminine of this verb, which is likewise נִלְמַדָּה, where the accent is placed מִלְע (ultima).

נִלְמַד, irregularly with נוֹאֵל (Is. 59:3).

### PARTICIPLE.

נִלְמַד.—(־) for (־); as in נִלְמַד. In Exod. 15:6, נִלְמַדִּי is probably used for נִלְמַדִּית fem., the nominative being יִמִּינִי fem.

נִלְמָדִים.—Some few instances are found where (־) is changed into (־); as in נִלְמָדִים, נִלְמָדִים.

### INFINITIVE.

לִלְמֹד.—Irregularly לִלְמֹד (I Sam. 20:28), לִלְמֹד (Gen. 31:30) and לִלְמֹד. ל for ל (Ezek. 14:3), לִלְמֹד to avoid the reduplication of ל for the sake of euphony. לִלְמֹד for לִלְמֹד, sometime dagesh is omitted; as in לִלְמֹד (Ps. 68:3).

### IMPERATIVE MOOD.

לִלְמֹד.—But with the accent טִלְעִיל (־) is changed into (־); as לִלְמֹד.

### FUTURE TENSE.

לִלְמֹד.—(־) is sometimes changed into (־); as, לִלְמֹד. Instead of (־) we likewise find (־); as, לִלְמֹד, לִלְמֹד.

לִלְמֹד.—(־) is changed into (.) ; as, לִלְמֹד, לִלְמֹד.

## PIEL.

לָפַד, לָפַד and נָשַׁבַּר.—The following have (־) instead of (־)—  
פָּבַם, פָּבַר. With a guttural second radical (־) is changed  
into (־); as in מָצַח, מָצַח, with some few exceptions; such as מָצַח,  
וְרָמַח and וְרָמַח.

## PARTICIPLE.

מִלְפָּד.—With a second radical guttural (־) is changed into  
(־); as in מִלְפָּד, מִלְפָּד, except in מִלְפָּד and מִלְפָּד. With א for  
the first radical, that letter is omitted in the participle; as,  
מִלְפָּד for מִלְפָּד (Job 35:11).

מִלְפָּד.—Irregularly מִלְפָּד for מִלְפָּד (1 Kings i. 15).

## INFINITIVE MOOD.

לָפַד.—Sometimes with (־) for (־); as, מִלְפָּד, מִלְפָּד, likewise  
with (־); as, מִלְפָּד, and sometimes (־) is changed into (־); as,  
לְצַחֵק.

## IMPERATIVE MOOD.

לָפַד.—With Makkaph following, (־) is changed into (־), as  
in the infinitive mood; thus מִלְפָּד imp., מִלְפָּד inf. Sometimes  
into (־); as in מִלְפָּד, מִלְפָּד.

## PRETERITE OF PUAL.

לָפַד.—With a guttural second radical (־) is changed into י;   
as in מִלְפָּד, מִלְפָּד, נָפַח; except, however, in מִלְפָּד, and a few more  
instances where (־) is retained before ה.

## PRETERITE OF HIPHIL.

הִלְמִידָה.—(־) is once changed into (־); as in הִלְמִידָה (Jos. 7:7),  
and also into (־); as in הִלְמִידָה (1 Sam. 25:7).

הִלְמִידָה.—(־) is in one instance changed into (־): viz. in  
הִלְמִידָה (1 Sam. 1:28), and according to some Grammarians ה  
is changed into ת; as in הִלְמִידָה (Hos. 11:3) for הִלְמִידָה, although  
others take this word to be a noun from the absolute הִלְמִידָה.  
Various other changes occur in the Hiphil conjugation; as in  
הִלְמִידָה (Is. 53:3) for הִלְמִידָה, where the א is used instead of ה, as

in the Chaldaic. In  $\text{הָאֲנִיחִי}$  (Is. 19:6), however, the Hebrew  $\text{ה}$ , as characteristic of Hiphil, is joined to  $\text{א}$ , the characteristic of the same conjugation in the Chaldaic.

#### PARTICIPLE.

$\text{מְלִמֵּד}$  for  $\text{מְהַלְמֵד}$ , and  $\text{מִזֵּן}$  (Prov. 17:4) for  $\text{מְזַזֵּן}$ .—In the adjectives derived from the participle in Hiphil,  $(\text{־})$  is changed into  $(\text{ֿ})$ ; as,  $\text{מְשַׁחַח}$ ,  $\text{מְשַׁחֵח}$ .

$\text{מְהַלְמֵד}$ , irregularly,  $\text{מְעַזְרֵם}$  for  $\text{מְעַזְרִים}$ , and so in  $\text{מְהַלְמֵם}$ ,  $\text{מְהַלְמֵם}$ : this last is either from a quadriliteral root, or is similar to the 12th conjugation in the Arabic language.

$\text{מְלִמֵּד}$ .—Once (Lev. 26:16)  $\text{מְלִמֵּד}$  for  $\text{מְלִמֵּד}$ .

#### INFINITIVE MOOD.

$\text{הַלְמִיד}$ .—Very frequently  $\text{־}$  is changed into  $(\text{ֿ})$ , particularly when the word is without the letters  $\text{בכלם}$ : in a few instances  $\text{־}$  is retained after  $(\text{ֿ})$ ; as in  $\text{הַשְׁמִיד}$ ,  $\text{הַשְׁמִיד}$ . Sometimes  $(\text{ֿ})$  is changed into  $(\text{־})$ ; as in  $\text{הַשְׁמִיד}$  (Is. 31:5),  $\text{לְאִיד}$  (1 Sam. 2:33), for  $\text{לְאִיד}$ . The Chaldaic characteristic  $\text{א}$  is likewise used for  $\text{ה}$ ; as in  $\text{הַשְׁמִיד}$  (Jer. 24:4) for  $\text{הַשְׁמִיד}$ , and  $\text{אִיד}$  (Gen. 41:43) for  $\text{הַשְׁמִיד}$ .

#### FUTURE TENSE.

$\text{יִלְמִיד}$ .—Sometimes  $(\text{ֿ})$  for  $\text{־}$ ; as in  $\text{יִלְמִיד}$ ,  $\text{יִלְמִיד}$ .

#### PRETERITE OF HOPHAL.

$\text{הַלְמִיד}$  and  $\text{הַלְמִיד}$ .

#### INFINITIVE.

$\text{הַלְמִיד}$ ,  $\text{הַלְמִיד}$  and  $\text{הַלְמִיד}$  (Lev. 13:55): this last is perhaps a compound of  $\text{הַשְׁמִיד}$  and  $\text{הַשְׁמִיד}$ , or the dagesh in  $\text{ל}$  may be euphonic.

#### PRETERITE OF HITHPAEL.

$\text{הַתְלִמֵּד}$  and  $\text{הַתְלִמֵּד}$ .—Sometimes  $\text{ת}$  is omitted, and compensation made by a dagesh in the subsequent letter; as,  $\text{הַתְלִמֵּד}$  for



מתקטר, מתקטר for מתקטר, מתקטר for מתקטר, which last, becomes מתקטר. When the second radical letter is a guttural or ר, the preceding (־) is changed into (־); as in מתקטר: except before ה, when (־) is retained; as in מתקטר.

הִתְלַחֵד.—In one instance (ִתְּ) is used instead of (ִתְּ), which may be compounded of this and the Hophal conjugation. הִתְלַחֵד (Jer. 25:16) is likewise supposed to be a compound of this and Piel conjugation.

תִּתְּלֶמֶד.—Irregularly וַתִּתְּלֶמֶד, from the root יָלַד, for וַתִּתְּלֶמֶד.

VERBS DEFECTIVE IN THE FIRST RADICAL 3', AND

### ONE DEFECTIVE VERB IN 5.

INFINITIVE OF KAL.

[illegible]

### FUTURE TENSE.

וִי'—Sometimes with ו', as, וִיבֹל, and with second radical guttural, like וִינִי, and even without a guttural, it is in some few places found with (וִי) instead of (וִי); as in וִינִי.

**NIPHAL.**

עָשָׂה, and once עָשָׂה.—Some grammarians maintain that עָשָׂה (Job 4:10) in the Niphal, is from the root עָשָׂה; but Kimchi and others, derive it from עָשָׂה, and consider it a compound of עָשָׂה and עָשָׂה.

## VERBS DEFECTIVE IN THE SECOND RADICAL, THAT IS, HAVING THE SECOND AND THIRD RADICAL ALIKE.

*Observation.*—The verbs  $\text{פָּהַח}$  and  $\text{לָחַח}$  should not be classed amongst the above; since the first  $\text{ח}$  is pronounced, and the last is quiescent: the following are conjugated like a regular verb,  $\text{נָחַח}$ ,  $\text{לָלַח}$ ,  $\text{עָשָׂח}$ ; and there are others, which although frequently defective, are nevertheless sometimes used as regular verbs.

### PRETERITE OF KAL.

$\text{סָבַח}$ .—Sometimes with  $\text{ו}$ ; as in  $\text{שָׁכַחְוּ}$ ,  $\text{רָבַחְוּ}$ ,  $\text{בָּחַחְוּ}$  for  $\text{בָּחַחוּ}$  (Is. 18:2), and according to some Grammarians,  $\text{תִּסְכַּחְוּ}$  (Lam. 3:22) is used for  $\text{תִּסְכַּחוּ}$  and  $\text{תִּסְכַּחְוּ}$ , and so likewise  $\text{מִעֲנִיחָהּ}$  (Is. 23:4) for  $\text{מִעֲנִיחָהּ}$ .

### INFINITIVE MOOD.

$\text{סֹבַח}$ .—When followed by makkaph,  $\text{ו}$  is changed into short ( $\text{־}$ ); as in  $\text{בָּרַךְ־יְחִיד}$  (Job 38:7). Sometimes  $\text{ו}$  is changed into ( $\text{־}$ ); as in  $\text{לָרַךְ}$  (Isa. 45:1), and sometimes into  $\text{י}$ ; as in  $\text{וְלָכַדְוּ}$  (Ecc. 9:1)  $\text{לָעוֹת}$  (Isa. 50:4).

### IMPERATIVE MOOD.

$\text{סִבַּח}$ .—Sometimes with ( $\text{־}$ ); as in  $\text{וְלֹ$  (Ps. 119:18). Sometimes  $\text{ו}$  is changed into short ( $\text{־}$ ); as in  $\text{רָבִי}$ .

### FUTURE TENSE.

$\text{אָבַח}$ .—We find  $\text{אָבַח}$ ;  $\text{אָבַחְוּ}$ ,  $\text{אָבַחְוּ}$  with  $\text{ו}$  conversive like  $\text{יָחַחְוּ}$ . In some instances  $\text{ו}$  is changed  $\text{י}$ ; as in  $\text{יָרַיִן}$ ; and sometimes  $\text{ו}$  is again changed into its corresponding short vowel ( $\text{־}$ ); as in  $\text{יָרַיִן}$ ,  $\text{תִּסְכַּחְוּ}$ , and irregularly  $\text{תִּסְכַּחְוּ}$  and  $\text{תִּסְכַּחְוּ}$ .

### PRETERITE OF NIPHAL.

$\text{נָסַח}$ .—Before  $\text{ח}$  ( $\text{־}$ ) is changed into ( $\text{־}$ ); as in  $\text{נָחַחְוּ}$ ,  $\text{נָחַחְוּ}$ ,  $\text{נָחַחְוּ}$ ; sometimes into ( $\text{־}$ ); as in  $\text{נָחַחְוּ}$ ,  $\text{נָחַחְוּ}$ .

$\text{נָסַחְוּ}$ .—We have in some cases ( $\text{־}$ ) changed into  $\text{ו}$ ; as in  $\text{נָחַחְוּ}$ ,  $\text{נָחַחְוּ}$ ; and before  $\text{ח}$  we have ( $\text{־}$ ), as in the singular number  $\text{נָסַחְוּ}$  and  $\text{נָסַחְוּ}$ . Also the form of  $\text{נָסַחְוּ}$ ,  $\text{נָסַחְוּ}$ .

## PARTICIPLE.

נֶקֶב.—(־) instead of (־); as in נֶקֶבִים, נֶמֶס, and with (־) under the first letter, as in נֶקֶבִים, נֶקֶבִים and נֶקֶבֶה.

## INFINITIVE.

לְהַחֲלוֹ and הִסֵּב, and hence הִסֵּב.

## FUTURE TENSE.

אָפֵס.—And with (־), as in אָפֵס; and sometimes with אָ; as in אָפֵס, אָפֵס and אָפֵס.

תִּשְׁפֹּץ.—And with וּ; as, תִּשְׁפֹּץ.

תִּפְסֹח.—Sometimes with (־) like תִּפְסֹח, and with (־); as in תִּפְסֹח.

## PRETERITE OF HIPHIL.

הִסֵּב.—And often after the form of הִסֵּב, as in הִסֵּב, הִסֵּב, הִסֵּב.

הִסֵּב.—And without dagesh הִסֵּב (Prov. 7:13).

הִסֵּב.—With first radical guttural ה; as in הִסֵּב and sometimes ו is changed into (־); as in הִסֵּב.

הִסֵּב and הִסֵּב, הִסֵּב, הִסֵּב.

## FUTURE TENSE.

יִשְׁפֹּץ, תִּשְׁפֹּץ, יִשְׁפֹּץ.—before makkaph, and with ו conversive (־) is changed into (־); as in יִשְׁפֹּץ, יִשְׁפֹּץ.

נֶסֶב.—Likewise in the form of נֶסֶב (Num. 21:30).

## VERBS QUIESCENT HAVING י FOR THEIR FIRST RADICAL.

## INFINITIVE MOOD.

יָשָׁב, יָשָׁב, and יָשָׁב, from יָשָׁב; but when an infinitive is used together with any of the tenses, it has the form similar to that derived from a regular verb: as in יָשָׁב אֶשָּׁב, יָרָד יֵרָד, except the following: יָשָׁב, לִישׁוֹן, בִּישׁוֹן. Sometimes the first radical י is dropped without ת being suffixed; as in יָשָׁב תִּשְׁבּוּ. In one instance the first and third radicals are dropped, as in לָלֶחֶם (1 Sam. 4:19).

## IMPERATIVE MOOD.

לֵךְ.—If followed by makkaph, (־) is changed into (־); as in לֵךְ, sometimes into (־); as in הֵב, פֶּעַ, דָּע: some retain ' as in the regular verbs; and in Ps. 34:10, we find יִרְאֵי (root יִרָא to fear) for יִרְאֵי, in order to distinguish it from יִרְאֵי (third person lur. future tense) from יִרְאֵה to see.

## FUTURE TENSE.

אֵלֶּכֶם.—' is sometimes retained, as in אֵלֶּכֶם, אֵלֶּכֶם, but in most cases where ' is retained, the letters אֵלֶּכֶם are accompanied by (־), and the last vowel is (־); as in אֵלֶּכֶם, אֵלֶּכֶם, yet (־) is found even in some instances where ' is dropped; as in אֵלֶּכֶם: once with ' in וַיְבַרֵּשׁ (Hos. 13:15).

תִּשְׁכַּח.—Some verbs have (־) under the second radical; as in תִּשְׁכַּח, תִּלְכַּח: in two instances the prefix ' masculine gender, is put instead of ת fem., as in תִּשְׁכַּח and תִּשְׁכַּח.

The verb יָכַל to be able, is found only in the preterite of Kal, and the future of Hophal.

## FUTURE TENSE OF NIPHAL.

אֵלֶּכֶם, אֵלֶּכֶם.—But תִּשְׁכַּח and תִּשְׁכַּח are formed like regular verbs.

## PRETERITE OF HIPHIL.

הוֹדַעְתִּי.—Irregularly הוֹדַעְתִּי, and in 1 Sam. 21:3, הוֹדַעְתִּי for הוֹדַעְתִּי.

## FUTURE TENSE.

אֵלֶּכֶם.—In the following instances ה characteristic is retained as in the Chaldaic, אֵלֶּכֶם, אֵלֶּכֶם, אֵלֶּכֶם, אֵלֶּכֶם.

## VERBS QUIESCENT HAVING ' AND ' AS THEIR SECOND RADICALS.

## PRETERITE OF KAL.

קָם.—With (־), as in קָם and ' as in קָם. Sometimes ' is supplied by א, as in קָם (Hos. 10:14), and in קָם from קָם (Zech. 14:10): twice it is found with (־) in קָם (Zech. 4:10), and in קָם (Isa. 44:18).



קָטַח, מָטַח, בָּלַח, and after the Chaldaic form חָטַח (Ezek. 46:17), and once we have (־) for (־) in חָטַח (Zech. 5:4).

חָטַח. Once (־) is changed for (־) in חָטַח Mal. 3:20.

### PARTICIPLE ACTIVE.

חָטַח.—There is no distinction as to form between the preterite and participle singular, masculine and feminine, except that in the singular feminine, the accent is put מְחַטֶּחֶת in the preterite, but חָטַח in the participle.

### INFINITIVE.

חָטַח and חָטַח.—The same is the case in the imperative mood.

חָטַח.—And from חָטַח, חָטַח. This is the only verb amongst the עָזַח in which the letters חָטַח have (־). We have sometimes חָ instead of חָ; as in חָטַח.

### PRETERITE OF NIPHAL.

חָטַח.—Once with (־) for (־) in חָטַח (Zech. 2:17), חָטַח; irregularly חָטַח, from חָטַח.

### PARTICIPLE.

חָטַח.—Once (־) for חָ in חָטַח (Ex. 14:3).

### PIEL AND PUAL.

As the second radical in these conjugations regularly requires a dagesh, which cannot take place in a quiescent חָ and חָ, the deficiency thereof is compensated by doubling the last radical; as from חָטַח, חָטַח, and from חָטַח, חָטַח: this latter form is called by some grammarians *Pilpel*.

### FUTURE TENSE.

חָטַח.—And from חָטַח, irregularly חָטַח, for חָטַח, and so likewise from חָטַח, חָטַח, for חָטַח.

### HIPHIL.

חָטַח.—Throughout this conjugation we find that חָ is sometimes changed for (־); as in חָטַח, and in a few instances into (־), as in חָטַח; and sometimes, though rarely, into (־); as in חָטַח from חָטַח.

## INFINITIVE MOOD.

הָקִים.—And with בָּכַלֵּם prefixed. The following terms בֵּין, עֵד, דִּין, גִּיל, are considered by some grammarians to be of the Hiphil conjugation, ה being irregularly dropped, whilst others maintain that they belong to the conjugation of Kal. In the Hithpael conjugation, ה is in one instance omitted and compensated by a long vowel under the prefix; as in אָרוּמָם (Isa. 83:10) for אֶתְרוּמָם.

## QUIESCENT VERBS HAVING א FOR THEIR LAST RADICAL.

Various verbs of this class sometimes assume the form of those quiescent in ה, as רָפָאתִי, מָלַחְתִּי, מָלֵךְ, and indeed א is itself in the root already changed into ה; as from רָפָא *he healed*, we find רָפָה (Ps. 60:4), we also find יִרְפֵּי for יִרְפָּה; וְצִמָּה for וְצִמָּה; מָהֲתַנְבֹּת for מָהֲתַנְבֹּת; חָטָאִים, חָטָא for חָטָא; לִצְבָּיָה for לִצְבָּיָה, and וְהִתְנַבֵּית for וְהִתְנַבֵּית.

## PRETERITE OF KAL.

מָצָא.—Some verbs in א have (־) under the second radical instead of (־); as, מָלַח, מָלַח, מָלַח.

מָצָאתִי.—Once מָצָאתִי (Numb. 11:11) without א.

## INFINITIVE MOOD.

מָצָא.—But (1 Sam. 18:29) לִירָא for לִירָא or לִירָא.

## FUTURE TENSE.

נִשְׁאָה.—(Jer. 9:17) וְנִשְׁאָה from נִשְׁאָה.

## VERBS QUIESCENT HAVING ה FOR THEIR LAST RADICAL.

## PRETERITE OF KAL.

וָלָה.—The verb הָיָה is sometimes conjugated like those of the נָחַי, as קָם, which has קָם in the preterite third person singular masculine, and קָמָה for the feminine gender. Thus we read in (Gen. 5:5) וָאִשְׁרָיָהּ, and (Exod. 1:16) וְהָיָה בָּת הִיא וְהָיָה *and if it be a daughter she shall live*, for וְהָיָה. Kimchi, however, contends

that the root is ח"ה. In the verb קרה *to happen*, we find that ה is sometimes changed into כ, as in קרה קראני *terror happened to me* (Job 4:14).

קלה.—ה radical is changed into ח, as in nouns in the feminine gender when suffixes are subjoined, where ח is changed into ת. See Table of nouns and possessive pronouns. In some places ה is dropped; as in קלה for קלה, and in קראני (Deut. 20:10). ח third radical is likewise in a few verbs changed into י; as in קלה for קלה; and ח is changed for כ in קלה (Ezek. 31:5) *his height is exalted*.

קלה.—Here ח is changed into י; but we have instances where י is omitted; as in קלה (1 Kings 9:3), and in one passage instead of י we have כ, קלה for קלה (Ezek. 48:27), and in Job 3:26, י is changed into ו, and its form is, as if derived from a verb regular, קלה for קלה.

קלה.—ח which is here dropped, is in some verbs changed into י; as in קלה, קלה; and in Is. 38:12, כ is irregularly added in the word קלה. In 2 Sam. 21:12, ח is changed into כ in קלה from קלה *to suspend*, but some copies read קלה.

קלה.—(Jer. 3:22) קלה from קלה, after the form of קלה.

#### PARTICIPLES.

קלה.—In Is. 38:12, י is found instead of ח, קלה for קלה; and in some verbs כ is used instead of ח, as in קלה, קלה; and some have י inserted for ח, as in קלה from קלה, in קלה, קלה, קלה, and in קלה from קלה *to come*.

קלה.—And without י, as in קלה and קלה (Job 15:22, and 41:25). Some have כ, as in קלה, קלה.

#### INFINITIVE MOOD.

קלה and קלה.—Sometimes ח is dropped, as in קלה, קלה; and in a few instances we have כ instead of ח, as in קלה, קלה.

#### IMPERATIVE MOOD.

קלה.—And under first radical guttural we have a compound

vowel, as in  $\text{הָיָה}$ ,  $\text{עָלָה}$ ; irregularly  $\text{אָמַד}$  (Exod. 16:28); sometimes with  $\text{י}$  inserted, as in  $\text{בָּעִי}$ ,  $\text{אָתִי}$  and  $\text{הָתִי}$ .

#### FUTURE TENSE.

$\text{אָנֹלָה}$ .—Sometimes the last ( $\text{־}$ ) is changed into ( $\text{ֿ}$ ); as,  $\text{וְאֶשְׁעָה}$ ,  $\text{אֶהְיֶה}$ . It is sometimes, though rarely, found with ( $\text{ֿ}$ ), as in  $\text{תַּעֲשֶׂהָ}$  (Gen. 26:29) but some copies read  $\text{תַּעֲשֶׂהָ}$ . Verbs of this class are the only ones which are used apocopated in the future tenses of every conjugation, Pual and Hophal excepted, and sometimes in the imperative mood. When  $\text{ה}$  is dropped the letters  $\text{אֵיתָן}$  have regularly ( $\text{־}$ ) (except before  $\text{אָמַד}$ ), and ( $\text{ֿ}$ ) is removed from the second to the first radical; as,  $\text{יָקַם}$ ,  $\text{יָקַן}$ ,  $\text{יָגַל}$ ; but before a guttural, those four letters have for the most part ( $\text{ֿ}$ ), and the gutturals themselves have likewise ( $\text{ֿ}$ ); as,  $\text{תַּעֲשֶׂה}$ ,  $\text{וְאֶעֱשֶׂה$ ; and with  $\text{ה}$  also; as,  $\text{וְיִחַן}$ ,  $\text{וְיָחַר}$ . Sometimes we have ( $\text{ֿ}$ ) for ( $\text{־}$ ); as in  $\text{וְיִאָּחַז}$ ,  $\text{וְיִאָּחַד}$ ,  $\text{וְיִאָּחַז$  (Deut. 33:21),  $\text{וְיִאָּחַז}$  for  $\text{וְיִאָּחַז}$ , which is a transposition. When the second radical is one of the letters  $\text{כֶּפֶת}$ ,  $\text{בִּנְיָן}$ , the letters  $\text{אֵיתָן}$  have either ( $\text{־}$ ) or ( $\text{ֿ}$ ), and both the two following radicals have ( $\text{־}$ ); as  $\text{וְיִרְדּוּ}$ ,  $\text{וְיִתְבְּנוּ}$ ,  $\text{וְיִשְׁכְּנוּ}$ ; and in the last case ( $\text{ֿ}$ ) is put for the sake of euphony, the consonant being  $\text{ה}$ .— $\text{וְיִשְׁכְּנוּ}$  and  $\text{וְיִשְׁכְּנוּ}$  assume an irregular form, and  $\text{וְיִהְיֶה}$  and  $\text{וְיִהְיֶה}$  (Ezek. 31:7) are also anomalies. The verbs  $\text{הָיָה}$  and  $\text{הָיָה}$ , when used in apocopatum in the future tense, differ from the above; as,  $\text{יְהִי}$ ,  $\text{תְהִי}$ ,  $\text{אֵהְיֶה}$ , and once (Ecc. 11:3)  $\text{יִהְיֶה}$ .

#### PRETERITE OF HITHPAEL.

$\text{נִגְלִיתָ}$ .—With ( $\text{־}$ ), as in  $\text{וְנִגְלִיתָ}$ , and with  $\text{י}$  for radical  $\text{ה}$ , as in  $\text{וְנִגְלִיתָ}$ ; and  $\text{א}$  instead of  $\text{ה}$ , as in  $\text{וְנִגְלִיתָ}$  for  $\text{נִגְלִיתָ}$ .

#### PARTICIPLE.

$\text{נִגְלִיתָ}$ .—If the first radical be guttural, it takes the form of  $\text{נִגְלִיתָ}$ , and in the feminine is like  $\text{נִגְלִיתָ}$  or  $\text{נִגְלִיתָ}$ .

$\text{נִגְלִיתָ}$ .—And from  $\text{נִגְלִיתָ}$ .

#### FUTURE TENSE.

$\text{יִגְלִיתָ}$ .—Before the gutturals, the letters  $\text{אֵיתָן}$  have ( $\text{ֿ}$ ) instead



of (־); as in <sup>ה</sup>עָשָׂה, <sup>ה</sup>עָשָׂה: we find likewise ־) under the first radical instead of (־); as in יָדָה. The future tense in apocopated is the same, with the exception, that with the rejection of ה the preceding (־) is likewise omitted; as in תִּגַּל, וְאָמַר, וְאָסַת, וְחָשַׁל, וְיָחַד.

#### PRETERITE OF PIEL.

וְלָחַץ.—ה is changed for א, as in שָׁנְאָה and שָׁנְאָתִיךָ.—וְלָחַץ and וְלָחַץ.

#### PARTICIPLE.

וְלָחַץ.—And in construction (־), as in מְחַבֵּר, מְחַבֵּר. ה is changed for א, as in מְחַבֵּר. ה is also changed into ו, as in מְחַבֵּרִי.

#### INFINITIVE MOOD.

וְלָחַץ.—From whence the form חִלּוֹתִי (Ps. 77:11). ה is changed for ו, as in וְלָחַץ (Hos. 6:9).

וְלָחַץ.—And (־), as in רָבָה (Judg. 9:29); sometimes ה is dropped, as in וְלָחַץ, וְלָחַץ. ה is once changed for ו; viz. in וְלָחַץ.

#### FUTURE TENSE.

וְלָחַץ.—Irregularly וְלָחַץ from וְלָחַץ; so וְלָחַץ; and וְלָחַץ from וְלָחַץ.

וְלָחַץ.—Sometimes with (־) and no Dagesh following, as in וְלָחַץ: and ה radical is changed into ו, as in וְלָחַץ.

וְלָחַץ.—Irregularly וְלָחַץ for וְלָחַץ; ה is changed into א, as in וְלָחַץ from וְלָחַץ; and into ו, as in וְלָחַץ from וְלָחַץ; and apocopated, וְלָחַץ, וְלָחַץ, וְלָחַץ, וְלָחַץ.

#### PRETERITE OF PUAL.

וְלָחַץ.—Where the dagesh is omitted in the second radical, the preceding vowel is ו; as in וְלָחַץ, וְלָחַץ; and once we find ו, viz. in וְלָחַץ (Ezek. 16:34). This omission is sometimes compensated by a preceding long vowel; as in וְלָחַץ; but not in every case; as for instance וְלָחַץ (Job 33:22). We find in some copies א is dageshed in this text, contrary to rule, and likewise the (־) is changed into (־), as in וְלָחַץ (Ps. 72:20) and וְלָחַץ (Ibid 80:11).

## PARTICIPLE.

מְגֵלָה and מְזוֹרָה.—These words take this form owing to ר being incapable of dagesh, and so in the future יִזְרֶה; and in Ecc. 8:1, we have ה, the last radical, changed for א; as יִשְׁנֶה from שָׁנָה.

## PRETERITE OF HIPHIL.

הִגִּילָה.—Before a guttural letter ה, as in הִעֲרָה, הִחֲלִי. In the latter case י is substituted for ה, and therefore the preceding vowel is (ִ); in some instances we have (ִ) for (ִ), as in הִעֲלָה, הִעֲבִירָה. In some few cases we even have ה without being followed by a guttural, as in הִגִּילָה (Est. 2:6).

הִגִּילָה.—And irregularly הִלָּאת, הִרְצֵת, הִנִּילִית and הִנִּילִית. הִנִּילִי, and after the Chaldaic form הִמְסִיו.

## INFINITIVE MOOD

הִגִּילוֹת.—With ל prefixed ה is dropped, as לְהַצִּבּוֹת, for לְהַעֲצִבּוֹת.

## IMPERATIVE MOOD.

הִגִּילָה.—The last radical is sometimes dropped when the vowels are (ִ), or when with a guttural they are (ִ), as הִרְרָה, הִרְרָה, הִעֲלָה. הִעֲלָה occurs (Ps. 39:14), but irregularly, from הִעֲלָה.

## FUTURE TENSE.

יִגִּילָה.—In this tense we find likewise several verbs in which the last radical ה is changed for א; as in יִפְלֵא (Lev. 27:2), יִשְׂיֵא (Ps. 89:23), and יִשְׂיֵא (Ps. 45:16), and apocopated יִפְרֵא, יִמְסֵא; and with a guttural for the first radical, יִעֲלֵא, יִמְעֵא.

## PRETERITE OF HOPHAL.

הִגִּילָה.—When a guttural is the first radical, ה is changed into ה, as in הִעֲלָה, הִעֲלָה.

## PRETERITE OF HITHPAEL.

הִתְגִּילָה.—But from הִתְגִּילָה the Hithpael is הִתְגִּילָה, and in the participle מְתִגִּילָה. From הִתְגִּילָה, ו is inserted; as in הִתְגִּילָה, and so in the participle מְתִגִּילָה; and מְתִגִּילָה (Ezek. 8:16) has the pronominal suffix like the participle Piel in Chaldee; and מְתִגִּילָה.

(Prov. 27:13) is a compound of Niphal and Hithpael:—This form is very frequently found in rabbinical writings.

#### INFINITIVE MOOD.

הַתְּנִיחַ, הַתְּנִיחַ. And without ה, as in הִתְּנִיחַ. Sometimes the characteristic ה is dropped, and compensated by dagesh in the first radical; as in הִנְכִּיחַ for הַתְּנִיחַ or rather הִנְכִּיחַ.

#### FUTURE TENSE.

אֶתְּנִיחַ—And by rejecting ה, like אֶתְּנִיחַ. נִתְּנִיחַ—sometimes (נִ) is changed into (נִ); as in נִשְׁתַּנֵּחַ.

From נִשְׁתַּנֵּחַ we have once וַיִּשְׁתַּנֵּחַ (Gen. 27:29). The following verbs are apocopated: וַיִּתְּנִיחַ, וַיִּתְּנִיחַ, וַיִּתְּנִיחַ.

#### OBSERVATIONS ON VERBS DOUBLY DEFECTIVE.

In the Paradigm a scale of one class of doubly defective verbs has already been given, namely, הִתְּנִיחַ having ה at the beginning and at the end. As to the defective verbs in the first and second radical, which have ה for the first radical, and the last two radicals are the same, they occur but rarely, and are נִכַּח, נִכַּח, נִכַּח. All that is necessary to be remarked is, that both defects never occur at the same time; for in יִדְרֹךְ future of Kal the ה is rejected, but the כ is retained. In יִנְדְּהוּ (Job 17:18) future of Hiphil, כ is rejected, but ה is retained; and so in יִדְרֹךְ in Hophal. ה only is rejected.

נִשְׁכַּח which is defective in the first radical and quiescent in the last, is consequently conjugated like נִכַּח and נִכַּח. Pret. נִשְׁכַּחַת, נִשְׁכַּחַת, נִשְׁכַּחַת. Imp. נִשְׁכַּח, נִשְׁכַּח, נִשְׁכַּח (Ps. 10:12). נִשְׁכַּח for נִשְׁכַּח. Future tense נִשְׁכַּחַת or נִשְׁכַּחַת and נִשְׁכַּחַת. Inf. נִשְׁכַּח, נִשְׁכַּח, נִשְׁכַּח. Participle act. נִשְׁכַּח and pass. נִשְׁכַּח. Pret. of Niphal נִשְׁכַּחַת, נִשְׁכַּחַת. Imp. and inf. נִשְׁכַּח. Pret. of Hiphil נִשְׁכַּחַת. Inf. נִשְׁכַּח. Hoph. נִשְׁכַּח.

נִכַּח is conjugated like נִכַּח and נִכַּח except in the inf. and imp. moods, which are formed like the Pret. of Kal in regular verbs, (Ps. 73:2) נִכַּח for נִכַּח, נִכַּח, נִכַּח. Imp. נִכַּח. Fut. נִכַּח, נִכַּח. We find likewise a future apocopated, as in נִכַּח, נִכַּח, נִכַּח.





Dan. 3:21) and *קָרַבֵּל* (1 Chron. 15:27), from *קָרַבֵּל* to cloak; also *שָׁמַט* and *שָׁמַטָּה* to be quiet; and a few others.

In the following verbs the first and second radical letters are doubled, namely, *הִשְׁתַּעֲשַׁע*, *שָׂעַע* (Is. 29:9), from *שָׂעָה* to delight; *הִתְעַשַׁע*, *עָשַׁע* (Ps. 102:18), from *עָשָׂה* to lay waste; *הִשְׁתַּגְּדַּע* (Is. 17:11), from *שָׁגַח* to increase; *הִתְחַטֵּעַ* (Gen. 27:12), from *חָטָא* to err; *הִתְחַמְּדָה* (Exod. 12:39), from *חָמַד* to tarry; *הִתְחַלֵּל* (Prov. 26:18), from *לָהַךְ* to be mad; *יְפִיפִיחַ* (Ps. 45:3), from *יָפָא* handsome, fair. The conjugation is called in this case, *Pilpel* for *Piel*, and *Hithpalpel* (for *Hithpael*): some derived from *ו* and *י* second radical take the same form; as from *כָּוַן* to maintain, *כָּוְנָה* (Zec. 11:16); from *סָוֶה* to confound, *סָוְוָה* (Is. 10:10); from *דָּנָה* to dance, *דָּנְדָּנָה* (2 Sam. 6:16); from *נָוֶה* to reek, *נָוְנָה* (Job 16:12); from *נָוֶץ* to shake, *נָוְנָה* (Ibid); from *צִיָּה* to peep, *צִיָּצִיָּה* (Is. 8:20); from *סָרַח* to demolish, *סָרְסָרָה* (Ibid 22:5); from *שָׂוָה* to jostle, *שָׂוְוָה* (Nahum 2:5). Some of the defective verbs called *קָסוּלִים* have the first radical doubled, thus, from *הִתְהַדָּר*, *הִתְהַדָּדָה*, from *הִתְהַדָּל*, *הִתְהַדָּדָה*, from *הִתְהַדָּל*, *הִתְהַדָּדָה*; and a few of the regular verbs double the second radical; thus, from *חָמַד*—*חָמַדְחָמַד*, from *חָמַד*—*חָמַדְחָמַד*.

Upon verbs with pronouns affixed, we have to observe—

I.—That sometimes the pronoun thus affixed is redundant, as in the Syriac; thus *וַיִּשְׁנֶה אֶת־בְּעָמְלוֹ* (I Sam. 21:18) *he changed it, namely, his behaviour*; *וַיִּלְכְּדוּ אֶת־הָרָשָׁע וְעוֹנוֹתָיו* *his iniquities will catch him, the ungodly*; *וַיִּכּוּ אֶת־הָאֶחָד אֶת־הָאֶחָד* *and one smote one, the other*; *וַיִּתְּנוּ חֵיָתוֹ לָחֶם* *his life abhorreth it, the bread*; *וַיִּשְׁלַח אֶת־נְבוּכַדְנֶצַּר* *who shall not serve him, Nebuchadnezzar*; and so forth.

II.—Sometimes the noun is used where in English a pronoun would be used; as in, *וַיֹּאמֶר לְמֶנְחֵם לְנִשְׁיוֹ—נִשְׁיוֹ לְמֶנְחֵם* (Gen. 4:23) *Lemech said to his wives—O wives of Lemech!* instead of *נִשְׁיוֹ my wives*; *וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה* (Exod. 24:1) *and to Moses He said, Ascend to the Lord, for אֵלַי to me.*

III.—When pronouns are affixed to verbs, they generally express the accusative case of the persons, as stated above, yet in

a few instances, they stand for the dative case לִי to me, for ablative and comparative degree, and for עִמָּךְ with; as יָתַתְּ לִי גִתְּךָ thou hast given (to) me a dry land, for לִי גִתְּךָ (יָתַתְּ) I have prevailed over him (Ps. 13:5), for לוֹ יָתַתְּ עֲשִׂיתִיךָ the river is mine, and I have made it for me; 29:3) for לִי עֲשִׂיתִי;—וַתִּזְכָּקְתִּי וַתִּזְכָּקְתִּי thou wast stronger I didst prevail (Jer. 20:7) for וַתִּזְכָּקְתִּי מִמֶּנִּי;—בְּנֵי יִצְחָק (1b : for יָצְאוּ מִמֶּנִּי they are gone away from me; בְּשֵׁלֶם הַבָּשָׂר the meat for them (1 Kings 19:21) for בְּשֵׁלֶם לָהֶם;—דָּרְךָ does not dwell with thee (Ps. 5:5) for וַיִּגְדַּר עִמָּךְ;—וַיִּלָּחֲמוּ בִּי 109:3) for וַיִּלָּחֲמוּ בִּי they fought against me.

FINIS.

| הפעל<br>Hofel | התפעל<br>Hofel | הפעל<br>Hofel |
|---------------|----------------|---------------|
| הפעל          | התפעל          | הפעל          |
| הפעל          | התפעל          | הפעל          |
| הפעל          | התפעל          | הפעל          |
| הפעל          | התפעל          | הפעל          |





אוצר לשון עברי וכשרי

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HEBREW AND ENGLISH  
DICTIONARY,

BIBLICAL AND RABBINICAL:

CONTAINING

THE HEBREW AND CHALDEE ROOTS OF THE OLD  
TESTAMENT POST-BIBLICAL WRITINGS.

BY

M. H. BRESSLAU,

PROFESSOR OF HEBREW, ETC.

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LONDON:

JOHN WEALE, 59, HIGH HOLBORN.

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M.DCCC.LV.



## PREFACE.

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ALTHOUGH there are several Hebrew Lexicons extant, some large and some small, some original and some translations or adaptations, it may be stated, without detracting in the least from the respective merits of the works which have hitherto appeared, that, as far as regards the Hebrew-English Dictionaries, the old ones are incompatible with the present approved system of modern study, whilst the modern, which were published with a view to cheapness, are incomplete and deficient. Some of them pretend to be translations from the best German works; but the originals have been, either from doctrinal motives or those of economy, shorn and cut down to that extent, that the term "mutilated" may be appropriated to them more fairly than "abridged."

In no language are found words and roots with so various, and not unfrequently opposite significations, as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms. It ought also to be remembered, that the great standard by which the principle of the language is judged rests upon the twenty-four books of the Old Testament Scriptures; by them we are guided in our estimate, valuation

and classification of roots, and from them we derive our information as to the primitive and adopted significations of these roots. Hence the sense of several roots or words which occur once in Scripture, and for which we can find no analogous passage to guide us, must be rendered according to the context; and since this rendering is liable to different versions, the commentators and translators of the Bible differ in the interpretation. It is therefore the duty of the compiler of a Hebrew Lexicon to have his thoughts continually directed to the Sacred Scriptures, they being the fountain-head from whence all post-biblical works in the Hebrew language flow, and on the basis of which new words and terms have been formed to convey ideas and sentiments necessarily occurring in the large number of scientific, metaphysical and rabbinical works, with which the post-biblical literature of the Jews abounds. These latter works constituting by far the greatest portion of the Hebrew literature, it is no less the duty of a writer of a Lexicon to supply the words and terms of the derivatives from the original Hebrew, and to furnish their various graduations, developments, and significations. Both duties the compiler of the present Lexicon has made it his task, scrupulously and faithfully, to discharge, taking care, at the same time, to point out the primitive words, as well as those of later introduction, and carefully distinguishing the adopted offsprings from the mother-tongue.

Among all the Hebrew Lexicons published, both in England and on the Continent, there are none that can be compared for compactness, completeness, and cheapness, to the Hebrew and Chaldee Lexicon by Dr. Julius Fürst, the eminent Hebrew



## PREFACE.

teacher of the University of Leipzig, which, therefore, has been selected as a model for this Dictionary. Meanwhile due regard has been had to the Authorised English Translation of the Bible, and its rendering of those scriptural passages in which it was found necessary to deviate therefrom. In the numerous quotations from Scripture given in this Lexicon, which will prove of incalculable advantage to the Biblical student, the Authorised English Version has been given, as well as the rendering adopted in this Lexicon, based on well-matured philological grounds.

It is only left now for the compiler to give a list of the abbreviations and an explanation of certain terms which are met with throughout this Work.

The term "Aram." signifies the Chaldee language, in which part of the Book of Daniel is composed, and which is interspersed with the Hebrew in both Talmuds, the Jerusalem as well as the Babylonian, the Book Zoar, the Medrashim, and many other post-biblical works.

The terms "later," "new Hebrew," and "modern," are applied to those words which have been introduced either subsequent to the Pentateuch or Prophets, or all post-biblical writings.

The term "not used" is applied in respect to the form of the word, such form not occurring in the Scriptures, but being found requisite to shew the root, from which branch out the different forms in use, accompanied by their various significations and modifications.

LONDON, *January*, 1855.



# LIST OF ABBREVIATIONS.

Accus. or acc. accusative  
adj. adjective  
adv. adverb  
Aph. or Af. Aphal, Afal  
apoc. apocopated  
appell. appellative  
Aram. Aramaic  
author. vers. authorised version

c. or const. state of construction  
caus. causative  
coll. collective  
com. common  
comp. compare  
conc. concrete  
constr. construed  
contr. in contrast

dat. dative  
def. definite  
dem. demonstrative  
denom. denominative  
dim. diminutive

equiv. to or = equivalent to

f. or fem. feminine  
fig. or figur. figuratively  
fut. future

gen. genitive  
gent. gentile  
Gr. Greek

Heb. Hebrew  
Hiph. Hiphil  
Hith. or Hithp. Hithpael  
Hoph. Hophal

imp. imperative  
indef. indefinite  
inf. or infin. infinitive  
inter. interrogative  
intrans. intransitive

Ithp. Ithpael

m. or masc. masculine

neut. neuter

Niph. Niphal

Nith. Nithpael

origin. originally, original

Pa. Pael

part. particle

part. or particip. participle

pass. passive

patron. patronymic

pers. person

Pers. Persian or Persiac

Pl. Piel

pl. or plur. plural

p. n. proper noun

p. n. f. proper noun feminine

p. n. m. proper noun masculine

poet. poetically [line

pref. prefix

prep. preposition

pron. or pr. pronoun

pronom. pronominal

Pu. Pual

Rab. Rabbinical

reflec. reflective

relat. relative

sing. singular

signif. signification

subs. substantive

suff. suffix

syn. synonymous

Tal. Talmud

Targ. Targum

transf. or trans. transferred

trans. transitive





# HEBREW DICTIONARY,

## Biblical and Rabbinical.

א

א called אֵלֶף (pl. אֲלָפִים) signifies as the name of a letter, either bull, and hence the old Phœnician figure of a bull's head of the mark of Alef; or (=אֶלֶף) chief or leader of the entire letter-group. As a numerical figure it signifies 1; but א 1000. The interchange of א with א and ע is fully explained in the grammar.

א serves as a preformative to several substantives and adverbs whose first consonant is a fixed one, e.g. אֶרֶב (ערב) evening, אֶרֶץ (ערץ) land; but such first syllables may be dropped, e.g. אֶרֶץ from אֶרֶץ.

א, א 1) a customary prefix to the formation of an adjective to express an intense and persevering qualification: e.g. אֶרֶב very deceiving. 2) the performative like א to words beginning with the semi-vowel (sheva), e.g. אֶרֶב young brood, hatch; אֶרֶב hare. In many particles the preformative changes א into א: as אֶרֶב.

א (c. אֶרֶב in Gen. 17: 5, אֶרֶב; in

אב

p. n. אב, אֶבֶר; with suff. אֶבֶר, אֶבֶרֶם; pl. אֲבוֹת c. אֶבֶר m. father, the physical, or the spiritual, i.e. God. The following sub-significations have developed themselves from the above, retaining the characteristic of FATHER: 1) benefactor, provider, supporter; representing paternity, in external relation: 2) teacher, instructor, father in intellectual relations; therefore addressed to national teachers, old men, prophets, priests, viziers, kings; father of the king, i. e. vizier, אֶבֶר לְאֶבֶר to confer on one the dignity of vizier. In reference to paternal rights, expresses the idea of lord, possessor, (proprietor,) almost like אֶבֶר; this signification appears especially in compound proper nouns, and in other Semitic dialects. As founder of a family, a generation, or a tribe, אב signifies: 1) the head of a family, tribe, (syn. אֶבֶר, אֶבֶר, ראש בֵּית אֶבֶר, hence אֶבֶר, ראש הַמִּשְׁפָּחָה, קִשְׁיָא, שֶׁר אֶבֶר בֵּית family-circle, family of

the head of a tribe; 2) ancestor, forefather; אָב אָדָם *Adam*; 3) ancestor of a guild, i.e. creator, inventor, the first composer or former. This noun is primitive, although it follows the analogy of the derivatives from אָבָה.

אָב (c. אָב, with suff. אָבִי, אָבִי, def. אָבִי, pl. אָבִי, def. אָבִי) Aram. the same.

אָב (with suff. אָבִי, pl. אָבִים, c. אָבִי) m. properly the shining of bloom; hence 1) time of blooming, age of blooming, also the bright verdure; 2) fruit, from which אָב Aram. month of fruit, i.e. August, and in Targum אָב often for אָבִי, אָבִי. Root אָבִי.

אָב (Talm. אָב def. אָבִי, with suff. אָבִי or with the ם interpolated אָבִי, אָבִי) Aram. the same, but often fruit, hence:

אָבִי to yield fruit.

אָבִי (not used) to shine; next, to bloom, after a usual rendering: as אָבִי, אָבִי etc., derivatives אָבִי, אָבִי.

אָבִי (Persian) p. n. m. one beautifully formed, from *bag*, Pers. *beh*, beautiful, and *ta* = *tan*; Pers. *ten* body.

אָבִי fut. אָבִי and אָבִי (intrans.) originally, to be estranged, forsaken, (see אָבִי); hence 1) to err

about, to go astray in the desert, or in solitude, אָבִי Ps. 119: 176, a sheep wandering about in abandonment. The unstable life of the Nomades; as אָבִי אָבִי a wandering Aramite, Dent. 26: 5; of the wandering about in a foreign country, Isa. 27: 13. 2) to lose oneself, to disappear, e. g. to lose courage (אָבִי); to lose all hope (אָבִי); part. אָבִי ( seldom c. אָבִי) being a want of counsel, transferred to the sense of uselessness, in vain: e. g. refuge is vain (אָבִי), the vision (אָבִי) with אָבִי, the person for whom something is in vain and useless; 3) to cease, to perish, of man, animals, etc., therefore אָבִי, an unhappy one, here sometimes the addition of אָבִי. Piel אָבִי; 1) to dismember, to scatter, to disperse; אָבִי to squander property; 2) to destroy (things), to murder (human beings), deprive: e. g. אָבִי the understanding. Hiphil, to cause to be ruined, destroyed, annihilate, with the addition of אָבִי, אָבִי, אָבִי, for 1 pers. fut., also stands the form אָבִי with a quiescent Alef which is subsequently dropped.

אָבִי fut. אָבִי Aram. the same, affirm. אָבִי like Hiphil. Hophal

after a Hebraism, passive of Hiphil.

אָבַר m. 1) equiv. to אָבַר annihilation, destruction; 2) part. n. an unfortunate man.

אָבַר f. 1) abyss, precipice, (as inf. n.); 2) a lost thing, (part. n.)

אָבַר m. in Ketib for אָבַר; the affix אָב, changes often with אָב, probably read in Ketib אָבַר.

אָבַר m. 1) annihilation; 2) place of destruction, the region of the dead.

אָבַר also אָבַר (c. אָבַר) m. destruction, Est. 8: 6, 9: 5.

אָבַר fut. אָבַר (in relation with אָב, אָב, with the same root), to be fond of, to incline to; hence 1) to consent, to obey, with אָב of the person; 2) the more active inclination, to incline, to be willing: with אָב not willing, (unwilling), (like אָב) with the accusative of the noun or of the infinitive, but always from readiness of inclination; 3) to will violently, to be anxious, to be eager, to lust after, to desire.

אָבַר only in Job 9: 26, probably a foreign word. According to some, a reed, rush, suitable to an Arabic analogy.

אָבַר m. according to Abulwalid Ibn Ganah, from אָבַר, also a lust,

eagerness or distress, like אָבַר.

But more correct with Kimchi equiv. to אָב, wo, according to an Aram. analogy.

אָבַר (for אָבַר pl. אָבַר) m. originally satisfying, feeding, hence crib, grate for the use of feeding; see אָבַר.

אָבַר see אָבַר.

אָבַר (not used) equiv. to אָבַר φάγ to slaughter, σπρίτ, changes into אָבַר like אָבַר (of אָבַר) with אָבַר.

אָבַר (poetical. אָבַר) f. slaughter, murder, Ezek. 21: 20, LXX. φάγισα.

אָבַר only pl. אָבַר m. melon, Targ. אָבַר i. e. μελόπικτον, see אָבַר II.

אָבַר p. n. f. strong desire, longing, 2 Chr. 29: 1, for which also אָבַר.

אָבַר p. n. m. (father of shame, a shamed one, a modest one); see אָבַר 1 Chron. 11: 32.

אָבַר p. n. m. one who possesses godliness, a pious one.

אָבַר p. n. m. father of an assembly, a gatherer.

אָבַר m. (from אָבַר time of bloom, (as אָבַר, אָבַר), hence time of ripe ears; אָבַר month of ripe ears (like אָבַר); next transferred to ear, fruit of ears.

אָבַר p. n. f. (head of the group of dancers). See אָבַר.

**מְבִינֵל** p. n. f. the same.  
**מְבִינֵן** p. n. m. (father of judgment, judge). See **בִּינָה**.  
**מְבִינֵד** p. n. m. (father of knowledge, one that knows). See **בִּינָה**.  
**מְבִיחָה** 1) p. n. m. (God is provider); 2) p. n. f., see **בִּיחָה**.  
**מְבִיחָה** p. n. m. the same.  
**מְבִיחָה** p. n. m. (He, i. e. God is the father).  
**מְבִיחָה** p. n. m. (possessor of fame) **Πάτρεαλος**. See **בִּיחָה**.  
**מְבִיחָה** 1) p. n. f. (the head of the singers), a songstress. See **בִּיחָה** = **הָלַל**; 2) p. n. m. (a variation of **מְבִיחָה**).  
**מְבִיחָה** (from **בִּיחָה**) adj. asking, begging, poor, needy; from which the subst. the poor one, the sufferer. **מְבִיחָה** the poor.  
**מְבִיחָה** f. desire, longing, lust, Eco. 12: 5, according to others, the means of desiring, specially strawberry. (**מְבִיחָה** berries.)  
**מְבִיחָה** p. n. f. (father of valour, the valourous one.)  
**מְבִיחָה** p. n. m. (father of goodness, the good one.)  
**מְבִיחָה** p. n. f. (father of dew, the freshness of life.)  
**מְבִיחָה** p. n. m. (father of the sea, navigator.)  
**מְבִיחָה** p. n. m. (belonging to the tribe of Mahil.)

**מְבִיחָה** p. n. m. (father-king) king-ly titles of the Philistines; as also **מְבִיחָה**.  
**מְבִיחָה** p. n. m. (father of noble-mindedness, the noble-minded one.)  
**מְבִיחָה** p. n. m. (possessor of loveliness, grace.)  
**מְבִיחָה** p. n. m. (possessor of light, luminary.)  
**מְבִיחָה** p. n. m. = **מְבִיחָה** contracted from **מְבִיחָה**, which see.  
**מְבִיחָה** p. n. m. (father of help); helper, patron. **מְבִיחָה**.  
**מְבִיחָה** adj. and subst. m. helper, protector, hero, (from **מְבִיחָה**), only applied to God.  
**מְבִיחָה** adj. m. very valorous, manly; hence the subst.: 1) a valiant one, courageous one, with the addition of **לֵב**; poetically, the daring bull, the bold horse; 2) the distinguished, the worthy, **מְבִיחָה** the most distinguished of the shepherds, **מְבִיחָה** bread of the superior (manna); 3) inflexible, hardened, stubborn, with **לֵב** (= **קָשָׁה לֵב**).  
**מְבִיחָה** p. n. m. (father of pride, the proud one).  
**מְבִיחָה** p. n. f. (female professor of agility, the agile one). See **מְבִיחָה**.  
**מְבִיחָה** p. n. m. (father of luck, the fortunate one.) See **מְבִיחָה**.  
**מְבִיחָה** p. n. m. (the father of me-



lody, singer). See אָזֵר.

אָבִי־יָצִי p. n. m. (the father of will, one who is strong in will). See אָזֵר.

אָבִי־שָׁלוֹם p. n. m. (father of friendship; friend, probably father of peace).

אָבִי־חַדָּר p. n. m. (father of preference, the preferred one).

אָבִי (poetically) only Hithp. to rise as in a column, applied to smoke which curls in rising. Isa. 9 : 17.

אָבִל fut. יִאָבֵל (poetic.), originally to sink oneself, to fall together, to perish; hence 1) to wither, to parch, to mourn, used of grass, (related to אָבַל); 2) mourning, of man, originally the sinking of the head, (the bowing down). Hiph. cans. of Kal. Hith. (pres.) as Kal, with אָל, אָל, of the person for whom one is mourning.

אָבֵל (not used) to dampen, related אָבַל to irrigate.

אָבֵל (אָבֵל, pl. אָבֵלִי) adj. m. mourning, (syn. חָרַב, שָׁמָם). Root אָבַל.

אָבֵל p. n. f. (fresh, verdant place, meadow, common, from אָבַל), name of a town, hence אָבֵל־חֶלֶב, and with חֶלֶב אָבֵל; more frequently in compound pp. nn. as :

אָבֵל בֵּית מַאֲכָה p. n. f. (meadow of Bet Maacha) city adjacent to מַטְבֵּחַ (which see) below Lebanon,

also אָבֵל and אָבֵל.

אָבֵל־הַשָּׁמַיִם p. n. f. (Acacia-place) a city in the plains of Moab.

אָבֵל־בְּרָכִים p. n. f. (vineyard) an Amonite village.

אָבֵל־מַחֲלָה p. n. f. (place of the national dancers); town in the dominion of Issachar.

אָבֵל־מַיִם p. n. f. (meadow of water), city beneath Lebanon.

אָבֵל־מִצְרַיִם p. n. f. (meadow of the Egyptians), a place near Jordan.

אָבֵל (with suff. אָבֵלִי) m. mourning, אָבֵל־אֵל to institute a funeral procession; with לְ of the person, of whose honor, etc.; 2) (poet.) voice of mourning, hence אָבֵל־יָדִיד mourning for the single branch.

אָבֵל adj. and conj. 1) certainly, indeed, decidedly, in the golden age of the language; 2) (later) decidedly opposite, but, however; see אָבֵל.

אָבֵל or אָבֵל (אָבֵל in the latter period of the language, and rare), m. shore of the river, river-district, used for the shore of the Caspian Sea (אָבֵלִי). Root אָבַל.

אָבֵל (not used) equivalent to אָבֵל to be firm, to be hard. Hence:—

אָבֵל־אֶבֶן (m. only 1 Sam. 17 : 40), stone-rock, אָבֵל־חֶלֶב hail-stone, אָבֵל־חֶלֶב precious stone; figuratively weight.

אָבֵל־חֶלֶב weight of lead, lead for measurement; אָבֵל־חֶלֶב the lead



of sounding (plummet); אָבן - lead  
of devastation; root אָבן.

אָבן אָבן; see אָבן.

אָבן אָבן p. n. f. (stone of separation)  
name of a place.

אָבן אָבן p. n. f. (stone of victory),  
name of a monument near Mispa.

אָבן אָבן p. n. f. (firm foundation) name  
of a river. See אָבן אָבן.

אָבן (= אָבן) m. only dual אָבן אָבן  
(double mill-stones); 1) stool of de-  
livery (labour), which consisted of  
two stones; 2) stool of the potter,  
the potter's mould, in the East con-  
sisting of two stones; however, a cor-  
recter view of אָבן אָבן is taking it for  
אָבן אָבן, viz. a tool consisting of two  
wheels, a pair of wheels or moulds,  
from אָבן = אָבן in the significa-  
tion of mould, wheel.

אָבן אָבן m. girdle of a priest, girdle  
of office, originally a tie, girding.

Aram. אָבן אָבן see אָבן אָבן.

אָבן אָבן p. n. m. See אָבן אָבן.

אָבן to nourish, to feed, of cattle,  
but only part. pass. אָבן אָבן fed, fat-  
tened.

אָבן אָבן f. blister of the skin, a swell-  
ing boil. Root אָבן which see.

אָבן (not used) to glitter, to shine.

אָבן p. n. f. (glimmering) name of  
a town in the dominion of the  
tribe of Issachar.

אָבן אָבן p. n. m. full of brilliancy.

I. אָבן (not used) to swerve, vacil-  
late, (Lat. *vacillare*) to move to  
and fro.

II. אָבן a lighter form of the Root  
אָבן, to fold one in another, but only  
in Niph. אָבן אָבן to embrace; and  
hence to struggle, to wrestle, there-  
fore weaker than אָבן אָבן to destroy  
one another, and synonymous with  
אָבן אָבן.

אָבן a thin dust flying about. See  
אָבן, אָבן.

אָבן אָבן (only const. אָבן אָבן) f. dust (of  
spices), אָבן אָבן spice-dust of grocers.  
Root אָבן I.

אָבן (not used) 1) to cover, to clothe,  
to veil, wrap round; 2) to pro-  
tect, to defend, to resist: hence to  
act vigorously on the principle of  
protecting, shielding. The strong-  
er form is אָבן אָבן.

אָבן m. pinion, wing, from אָבן אָבן,  
likewise אָבן אָבן wing, from אָבן אָבן to  
cover, אָבן from אָבן to veil.

אָבן אָבן (poetic.) f. wing, pinion.

אָבן אָבן p. n. m. father of many na-  
tions as explained in Scripture.  
אָבן אָבן from אָבן אָבן = אָבן אָבן equiva-  
lent to אָבן אָבן, applied to the roar-  
ing multitude, equivalent to אָבן אָבן  
אָבן אָבן which is also etymologically  
correct.

אָבן אָבן m. form of salutation of the  
Egyptians to Joseph (Gen. 41:

43); probably a noun like בִּרְכָה, viz. from בָּרַךְ to wish joy, to congratulate, to bless : hence blessing, hail ! The form is like אֲבָרָה ; see אָבָר.

אֲבָרָה p. n. m. (a contraction of אָבָר, אֲבָרָה, father of Aramea, or patriarch of Aram), the former name subsequently called Abraham. The patriarch of Aram became, after the promise, the father of many nations.

אֲבָרָה the same as אֲבָרָה which see.

אֲבָרָה the same as אֲבָרָה for which see.

אֲבָרָה (not used) after the Arabic, to flee, to run away.

אֲבָרָה p. n. m. (fugitive).

אֲבָרָה p. n. m. (with אֲבָרָה etymologically combined) the sovereign title of Amalekite princes, as מֶלֶךְ אֲבָרָה and מֶלֶךְ אֲבָרָה from which nouns gent. : אֲבָרָה of Haman, hence the tradition of his Amalekite descent.

אֲבָרָה (not used) to bind, combine, synonym. with it is אָבָר, אֲבָרָה.

אֲבָרָה (formed from אֲבָרָה) f. 1) something bound together, a bundle, e.g. אֲבָרָה אֲבָרָה a hyssop-bunch; 2) band, troop; 3) a joining together, chained together, bound together: hence vaulted arch, more particularly, the horizontal arch, the sky.

אֲבָרָה (poetical, seldom used) m. nut.

אֲבָרָה nut-garden. It seems that etymologically אֲבָרָה is derived from אֲבָרָה = אֲבָרָה, where א is added.

אֲבָרָה p. n. m. (the accepted among the wise), the name of the author of the 30th chapter of Proverbs. Root אֲבָרָה.

אֲבָרָה f. berry, grain, bean, as the smallest weight of coin; hence small coin, originally something round that turns and rolls about, from אֲבָרָה אֲבָרָה = אֲבָרָה.

אֲבָרָה (not used) to roll (of water), to whirl, to swell, to spring, to be in form of waves, syn. with אֲבָרָה.

אֲבָרָה (only c. pl. אֲבָרָה) m. drops, on account of the round form. Root אֲבָרָה.

אֲבָרָה p. n. of a city (double-fountain) in the territory of Moab, 24 miles from Anepolla.

אֲבָרָה (not used), a lighter form of אֲבָרָה, crooked, bent, to be mournful, hence אֲבָרָה, אֲבָרָה, אֲבָרָה.

אֲבָרָה adj. dejected, bowed down; אֲבָרָה אֲבָרָה 'bent down in mind,' Isa. 19 : 16.

אֲבָרָה (not used), to gather, to flow together, (root אֲבָרָה which see,) but not be rendered burn, or to be spoiled, or to have an aversion for anything. From which comes אֲבָרָה and אֲבָרָה.

אֲבָרָה (c. אֲבָרָה, also Isa. 35 : 7, where אֲבָרָה is omitted, pl. אֲבָרָה c. ho

ever אָנִי the same as אָנִי, m.

1) place of the collecting of waters, pond, that which refreshes, Isa. 35: 7, therefore never rendered a ditch, root אָנִי; 2) rush, a reed that bends; root אָנִי. The rush in ponds which prevented the crossing of enemies was frequently set on fire by the latter, Jer. 51: 32.

אָנִי m. 1) equivalent to אָנִי pond, (therefore cannot be rendered 'a kettle,') אָנִי אָנִי a seething pot, Job 41: 12, root אָנִי; 2) hook, from being bent or crooked, Job 40: 26. Hence reed, rush, as אָנִי, hence a symbol of the humble, root אָנִי.

אָנִי (not used,) to hollow out, to excavate; hence the Aram. אָנִי a tub, אָנִי a pit.

אָנִי (c. אָנִי, pl. אָנִי) m. a basin, a bowl, a dish, from its being deepened out. אָנִי אָנִי a basin of roundness, a round bowl.

אָנִי (a branch; from אָנִי), only in pl. אָנִי m. wings. See אָנִי.

אָנִי fut. אָנִי 1) to gather, to collect, gather fruits, (syn. with אָנִי); 2) to gather, to receive in, (see אָנִי); 3) the same as אָנִי to form into waves, to be undulating, (see אָנִי) hence to roll, to roll together; root אָנִי = אָנִי.

אָנִי (c. אָנִי, def. אָנִי, pl. אָנִי def. אָנִי) Aram. f. roll, scroll, letter, (comp.) אָנִי. Root אָנִי 3. אָנִי (later, c. pl. אָנִי) m. basin, a vessel for sprinkling. Alef is prosthetic, and ל־ is a very old affix of nouns. Root אָנִי, which see.

אָנִי m. a clinched hand, fist; root אָנִי.

אָנִי (later, pl. אָנִי) f. roll, a roll of manuscript, (as אָנִי); hence a written letter, ban, edict, document. Root אָנִי 3.

אָנִי (after the form of אָנִי) m. wrapt up in a vapour or cloud, properly the covering, from אָנִי covering, wrapping, which see.

אָנִי (only the inf. אָנִי for אָנִי) is transferred from אָנִי to faint, pine away. Hiphil, to trouble, afflict.

אָנִי p. n. m. (= אָנִי finger of God, sign of Omnipotence; Aram. אָנִי = אָנִי).

אָנִי (not used) to endure, last, continue.

אָנִי (for which is also אָנִי) p. n. m. era, space, duration, long-living.

אָנִי p. n. m.

אָנִי (c. אָנִי, pl. אָנִי m. 1) a governor, lord, husband, God, etc.; particularly in addressing where the person addressed, if masc. calls

himself אָדוּ, if fem. אָדוּה; 2) steward, possessor. Peculiarities of this noun are: 1) that אָדוּן (seldom אָדוּן) is always used of God, as well as the superlative form אָדוּן אָדוּן אָדוּן only implies God; 2) that the plural is often only used as singular in signification and construction; root אָדוּ or אָדוּ.

אָדוּן m. the reigning one, governing one, only used of Jehovah, who calls himself so, and is so addressed. The affix אָדוּ is the ancient adjective form equiv. to the modern אָדוּ, hence אָדוּ is to be taken as a denominative from אָדוּן. Compare the adjective אָדוּ from אָדוּ, which see.

אָדוּן p. n. f. (double habitation), a city in the dominion of the tribe of Judah.

אָדוּן p. n. m. abbrev. of אָדוּן אָדוּן. אָדוּן see אָדוּן אָדוּן.

אָדוּ Aram. adv. properly אָדוּ, in the same place, related to אָדוּ אָדוּ? from which its application to time, *tunc*; joined to a preposition the usual contraction takes place, as אָדוּ אָדוּ.

אָדוּ adj. m. properly, splendid, magnificent, from אָדוּ to beam, radiate, to glitter: hence 1) shining afar, celebrated, *illustris*, Ps. 16: 3; 2) eminent, noble, e. g.

אָדוּ אָדוּן vessel of the great, i.e. splendid vessel. אָדוּ אָדוּן the nobles of the sheep, i. e. the shepherds; 3) of physical power and greatness.

אָדוּ (Persian) p. n. m. perhaps equivalent to אָדוּ.

אָדוּ (demon. from אָדוּ) blood-red, to be blood coloured, from the shining red of the corals, (for other objects compare אָדוּ, אָדוּ, אָדוּ) Pual only part. אָדוּ, pl. אָדוּ אָדוּ red coloured. Hiph. (caus. of Kal) to show a shining red, of the eoecus colour. Hith. to become red coloured (the wine), *rutilare*.

אָדוּ (without flexion) m. 1) the name of the first man, *Adam*; hence always with the article אָדוּ, as אָדוּ אָדוּ of Eve, (compare אָדוּ אָדוּ) with which may be connected the poetical expression אָדוּ אָדוּ or אָדוּ אָדוּ descendants of Adam, man, mortal being; also in prose, pl. אָדוּ אָדוּ is usually used for men; 2) man or collect. mankind in general, אָדוּ אָדוּ the poor of men = the poorest, Isa. 29: 19; אָדוּ אָדוּ wild ass of man, i. e. very wild man; אָדוּ אָדוּ the sacrificers among men; but especially common, low persons, in contrast to אָדוּ אָדוּ; also in contrast to



those already named; 3) man (like אִישׁ) only Ecc. 7 : 28 where אִישׁ follows in contrast; 4) p. n. f. name of a city on the Jordan as אֶדְמָה, אֶדְמִי.

אֶדְמָה (from אָדָם) adj. m., אֶדְמִי f., pl., אֶדְמִים m. glittering red, red, e. g. of blood colour, of the chestnut horse, of the youthful fresh colour of the cheeks, etc., etc.

אֶדְמָה (otherwise אֶשְׁלֹ) 1) p. n. m. twin brother of Jacob, who was oftener called אֶשְׁלֹ; thence as the national name of his descendants, who possessed and governed a mountainous country, full of rocks and clefts, on the south-eastern border of Palestine, hence אֶדְמָה, אֶדְמָה; 2) p. n. f. name of the land Idumea אֶדְמָה, אֶדְמִי. Ἰδουμαία. See אֶדְמִי.

אֶדְמָה (from אָדָם) f. a red precious stone, (Targ. אֶדְמָה the red one, which is also the derivation of *adamas* and carnelian.)

אֶדְמָה (redoubled form) adj. m. אֶדְמָה f; pl. f. אֶדְמָה here and there red, red striped, mixed with red. The Alef of the root disappears in the middle of the reduplication, like א in אֶדְמָה.

אֶדְמָה (primitive, not from אָדָם; with suff. אֶדְמָה, pl. אֶדְמָה) f. properly, the firm hard terrestrial

body; hence 1) the firm earth or the building ground, arable land; אֶדְמָה man of the arable land, i.e. a tiller of the ground; אֶדְמָה one who is devoted to agriculture, hence taken in the sense of fruit of the arable land; 2) arable land, country, region, as אֶדְמָה הַסְּכֵנִי hence אֶדְמָה (only in Ps. 49 : 12,) countries, lands; 3) terrestrial globe, ball of the earth; 4) p. n. f. of a city in the dominion of Naphtali. For the etymology compare the denom. אֶדְמָה, (Rab.) to pull down to the ground. אֶדְמָה Aram. the same; אֶדְמָה the ground firmly trodden over, floor.

אֶדְמָה p. n. f. (fruit-ground) name of a city in the circuit of Sodom.

אֶדְמָה adj. m. 1) red of the hair; 2) the red flesh, youthful colour of the cheeks.

אֶדְמָה p. n. f. (arable land, arable field,) a city in the dominion or Naphtali.

אֶדְמָה (from אָדָם) adj. m., pl. f. אֶדְמִית Edomitah.

אֶדְמָה (Pers.) p. n. m.

אֶדְמָה (not used) to pierce, impress, to press in, synonym. with אֶדְמָה; transferred to rule, to manage, forbid, prevent, resist.

אֶדְמָה a master, see אֶדְמָה.

אֶדְמָה (also אֶדְמָה) p. n. m. perh. = אֶדְמָה.



ממ (pl. ממ, c. ממ) m. fundam-  
mental base, the steadfast, strong  
pedestal; hence base of a column,  
plates used to be laid under  
wooden walls, etc. Root ממ.

ממ see ממ.

ממ is found in combination with  
proper names as a Canaanite  
title.

ממ p. n. m. (ruler of Bezek,) see ממ.

ממ or ממ p. n. m. (worship-  
per of Jehovah), ממ the same as  
ממ. Sometimes substituted by  
ממ.

ממ p. n. m. (worshipper of  
the planet Jupiter), title of a Ca-  
naanite ruler.

ממ p. n. m. (the Lord stands),  
occurs also for ממ.

ממ (see ממ) p. n. m. (a ruler  
of high rank.) In contraction,  
this name appears in ממ, for  
which also is substituted ממ.

ממ (not used in Kal) properly to  
glitter, glimmer; hence 1) to be  
very bright, magnificent; 2) to  
be famous, shining far; 3) to be  
distinguished, noble, mighty, to  
be great in general. Compare  
ממ. Niph. to show oneself  
grand, brilliant. Hiph. to glori-  
fy, to make brilliant, Isa. 42: 21.

ממ m. name of the last month of

the ecclesiastical year, (about the  
month of March), but in the  
reckoning of the civil year Ellul  
is the 12th month.

ממ (magnificence), see ממ  
(magnificent court), p. n.

ממ m. 1) ornament, set of jewels,  
hence ממ 'ה' the valuable orna-  
ment; 2) = ממ full dress,  
splendid dress, the ornamental,  
*tunica*.

ממ (def. ממ, pl. c. ממ, def.  
ממ) Aram. f. a great open  
place that is raised and stamped  
fast, forming in the East a thrash-  
ing-floor. Root ממ (not ממ)  
to make great. (Compare ממ 3.)

ממ only pl. def. ממ Aram.  
m. a certain officer or bailiwick  
in the Babylonian empire, which  
is not distinguished even by the  
context. Rashi supposes it to be  
the name of a nation. Saadia is of  
opinion that it signifies 'magna-  
tes,' but, at all events, the etymo-  
logy of this noun is as little to be  
sought for in the Semitic as that  
of ממ.

ממ Aram. adv. right, correct,  
exact, just. It is like ממ  
non-semitic.

ממ (pl. ממ, and also  
ממ) m. a golden Persian royal  
coin, of the value of a drachm

χρῆμα; (about 13s. 9d. English money,) in contrast to the metal pieces in use with merchants. Derived from *Dara*, a king, and *Kaman*, a bow, because an archer was stamped on it; the *ו* is sometimes dropped; see דָּרְבָּמוֹן.

אֲדָרְבָּמוֹן the original form yet to be found in MSS.; whence אֲדָרְבָּמוֹן is a contraction. The *א* is, as above, performative.

אֲדָרְבָּמוֹן = אֲדָרְבָּמוֹן p. n. m. (probably the glory of Moloch), 1) a deity of the Sefarvians, who were transplanted as colonists to Samaria; 2) p. n. m. son and murderer of the king Sennacherib of Assyria. Respecting its form, compare אֲדָרְבָּמוֹן, אֲדָרְבָּמוֹן.

אֲדָרְבָּמוֹן (= אֲדָרְבָּמוֹן) Aram. f. properly, arm: hence power, strength, like the Hebrew אֲדָרְבָּמוֹן. The *א* is performative.

אֲדָרְבָּמוֹן p. n. f. (a place or field which is sown, a plantation); 1) a city in Batanea (Bashan), LXX. 'Edḡasiv, 'Edḡasiv, Eus. 'Adḡasiv, Ptol. Adḡas; 2) city within the dominion of Naphtali. Root אֲדָרְבָּמוֹן = אֲדָרְבָּמוֹן to sow, to plant.

אֲדָרְבָּמוֹן (from the m. אֲדָרְבָּמוֹן = אֲדָרְבָּמוֹן with suff. אֲדָרְבָּמוֹן, f. magnificent, splendid, superior, grand:

e. g. אֲדָרְבָּמוֹן; 2) as a noun, the splendour, superiority, splendid dress, or cloak; e.g. אֲדָרְבָּמוֹן, אֲדָרְבָּמוֹן.

The root אֲדָרְבָּמוֹן is equivalent to אֲדָרְבָּמוֹן. The root אֲדָרְבָּמוֹן (only inf. abs. Isa. 28:28) to thrash, to tread. Syn. with אֲדָרְבָּמוֹן. אֲדָרְבָּמוֹן and אֲדָרְבָּמוֹן (hence אֲדָרְבָּמוֹן; אֲדָרְבָּמוֹן; אֲדָרְבָּמוֹן fut. אֲדָרְבָּמוֹן; אֲדָרְבָּמוֹן 1 pers. אֲדָרְבָּמוֹן and אֲדָרְבָּמוֹן; inf. frequently אֲדָרְבָּמוֹן) to love, partly physical, equivalent to desire; partly spiritual, equivalent to be fond of; hence to do anything with pleasure. The modifications of this idea appear in the construction:—with the accusative of the person or the object, to love; with אֲדָרְבָּמוֹן to love somebody, to manifest love towards somebody; with אֲדָרְבָּמוֹן to be attached to, to cleave to, (as אֲדָרְבָּמוֹן); with אֲדָרְבָּמוֹן before the inf. to do something with pleasure; with אֲדָרְבָּמוֹן in a concluding sentence, to rejoice that—, etc.; part. m. אֲדָרְבָּמוֹן, f. אֲדָרְבָּמוֹן, in const. sometimes אֲדָרְבָּמוֹן friend, beloved one, female friend, female beloved, always in a high degree of friendship; hence more than אֲדָרְבָּמוֹן. Niph. (only part.) to be lovely, charming. Pi. (only part. אֲדָרְבָּמוֹן paramour) to love passionately.

אֲדָרְבָּמוֹן f. 1) the loving, (inf. nom. hence with the accus. of the ob-

ject or the person); 2) love (abst.); 3) the beloved one, (אֶהֱבָה as it were fem.; like כִּלְקָה from כִּלְקָה) or the object of love.

אֶהֱבָה (redoubled form) to love greatly, occurs but once (Hos. 4: 18), אֶהֱבָה = אֶהֱבָה they love greatly, where, however, the flexible affixes of the person are repeated; compare אֶהֱבָה from אֶהֱבָה.

אֶהֱבָה m. pl. (from אֶהֱבָה) intercourse of love, love-affair, never concrete for paramour.

אֶהֱבָה m. pl. from אֶהֱבָה Rab.; 1) wooing, love, love-affairs; 2) love-liness, gracefulness.

אֶהֱבָה (not used) equivalent to אֶהֱבָה to be strong, vigorous.

אֶהֱבָה p. n. m. (the power, for the powerful) from אֶהֱבָה.

אֶהֱבָה interj. a lament; an exclamation; wo! alas! The א is preformative. See אֶהֱבָה.

אֶהֱבָה (= אֶהֱבָה like אֶהֱבָה energy, instead of energetic) p. n. m. name of a Jewish judge, LXX. 'Αῶδ, 'Ιούδας, 'Ηούδας. See אֶהֱבָה.

אֶהֱבָה p. n. m. (a river-district, river, stream), is a river between Babylon and Jerusalem, where Ezra rested with the Jews that returned from captivity; hence אֶהֱבָה and אֶהֱבָה the Ahava river. in

which another river (הַיְדֵּס) flows, which is not far from אֶהֱבָה a country on the Caspian mountains north-east of Media. Whether it is to be read אֶהֱבָה, to signify the river Adiava in Assyria (Ammian, Mar. 23: 20) or whether it is to be taken as a non-Semitic appellation of the Euphrates cannot be substantiated for want of proof. As an appellative אֶהֱבָה signifies river (water).

אֶהֱבָה (from הָיָה and אֶהֱבָה prosth.) adv. where? where then? (only in Hos.) אֶהֱבָה מֶלֶךְ אֶהֱבָה where now is thy king? the pronominal root is here הָיָה, and אֶהֱבָה preformative as in אֶהֱבָה, אֶהֱבָה etc.

אֶהֱבָה (= הָלַךְ) 1) to be light, clear, glitter, to shine (not used); Hip-hil, to spread abroad brightness, light, to give light, only in Job 25: 5: לֹא יִאֲהֵל 'it shineth not,' i. e. is not pure, not spotless.

אֶהֱבָה (with suff. אֶהֱבָה, אֶהֱבָה, in pause אֶהֱבָה, also אֶהֱבָה and אֶהֱבָה; with ה mobile אֶהֱבָה, pl. אֶהֱבָה and אֶהֱבָה, c. אֶהֱבָה, with suff. אֶהֱבָה, אֶהֱבָה, אֶהֱבָה m.; 1) tent of Beduins and Nomades, but also the Tabernacle, e.g. אֶהֱבָה מוֹעֵד, אֶהֱבָה significations of the tabernacle, for which also אֶהֱבָה (compare אֶהֱבָה, אֶהֱבָה) or

cure. Therefore in the distinction for *חֲמֹל* the round tent covering, hawning, and also the outside of a tent; so also the poet. *חֲמֹל* the tent covering of my dwelling; 2) dwelling, residence, temple in general, hence also castle; 3) p. n. m. (dwellers in tents, Nomades), from which the denom. verb:—

*חָמַל* (only in the fut. tense *חֲמֹל*) to pitch a tent, i. e. to erect a tent, or to journey with tents. Piel fut. *חָמַל* instead of *חֲמֹל* (comp. *חָמַל* for *חֲמֹל*).

*חֲמֹלָה* (fam. form, from *חָמַל*) p. n. f. a symbolic name for Samaria, used for a woman that is not virtuous. See *חֲמֹלָה*.

*חֲמֹלִימָא* p. n. m.

*חֲמֹלִיכָה* p. n. f. a symbolic name for Jerusalem.

*חֲמֹלִיכָה* p. n. f. (a mountain-family, mountain nations); 1) the name of a tribe of the Edomites; 2) name of a female.

*חֲמֹלִים* (only pl.) f. aloe-trees, which, on account of their fragrance were planted in magnificent orchards, between spikenards and myrtles, etc., but:—

*חֲמֹלִים* pl. m. aloes-wood, *ξυλαλον* (*αλον* John 19: 40) otherwise *αγαλ-λαχον*; this distinction is

not always correct. This wood the Hebrews got from India, where, besides other appellatives, it is also called 'aghi' whence, by omitting the mere vowel instead of the aspirated *g* (*אָחִי*) ensued *חֲמֹלִים* p. n. m. (the enlightened, as *חֲמֹלִים* Lucinius), the first high-priest, Aaron, the brother of Moses, as ancestor of the priest-family; by *חֲמֹלִים*, *חֲמֹלִים* priests in general are understood. The root *חָמַל* is = *חָמַל* or *חָמַל*.

*חֵא* (pronominal root) conj. the inclusive and exclusive 'or,' also, *vel* and *aut*; hence probably related to *חֵא*, *ו*, e. g. (*חֵא-חֵא-חֵא*) 'and,' as also the Latin *vel* (or) is lengthened from *ve*, 'and.' But, if it only separates two objects, and signifies the free choice between them, without distinguishing one of them, the connecting *ו* is still apparent; for instance, in the repetition *חֵא-חֵא* either—or, but where this course is abandoned, the following gradations take place: 1) 'or rather' confirming, as it were, the preceding, e. g. *חֵא-חֵא* 'or rather since many years:' 2) 'or (that)' where this rectification no more extends the preceding, but entirely supersedes it; hence it may be translated 'it be



then, that,' and the copulative character becomes partly lost; 3) 'or if,' ellept. for אִם אֵל, which signification is, however, not required if the strict connection of sentences is dispensed with.

א (pronominal root) conj. when, if, si, si, (in אִם-לִי, אִם-לִי), differs from א, where the disjunctive element prevails, and from אֵל which expresses the pure condition, without regard whether the action is imagined as taking place or not, and differs also from לִי, which is generally used to express hope. Compare לִי, אֵל.

א (Ketib Prov. 31 : 4) adv. = אֵי where? compare אֵי and אֵי.

א perhaps a contraction from אֵל (compare אֵל p. n. m.

א (not used) equivalent to אֵל to be hollow (in אֵל flute).

אב (pl. אֲבוֹת) m. 1) water-bottle, leather pipes for water; 2) the hollow belly (of the conjurers of the dead) in which the conjuring spirit (πύθω) dwells, and speaks hollow, as if out of the ground; hence translated sometimes the demon, sometimes the conjurer εὑχαεστειμυθος; 3) necromancer in general, who wakes the dead out of the earth to unveil the future, from which אֲבָלִים magician, wizard

(necromancer).

אֲבוֹת p. n. (canals, excavations,) encampment of the Israelites in the Arabian desert.

אֲבִי p. n. m. captain of the camels of David.

אֲבִי and אֲבִי stream, river, (only Dan.) Root אֲבִי.

אֲבִי (not used) turning; hence transferred to signify powerful, to be strong, as in אֲבִי, חֵיל, etc. synonymous with אֲבִי. Another signification is found in אֲבִי.

אֲבִי (pl. אֲבִי) m. autabulum, kitchen-jack, poker, a smoking-fire-brand. Root אֲבִי.

אֲדָוָה pl. f. coll. causes, reasons, motives, circumstances, occasion, only 2 Sa. 13:16, אֲדָוָה there is no cause, etc., otherwise in combination: e.g. אֲדָוָה עַל on account of, אֲדָוָה עַל לְאֲדָוָה for thy sake, concerning thee, אֲדָוָה-אֲדָוָה, therefore, because. Root אֲדָוָה to turn, as אֲדָוָה cause, from אֲדָוָה to turn.

I. אֲדָוָה only Piel, to wish sincerely, (vehemently) desire, request, to aspire, (usually joined with אֲדָוָה mind, soul). Hith. אֲדָוָה; fut. apoc. אֲדָוָה to long, to yearn, to show oneself longing, desirous, with לְ for something, with the accus. to lust after some-



abs. to have a desire **חָמַתְּ** **חָמַתְּ** **חָמַתְּ**  
*cupidinem cupere*, i. e. to be lust-  
ing. Root **חָמַתְּ** is a modification  
in the sound from **חָמַתְּ**.

II. **חָמַתְּ** only Hith. **חָמַתְּ** **חָמַתְּ** you shall  
measure off, or point out for your-  
self (see Deut. 34 : 10), where  
**חָמַתְּ** ought to be = **חָמַתְּ**; but per-  
haps it may be a corrupted form  
for **חָמַתְּ** = **חָמַתְּ**; but by  
no means is **חָמַתְּ** token, derived  
therefrom.

**חָמַתְּ** (c. **חָמַתְּ**) f. desire, lust, longing,  
usually joined with **חָמַתְּ** (the  
inward motion, affection).

**חָמַתְּ** p. n. m.

**חָמַתְּ** p. n. m. name of a Joktanite,  
who subsequently became progeni-  
tor of the Arabs, in Usal (in the  
Greek called *Ausar*), at present  
Sanaa.

**חָמַתְּ** p. n. m. (the crier, one that wails,  
= **חָמַתְּ** derived from the interj. **חָמַתְּ**)  
of a king's son of Midian.

**חָמַתְּ** (= **חָמַתְּ**) interj.; 1) exclamation  
of wailing or threatening, con-  
structed with the dat. and acc.;  
comp. the Greek *ai*. 2) noun for  
wailing, wo.

**חָמַתְּ** the same, and with the dative.

The **חָמַתְּ** is enclitical, hence quiescent,  
as in the pronominal roots **חָמַתְּ**,  
**חָמַתְּ**, **חָמַתְּ**, and in nouns and verbs.

**חָמַתְּ** (pl. **חָמַתְּ** and **חָמַתְּ**) m. (chiefly

in the Prov.) originally, the slack  
one, the withered one: hence 1)  
a fool, like **חָמַתְּ**, inasmuch as  
weakness signifies folly, and power  
signifies virtue (compare **חָמַתְּ** *vir-*  
*tus, deserv*), connective therewith is  
the adjective foolish; 2) wicked,  
infidel, inasmuch as infidelity is  
associated with vice.

**חָמַתְּ** p. n. m. a ruler in Ba-  
bylon, son and successor of Nebu-  
chadnezzar, who, after two year's  
rule, (Joseph. 18) was murdered  
by Nerigleesser, his brother-in-law.  
See etymology under **חָמַתְּ**.

**חָמַתְּ** (not used) to be slack, to be  
withered. Related to **חָמַתְּ**.

**חָמַתְּ** (poet). m. belly, only Ps. 78 : 4,  
so called on account of its round  
form. The root is **חָמַתְּ** = **חָמַתְּ**  
and **חָמַתְּ** in **חָמַתְּ**, **חָמַתְּ** related to  
**חָמַתְּ**, *ελάω (eláō, eláō)* to turn  
to roll, hence, to be round bellied,  
(compare **חָמַתְּ**, **חָמַתְּ**, to which  
belong **חָמַתְּ**, **חָמַתְּ**, and others, of  
the same root, inasmuch as the  
idea of rolling (as **חָמַתְּ**, **חָמַתְּ**) gra-  
dually merges into that of strength.  
Vide **חָמַתְּ**.

**חָמַתְּ** adj. m. foolish (rare), formed  
from **חָמַתְּ**.

**חָמַתְּ** p. n. m. name of a river near  
Susa in Persia, Greek *Εύλατος*,  
later *Χόατος* (comp. Plin. H.

N. 6, 27), it is now called Keraḥ. Compare Curt. 5, 2, *delicatam vehens aquam*.

אֵל and אֵלָּא (compound) adv.

from א = *el*; in its conditional sense, 'or if,' 'if but,' and לֹא 'not,' therefore, 'if not;' *el, γὰρ*; next, 'whether not,' which stands for 'perhaps,' it is therefore applied to fear, doubt, and hope, quite as much as the elements of the composition render it possible.

אֵלִים (only c. אֵלִים Ketib) pl. m. the mighty, the distinguished, princes. The root is אל in the sense of being strong, in the Keri it is therefore אֵלִים, from אֵל.

אֵל or אֵלָּא (for אֵלָּא; pl. אֵלִים, c. אֵלָּא) m. that which is arched, the vaulted; hence, a vault, a hall, as הַעֲמֻדִים 'the vaulted pillars, hall of pillars; הַמִּשְׁפָּח 'hall of justice, etc. Hence LXX. frequently *σῶς*. The root is אלם to bind, from binding, and making fast the roof, (compare אָחַז) as אֵלָּא a vault, from אָחַז to bind; compare אֵלִקְנוֹת citadels, likewise from אָחַז.

אֵלָּא (comp. like אֵלָּא) adv. (adversative), but, however it next merges into: but, not, the less, according as the context demands it. The second part of the com-

position אל is from אָחַז, as שָׁם is from שָׁחַץ, and אֵל is in אֵלָּא.

אֵלָּא p. n. m. (the lonely one, from אלם to be lonely).

אֵלָּא (with suff. אֵלָּאִי) f. slackness, hence: 1) foolishness; 2) infidelity. Root אָחַז.

אֵלָּא p. n. m. (from אָחַז of prominent statue, tall).

אֵל (not used): 1) to breathe, like הָבַל, and then transferred to nothingness and vanity; 2) to effect by work, to take pains, as עָבַד; and from these two principal significations all the deriv. may be explained.

I. אֵלָּא and אֵלָּא (with suff. אֵלָּאִי, אֵלָּאִי) m. breath, and in the pl. אֵלָּאִים m. breath, *ἀνδράς*; hence 1) nothingness, vanity, (compare הָבַל breath, and next, nothingness, vanity). Hence the wicked, the bad, or that which is sinful generally, unworthiness, badness; e. g. אֵלָּאִי, אֵלָּאִי, אֵלָּאִי, אֵלָּאִי; falseness, deception, hypocrisy, backsliding; e. g. אֵלָּאִי; 2) idolatry, comp. הָבַל, אֵלָּאִי hence אֵלָּאִי (town of idols) not identical with אֵלָּאִי; אֵלָּאִי (valley of idols), etc., likewise אֵלָּאִי (Ezek. 30: 17) for אֵלָּאִי (Heliopolis), with the sub-signification: town of idolatry.

II. אֵלָּא (pl. אֵלָּאִים) and אֵלָּא m. the

exerting of power, originally that which is attained by labour and pains; fatigue, trouble, difficulty, strait, (comp. אֶלָּא); e. g. אֶלִּי son of my affliction, אֶלֶם (comp. אֶלָּא) bread of affliction; אֶלֶם under constraint, comp. אֶלֶם. The sense of tribulation and suffering is also concentrated in אֶלָּא; 2) that which it attained by labour, fruit of labour, compare אֶלָּא, אֶלָּא, and of exertion of power (for which אֶל is used), hence property, strength.

אֶל and אֶל (Egyptian), p. n. f. a town in lower Egypt on the eastern shore of the Nile, which is also called the same in the Coptic. The signification is 'sun' which was worshipped there, hence the Greeks called it Heliopolis; the Hebrews also called it אֶלֶם, poetically אֶלֶם, the Arabs אֶלֶם (fountain of the sun).

אֶל p. n. f. (the powerful one, the rich one; the termination אֶל, as in אֶלֶם is not a suff., but belongs to the formation of the word for אֶל) name of the city.

אֶלֶם pl. in Ketib אֶלֶם, it seems to be a participle form like אֶלֶם, אֶלֶם.

אֶל p. n. m. (from אֶל vigour, with the termination אֶל).

אֶל p. n. m. (the same, with the termination אֶל).

אֶל p. n. name of a gold region, whence אֶל (a pure Semitic word) and אֶל were obtained. If the appellation is Hebrew, it is composed of אֶל = אֶל land, coast, and אֶל gold, hence, gold coast; at all events it does not appear identical with אֶלֶם.

אֶל (also אֶל, אֶל) p. n. of a gold region, like אֶל, whence Solomon's ships, conjointly with Phœnician navigators obtained the following products: gold (אֶל), brazil-wood (almang) Sanac. mocha, pearls (אֶל); precious stones, אֶל; silver אֶל; ivory (אֶל); apes (אֶל); peacocks (אֶל); (Joahephat's ships of Tarshish fitted out for an expedition to that country foundered not far from Berenice, the present Aqium אֶל). Hence generally אֶל, אֶל Ophir gold, and Ophir pearls; also אֶל alone. Whether this region is to be sought for in Arabia or India has not yet been ascertained.

אֶל (c. אֶל, pl. אֶל) m. (equiv. to אֶל which see).

אֶל 1) inter. to be crowded together, to be pressed together; 2) trans. and reflex. to crowd, to press;

hence to press one's self, to hasten away, e. g. **וַיָּחֲזֵק בְּדַבָּרִים** he that hastens in speaking; with **וַיָּחֲזֵק** to push away, to withdraw. Hiph. to press in somebody, with **וַיָּחֲזֵק**.

**מִאֲזָרָה** (c. **מִאֲזָרָה**, pl. **מִאֲזָרוֹת**) m. that which encloses (comp. **מִחֲזִיקָה**, **מִחֲזִיקָה**), hence 1) a store, magazine, place for storing silver and gold, (2 Chron. 32 : 27), etc.; 2) that which is treasured up in the magazine : stores, treasure. Root **אָזַר**.

**אָרָה** to burn, flame : hence brighten, enlighten, illuminate, intrans. to be light, to become light, e. g. of the eyes, of the morning. **אָרָה** impers. it grows light. Niph. **אָרָה**, fut. **אָרָה**, to be made light, to be made enlightened, to be illuminated, **אָרָה**=**אָרָה** part. illuminated, brightened, effulgent. Hiph. **אָרָה** f. apoc. **אָרָה** caus.: 1) to cause a thing to burn, to kindle : e. g. **וַיָּאֲרֶה**; 2) to make light, to make bright : e. g. the eyes, equivalent to revive, to rouse; the countenance, equivalent to make cheerful, of the Deity with or without adding **וַיָּאֲרֶה**, and with **אָרָה**, **אָרָה**, **אָרָה**, **אָרָה** to look upon one graciously; the understanding, equivalent to instruct, etc.; 3) to spread light. **אָרָה** (pl. once only **אָרָה**) m. (f.

only Job 36 : 32) col. light : as light of the sun, not however the appellation of an illuminated body (**אָרָה**), hence light of day,—lightning,—sun,—morning; next, for morning, lightning, etc. generally. As a figure of speech, or is applied in **אָרָה** 'light of life, or **אָרָה** 'cheerfulness, mildness of countenance, or **אָרָה** 'אָרָה etc., for instructors, benefactors, where **אָרָה** also frequently occurs alone.

Root **אָרָה**.

**אָרָה** m. 1) flame, hence **אָרָה** flame of fire; 2) fire, hence **אָרָה**; 3) = **אָרָה** only pl. **אָרָה**, region of light, orient; 4) figuratively, light of faith, revelation, (LXX. **ἀποκάλυψις**), which name is generally joined with **אָרָה** revelation and truth, (**אָרָה**) signifies the personifying figures in the breast-plate (**אָרָה**) of the high-priest, see **אָרָה**. The superior judge in Egypt also wore an outward symbol of truth. 5) p. n. name of a city of the Chaldees in Mesopotamia (see **אָרָה**) which name a Persian castle yet bore at the time of Ammian.; 6) p. n. m. comp. **אָרָה** and the later **אָרָה**, **אָרָה**.

**אָרָה** f. equiv. to **אָרָה** light; fig. fortune, like **אָרָה**.



אָנרוֹת (later אַרְוֹת) pl. f. penn.  
stable, from אָרָה.

אָר p. n. m. comp. Φωτός  
formed from אָר through the ad-  
jective ending יָ.

אֲרִיָּאֵל p. n. m. (the enlightened of  
the Lord). The יָ serves for the  
connecting of words in many  
compounds of proper nouns.

אֲרִיָּה p. n. m. (the same).

אֲרִיָּהּ p. n. m. (the same).

אֲרוֹת and אֶרֶת (only pl.) f. verdant,  
blooming plants, herbs; אֶרֶשׁ re-  
freshing dew of herbs. From אָר  
to shine, transferred to blooming :  
as אָרָה, אֶרֶב, אֶרֶשׁ and others; comp.  
אֶרֶשׁ spring month; equiv. to אָר,  
see אָר to shine.

אֶרֶשׁ (אֶרֶשׁ) Aram. אֶרֶשׁ, see אֶרֶשׁ;  
comp. אֶרֶשׁ.

אֶרֶשׁ see אֶרֶשׁ, אֶרֶשׁ.

I. אֶרֶשׁ (not used) to engrave, to  
curb in, related to אֶרֶשׁ which is  
the same. See אֶרֶשׁ.

אֶרֶשׁ (pl. אֶרֶשׁ) m. that which is  
engraved, a token (a letter);  
hence transferred, 1) a marking,  
distinguishing sign, a sign of ex-  
ample, proof, e. g. the Sabbath,  
circumcision, sacrifices, as tokens  
of covenants (symbols), mentioned  
between Jehovah and Israel; 2)  
field marks of single tribes, stand-  
ards, trans. to signs of the times

(לְאֶרֶשׁ וּלְמִעֲרִים); 3) in the  
most manifold significations, as a  
token of remembrance, a warning,  
omen, of truth, of miracle; next,  
monument, warning, miracle, (re-  
lated מִעֲרִים). The root is אֶרֶשׁ.  
The form אֶרֶשׁ is like אֶרֶשׁ and the  
ר is radical. To the same root  
belongs also אֶרֶשׁ, pl. אֶרֶשׁ (like  
אֶרֶשׁ) an instrument for engraving,  
curbing, cutting, a hatchet, a  
ploughshare, thus: like אֶרֶשׁ be-  
longs to אֶרֶשׁ, the iron cutting,  
graving, pencil. See אֶרֶשׁ.

II. אֶרֶשׁ = אֶרֶשׁ, אֶרֶשׁ (only fut. אֶרֶשׁ,  
אֶרֶשׁ) with אֶרֶשׁ, like אֶרֶשׁ  
from אֶרֶשׁ), to come, to come to-  
gether, to come to an agreement;  
hence to consent, to be unanimous,  
with ל of the person, to consent to,  
to agree with somebody. This  
form אֶרֶשׁ is older than the length-  
ened אֶרֶשׁ.

אֶרֶשׁ (pron. root) adv. dem. abridged  
from אֶרֶשׁ, originally *ibi*, related  
with אֶרֶשׁ *ubi*? next transferred to  
time, 'then,' as well in reference  
to the past, 'at that time,' as  
also in reference to the future,  
'then'; but אֶרֶשׁ never stands ple-  
onastically, as אֶרֶשׁ אֶרֶשׁ is אֶרֶשׁ since  
then, since, and also never causal.  
אֶרֶשׁ, (absolute) from (since that  
time), like אֶרֶשׁ of the past: hence

formerly, previous to this before this; next, (relat.) from the starting point of the past, hence succeeded by the n. inf. or inf. verb, which may often be translated 'from—until.'

אִתָּן (part. 2 אִתָּן = אִתָּן, inf. אִתָּן, with suff. אִתָּן, Aram. to kindle, to heat, radically related to שִׁנָּה, hence שִׁנָּה fire.

אִתָּן (not used) equiv. to אִתָּן-שִׁנָּה the root of which signifies 'to shine,' which is finally transferred to blooming.

אִתָּן adj. (from אִתָּן) p. n. m. (אִתָּן like אִתָּן, the one of shining appearance).

אִתָּן Aram. only part. f. אִתָּן, confirmed, concluded, unalterably decided upon, as the talmudical אִתָּן אִתָּן fixed, framed according to his opinion. The root is אִתָּן to fasten; hence entirely distinct from אִתָּן.

אִתָּן (= אִתָּן) m. ὕσσωπος, hyssop, a spice root, which tied up in a (אִתָּן) bundle was used at the sprinklings of purification. The root is אִתָּן.

אִתָּן (= אִתָּן) m. 1) band, fetter, 2) tie, girdle; hence the phrases אִתָּן אִתָּן, אִתָּן אִתָּן = אִתָּן.

אִתָּן (pron. root) אִתָּן, Aram. אִתָּן, related to אִתָּן, only poet. adv. dem.

originally אִתָּן, but almost generally transferred to time: 'then'; by retaining of the א, arose אִתָּן, both however connected with אִתָּן.

אִתָּן (with suff. אִתָּן) f. in speaking of sacrifices: the meat-offering of memorial, *μνημόσυλον*, *memoriale*, which causes the offerers to be mercifully remembered by God, or which causes the glory of the Deity to be remembered by the offerers. See אִתָּן.

אִתָּן (post. fut. אִתָּן for אִתָּן, אִתָּן) to move to and fro, to rock: hence 1) moving one thing through another, spinning; only part. Pu. אִתָּן, that which is twisted, that which is spun. From אִתָּן; 2) to remove oneself, to roll away; 3 pers. fut. אִתָּן = אִתָּן; transferred, to dry up (of water), vanish (of help), exhaust (means of life), etc.

אִתָּן Aram. imp. אִתָּן = אִתָּן, אִתָּן to go, to go away, to go to some place.

אִתָּן m. the going away, departure; hence p. n. אִתָּן אִתָּן, stone of separation.

אִתָּן (Dual אִתָּן, p. n. אִתָּן from אִתָּן) primitive, f. ear. So in the phrases: אִתָּן אִתָּן, אִתָּן אִתָּן; אִתָּן אִתָּן, אִתָּן אִתָּן; אִתָּן אִתָּן the announcing.

relating in the ears of somebody.

From which the denom. —

תל p. n. m. (heard of God) תל likewise from תל.  
 תל (from sing. תל) pl. m. fetters, bonds, the ת is performative. For the root, see under תל.  
 תל (fut. תל, with suff. תל) equiv. to תל to bind, to tie round: hence gird, with the accus. e. g. תל the loins = to equip. Like all verbs signifying dressing, therefore also with the accus. of the garment תל girded with a girdle. Niph. part. תל with ת const., to gird oneself, to be girded. Pi. to gird round, armed; with double accus. תל = תל. Hith. to equip oneself, with the accus.

תל only Pi. תל, to consider, to probe, to weigh, (only Ecc.) The root is תל *pendere, suspendere*. Arab. *wasan*.

תל Aram. equivalent to תל. See תל, תל.

תל (only once before suff. תל) m. pointed weapon, vessel, tool; the root is תל equivalent to תל, תל to point.

תל or תל (that which is pointed) p. n. of a place which a daughter of Ephraim, תל, had built.

תל p. n. f. (the ridges of the Tabor), town in the dominion of Naphtali. תל is formed from תל (ear) ridge.

תל (as תל, תל) adj. m. dried up, exhausted, from תל (see the verb), from which is the denom.

תל Hiph. to cause to be exhausted, for instance תל.

תל (adj. from תל) p. n. m. one that hearkens.

תל (const. תל in proper nouns תל,

תל (a rare form for תל) f. fore part of the arm, arm, the ת is preformative; comp. Aram. תל. See תל.

תל (const. תל only sing.) m., 1) native, a denizen, he who springs forth in the place where he exists; transferred hence to a native tree not transplanted from another country (exotia); 2) probably a p. n. m. = תל, hence תל p. n. the descendants of תל, i. e. תל. Used of Ethan and Heman. The root תל which see.

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תל (const. תל in proper nouns תל,

no matter whether of both parents or a step brother; a closer definition is only met with when the degree of relationship is the object, pl. אָהים, const. אָהים) m. brother, e. g. אָהי, אָהי, אָהי, אָהי. אָה is transferred to more meanings, like אָה, e. g. to a friend, in reference to mental brotherhood, in more enlarged fraternization to brother of a family, brother of the tribe, brother of the country, equiv. to cousin, relative, of the same tribe, a countryman; in reference to other nations and people: confederate, fellow-man, neighbour, and on the last signification is founded the use with אָה preceding, for *alter—alter*, even of inanimate things, if only mas. e. g. אָהי אָהי one from the other, i. e. to separate one from another; אָהי אָהי one to another, i. e. approximation from one to another. In reference to the etymology, the noun is primitive, like אָה, אָה.

אָה (only sing. and rare), f. fire, next, fire-oven, viz. the fire-basin which, in the East, is used for heating the rooms inhabited in winter. The root is אָה to glow, to burn.

אָה interj. ah! oh! cry of wailing,

const. with the dat. · Ezek. 6: 11.

אָה (Aram.) pl. m. suff. אָהים m. brother = אָה.

אָה (only pl. אָהים once), m. owl, screech-owl, derived from אָה ah!

אָהים p. n. m. (father's brother, uncle,) name of one of the kings who reigned in Israel, in 918-897, before the Christian era.

אָהים p. n. m. (the amiable one), from אָה = אָה, to love, comp. the harder form as it appears in אָה.

אָה (const. אָה, pl. אָהים), numerical, m. 1) one, *unus*; which however in calculations of time is used for 'first' as אָה לְחָדָשׁ, יום אָה לְחָדָשׁ on the first (day) of the month; if it occur two or three times it expresses either *unus, alter, tertius*; or a division, the—the; the same also as an indefinite article, 'one'; 2) any one, some one, where it stands either absolute, like אָה. אָהים, אָהים or constructive אָה אָה any one of the people, hence אָה, אָה nobody; 3) where the numerical makes one of the mass prominent and distinguished, hence, the same, solely, as also אָהים. The signification of the pl. is besides: single ones, *aliquot*; seldom, however for the



singular only, e. g. **לְאַחֲרֵיהֶם** they have become one. With prep. **בְּאַחֲרָה** like one = together, like **בְּאַיִשׁ אַחֲדָה**; further must be noticed **אַחֲרָה** one after the other. Considering its derivation it has no verbal root as a numerical, but is primitive. From this is formed the denom. **הִתְאַחֵר** (once only) to unite within oneself (in vigour), to concentrate within oneself.

**אָחַי** (LXX. *ἀχαι*, *αχι*, Copt. *piachi*, here only sing.) m. that which grows near the water, in the marsh, grass, reed.

**אַחִיר** (= **אַחֲרִיר**) p. n. m. soleness = the only one, for which also **אַחִי**, which see.

I. **אַחְרָה** (poet. formed as **אַחְרָה**) f. announcement, declaration. The root is **חָרַח** *in-qua-m*, to say, which see.

II. **אַחְרָה** (poet.) f. fraternization, fraternity, derived from **אָח**.

**אַחֲרִית** p. n. m. fraternization, also **אַחֲרִי**.

**אַחְרָה** (Aram.) f. equiv. to **אַחְרָה** from **חָרַח**.

**אַחֲרִיבִי** p. n. m. (swarth, sun-burnt, from **חָרַח**).

**אַחֲרָה** (pl. **אַחֲרָהִים**) m. 1) return, back part, *tergum*, distinguished from the pl. which expresses the

collective of such back ground; hence on the back part, (in contrast to **קִדְמָה**, **קִדְמָה**, front, fore part), behind, or in reply to the question whither? backward, back: e. g. **אָחֲרָה**, **אָחֲרָה**. With prep. **לְאַחֲרָה** retro., or with the face turned away; **מֵאַחֲרָה** *a tergo*, from behind; **בְּאַחֲרָה** like **לְאַחֲרָה** in reply to the question where? 2) transferred to the western side, which the Semitics considered as being in the back, (in contrast to **קִדְמָה**), hence also adv. towards the west, western; 3) future, e. g. **לְאַחֲרָה** in future, in contrast to **קִדְמָה** past. Root **אָחַר**.

**אַחֲרָה** (Aram. **אַחְרָה**; const. **אַחֲרָה** m. s. **אַחֲרָה**; once **אַחֲרָה**; pl. **אַחֲרָהִים**, with suff. **אַחֲרָהִי**) f. sister, likewise in the remotest sense like **אָח** brother; fig. it is used for relatives, cities, countries, etc. With **אַחֲרָה** preceeding it, as **אַחֲרָה אֶל-אַחֲרָה** it signifies *altera—altera*, as **אַחֲרָה אֶל-אַחֲרָה** *alter—alter*. From **אַחֲרָה** where *o = au*, as frequently occurs is the feminine termination, with the additional **ה**, like many nouns terminating with a vowel. See **אָח**. **אַחֲרָה** (fut. **אַחֲרָה**, seldom **אַחֲרָה** from the rare form **אַחֲרָה**, where  $\frac{a}{u} = \frac{a}{u}$  =

aa, & is changed into 0; fut. 1 pers. with *adem.* אָמַץ, אָמְצוּ, אָמְצוּךְ; imp. אָמֵץ, אָמְצִי, אָמְצִי (אָמֵץ) originally to seize, hasten after, reach, (comp. אָמַץ); hence 1) apprehend, to seize = lay hold of, (in contrast to אָמַץ Ecc. 1: 18), partly with the accus. of the pers. or subject, partly with אָ before the word signifying the member by which it is seized; but it is always transitive, though it may sometimes be rendered intransitive: e. g. to be seized with shuddering, with pain. Likewise to catch: aa, for instance, אָמַץ, אָמַץ, or, to detain, with the accus. אָ, e. g. אָמַץ אָמַץ *amplexus gladium*; 2) to comprehend together, connect, to insert: e. g. אָמַץ in the wall, hence also vaults, the connecting of beams (comp. אָמַץ, אָמַץ), and: joined together, close together, close, e. g. אָמַץ; 3) to take out = seize (by lots), hence with אָ. See אָמַץ. Niph. אָמַץ to be seized, to be taken prisoner, to be retained, אָמַץ is however the denom. of אָמַץ (that which is taken possession of), to make oneself possessed of. Pi. אָמַץ (only in Job) to enclose, to surround with arches: e. g. אָמַץ. Hof. only part. אָמַץ to bind together.

אָמַץ p. n. m. (*amplexus sc. gladium*, warrior). LXX. 'Αχαζ, Joseph. 'Αχαζης, a king of Judea, 743-728 before the Christian era.

אָמַץ (= אָמַץ) f., orig. seizure, e. g. אָמַץ, אָמַץ which is often added to it; next possession of moveable or immoveable property.

The root is אָמַץ.

אָמַץ p. n. m. (with an adj. ending, with its signification like אָמַץ.)

אָמַץ p. n. m. (the warrior of Jah).

אָמַץ p. n. m. (the same), LXX. 'Οχαζίας.

אָמַץ p. n. m. (the warrior; am is suffix).

אָמַץ p. n. m. (at is suffix).

אָמַץ p. n. m. (= 'אָמַץ the fraternal one, the united one).

אָמַץ p. n. m. (the same, אָ adj. terminates, formed from אָמַץ).

אָמַץ p. n. m. (uncle, on the maternal side, אָ equivalent to אָמַץ).

אָמַץ (Aram. pl. אָמַץ) f. equiv. to the Hebrew אָמַץ that which is knotted together, that which is enclosed, a riddle. Root אָמַץ.

אָמַץ p. n. m. (a friend of Jah, or God-like, for in proper nouns, אָמַץ expresses also similarity).

אָמַץ p. n. m. (the same).

אָמַץ p. n. m. (comp. אָמַץ, one who appears blooming, the blooming one).

אָמַץ p. n. m. (the fraternal one, the

ח is abridged from חן, as in  
 (שְׁלֵכָה).  
 חֲבִירָא p. n. m. (the friend of  
 privacy, faithful to a secret; see  
 חדר).  
 חֲבִירָא p. n. m. (the good friend,  
 the good one; see חבב).  
 חֲבִירָא p. n. m. (friend of the Ly-  
 dians; see לחד).  
 חֲבִירָא p. n. m. (affinity, originally  
 relationship, comp. חב in the  
 parallel passages חֲבִירָא = חֲבִירָא  
 likewise from חב).  
 חֲבִירָא p. n. m. (the royal relative).  
 חֲבִירָא p. n. m. (friend, adorers of  
 חֲבִירָא, Venus, comp. חֲבִירָא adorer  
 of God), name of a heathen.  
 חֲבִירָא p. n. m. (friend of anger,  
 the angry one).  
 חֲבִירָא p. n. m. (the brotherly one,  
 formed from חב).  
 חֲבִירָא p. n. m. (comp. חֲבִירָא the  
 friend of honesty, the honest-  
 hearted-one).  
 חֲבִירָא p. n. f. (comp. חֲבִירָא the  
 one attached to gracefulness, the  
 gracious one). See חב.  
 חֲבִירָא p. n. m. (friend of support;  
 the supporter).  
 חֲבִירָא p. n. m. (friend of help, the  
 helper; comp. חֲבִירָא).  
 חֲבִירָא p. n. m. (companion of as-  
 sistance, the helping friend). See  
 חב.  
 חֲבִירָא p. n. m. (= חֲבִירָא the noble

born). Comp. חֲבִירָא, which see.  
 חֲבִירָא p. n. m. (friend of the un-  
 fortunate, comforter).  
 חֲבִירָא p. n. m. (companion of  
 the morning-dawn, the beautiful  
 one).  
 חֲבִירָא p. n. m. (companion of  
 commerce). See חב.  
 חֲבִירָא p. n. m. (companion of  
 duplicity, the dissembler).  
 חֲבִירָא p. n. f. (from חב; fruitful  
 district. Comp. חֲבִירָא, חֲבִירָא,  
 a place in the territory of Asher.  
 For this adjectival formation,  
 compare חֲבִירָא, חֲבִירָא, and  
 others.  
 חֲבִירָא (compound from חב oh! and  
 חֲבִירָא related to חב) particle expres-  
 sing a wish, would that! oh that!  
 alone, or with the dative.  
 חֲבִירָא (from חב and חב) the same.  
 For חב see חב.  
 חֲבִירָא p. n. m. (the rich in adorn-  
 ment, from חב to adorn).  
 חֲבִירָא (the ח at the end is quies-  
 cent, as in חֲבִירָא) f. name of a pre-  
 cious stone, LXX. ἀμύστρος and  
 ἀμύστρος. Comp. Apoc. 21:20.  
 If the etymology is Semitic, then  
 חֲבִירָא and חֲבִירָא are adjectiv-  
 formations from חב to be strong,  
 to be hard, like חבב.  
 חֲבִירָא (read 'Achmēt' for חֲבִירָא  
 'achmēt'ān), p. n. f. thus is called  
 the capital of Media. חֲבִירָא

אחממ קדממ and no other is understood by it, as *Ἀγρί-τανα* (m here = *β*) later, Hamadan, which according to Lassen, signifies, (Ind. Bibl. III. p. 36), *παρατανα*.

אחממ p. n. m. (the blooming one, shining one, from אחממ = עממ, אחממ). Comp. אחממ.

אחממ (only fut. 1 pers. אחממ = אחממ Comp. אחממ = אחממ, and hence 3 pers. = אחממ, in Ketib, to hesitate, to linger) Pl. אחממ 3 pers. אחממ, fut. אחממ, part. אחממ to keep back, to detain, to postpone, or like Kal, lingering very much. Hip. אחממ equivalent to אחממ. (Comp. אחממ equiv. to אחממ), only fut. אחממ (Keri) to linger or delay beyond a time; const. with אחממ.

אחממ (= אחממ, const. אחממ) m. (pl. אחממ and once אחממ, const. אחממ, אחממ, & pl. אחממ) adj. (A) originally delaying, subsequently, to be too late: hence, 1) succeeding, that which is later; 2) the other, second. (Comp. *secundus* from *sequi*) i. e. what follows: e. g. אחממ other Gods. (B.) adv. 1) abs. אחממ elsewhere, others = deviating, different. Comp. changing; 2) const. אחממ (a) elsewhere, other-

wise, (Gen. 22: 18), thus, of place; (b) in other time = subsequently, afterwards, thus of time. In both cases originally adj. elsewhere, otherwise. The const. form frequently appears as a particle form, (C.) prepos. 1) const. אחממ likewise as the adj. (a) of place: behind, hence it expresses after verbs a qualification of sense, as: אחממ, אחממ, etc., and with prefix, as, אחממ from behind; (b) of time, after, as אחממ after this, here upon; more frequently, however, 2) const. pl. אחממ, with suff. אחממ, אחממ, אחממ, and (a) in reference to place: behind, hindwards, hence like אחממ after verbs of motion אחממ, אחממ, אחממ, and (a) in reference to place: behind, hindwards, hence like אחממ after verbs of motion אחממ, אחממ, אחממ, or, also after others like אחממ, etc. (b) in reference to time, afterwards, after this, with the inf: hence אחממ after (that) thus, after this = hereupon; later אחממ, Aram. אחממ, with pref. and other prep. אחממ away from behind, later, אחממ, and then also: behind, or of time אחממ thereupon; אחממ behind, where אחממ signifies the tendency, and אחממ the position; אחממ behind, originally at—behind, like אחממ



at — before; **בְּאַחֲרֵי** as: **הַחֲנִיחַ** with the spear from behind. (D.) conj. generally with **אֲשֶׁר**, **אֲשֶׁר**, **אֲחֵר** and **אַחֲרֵי אֲשֶׁר** after which also **אֲשֶׁר הוּא** the same.

**אֲחֵרִין** (from **אַחֲר** behind) adj. m. **אֲחֵרוֹנָה** f. the hinder one, the one behind (contrast to **בְּרִכְיוֹן** from **כָּרַם** with all its derivatives) as, 1) *posterus*, **יּוֹם אַחֲרֵי**, the subsequent, the following, the later day, the generation: hence, **אֲחֵרִים** *posteri*; 2) westward (vide **אַחֲרֵי**), e. g. **הַיָּם הַמֵּגֶרֶם** the western sea, i. e. the Mediteranean; the eastern sea is the Dead Sea. As an adv. **לְאַחֲרֵי** *postea*, the last **אַחֲרֵי** at last, finally, *tandem*.

**אַחֲרָה** p. n. m. (= **אַחֲרָה**; constr. after the form **אֲחֵרֶה** the bald-headed one. Comp. **לְחָה**).

**אַחֲרָה** p. n. m. (= **אַחֲרָה** the quarrelsome one. Comp. **יָרִיב**).

**אַחֲרֵי** p. n. m. (Aram. only abs.) f. the result, end, consequence, formed from **אַחֲר**. Comp. **אֲחֵרִין**, **אֲחֵרִין**, and others.

**אַחֲרֵי**, const. **אַחֲרֵי**, f. Aram. the same.

**אַחֲרֵי** (contracted **אַחֲרֵי**, **Keri** **אַחֲרֵי** pl. Aram. the ends, only in the form: **אֶל אֲחֵרֵי** to the ends, at last.

**אַחֲרֵי** f. the latter, hence: end of time, futurity (contrast **רִשִּׁית**) e. g.

**אֲחֵרִים**; next, the utmost, as **אֲחֵרִים** transferred as a conc. descendant, originally descendancy, posterity.

**אַחֲרֵי** Aram. adj. m. equiv. to the Hebrew **אַחֲרֵי**, abbrev. from **אֲחֵרִין**.

**אַחֲרֵי** (originally f., from **אַחֲרֵי**, comp. **קִדְרֵי**) adv. backwards, backways; seldom an adverb-form.

**אַחֲרֵי** (const. **אַחֲרֵי** Pers.) m. pl. only in Esther where it signifies satraps, or statholder. The sing. is: **אַחֲרֵי** 'a-k'asdarpa-n = k's'adra-pan, which signifies according to von Bohlen, satrap of the military power; according to De Sacy *custos provinciae*, also of the ancient Persian *kschetr*, territory, and *bân*: *custos*. Both interpretations, however, do not agree with the Heb. orthography, since the first member of the composition is **אַחֲרֵי** (**kh'sa**), as it is clear from the other compositions with this word: as **אַחֲרֵי** where **ks'atr** = province, is impossible to be applied. The composition is more correctly from **kh's'a** (**אַחֲרֵי**) ancient Persian *ksahya* for *caaya*, the modern *shah*, king, and *darpan*, ancient Persian, stat-



teo, hiding, but only as an adv.: hid, unnoticed, lightly; also in a complete form מַלְלָהּ הַלֵּל soft, flow smoothly, of the Siloa; לְ, מַלְלָהּ I will lead on softly...., for which however, מַלְלָהּ is once used, comp. מַלְלָהּ, מַלְלָהּ, secret, softly. Root מַלְלָהּ.

מַלְלָהּ (not used) to pierce, to penetrate, to fasten in. Related to מַלְלָהּ which see.

מַלְלָהּ m. buck-thorn (*rhaninus paliurus*, Lin.) from מַלְלָהּ = מַלְלָהּ, מַלְלָהּ p. n. of a place, buck-thorn place. See מַלְלָהּ.

מַלְלָהּ (= מַלְלָהּ after the form מַלְלָהּ, rare) m. twisted, entwined, hence yarn, thread, as מַלְלָהּ 'א thread of Egypt.

מַלְלָהּ (= מַלְלָהּ adj. from מַלְלָהּ Gen. 28:14) adj. m. only pl. מַלְלָהּ (= מַלְלָהּ) the concealing one, the secret one, the mysterious ones; hence sorcerer. Compare מַלְלָהּ = מַלְלָהּ, the mysterious one, the sorcerer.

מַלְלָהּ (part. מַלְלָהּ) well to close, well to lock up, as the mouth, ears, not to speak or not to hear; then used of windows by lattices, e. g. מַלְלָהּ חַלְלוֹת lattice-windows, Hip. only fut. apoc.

מַלְלָהּ, as in Kal.

מַלְלָהּ (not used) = מַלְלָהּ to twist, to

bind, to plait, originally to extend.

Comp. the Greek *δέσναι, δέσνιον*, Lat. *tenuo*.

מַלְלָהּ (fut. מַלְלָהּ) to enclose, to shut up, with מַלְלָהּ.

מַלְלָהּ p. n. m. (one who encloses, participle form from מַלְלָהּ).

מַלְלָהּ adj. lame, originally bound, as מַלְלָהּ יְדֵי יְמִינוֹ his right hand was tied.

מַלְלָהּ (pronominal root) adv. interr. where there? related to מַלְלָהּ here, but only interjectional; 1) = when, e. g. nowhere! hence in several compounds as formal negation: מַלְלָהּ מְטֵמָא unclean = guilty; מַלְלָהּ p. n. *ατιμος*; מַלְלָהּ p. n. *αλoχος*; מַלְלָהּ p. n. not high = small. Comp. מַלְלָהּ; 2) already an interj. מַלְלָהּ ווֹעַ woe to thee, land, properly not for thee, land! when, etc. מַלְלָהּ (Ecc. 4:10, if this reading is correct) woe to him! probably not for him!

מַלְלָהּ (pronom. root) adv. interrog. where? related to מַלְלָהּ (מַלְלָהּ) but only used before the suff. in this form: as, מַלְלָהּ where is he? מַלְלָהּ where art thou? מַלְלָהּ, or separated מַלְלָהּ, where are they? and in the lengthened form מַלְלָהּ, מַלְלָהּ. More frequently occurs the contracted form:—

מַלְלָהּ adv. interrog. *ubi?* related to מַלְלָהּ = מַלְלָהּ *ubi*, like the lengthened





Jezebel, queen of Israel, 917-897 before the Christian Era.

אֵיךָ (or אֵיךָ) 1) adv. interr. where here? where there? generally not written as one word; 2) an adj. of interrogation, which? e. g. אֵיךָ הַדֶּרֶךְ which way? 3) indef. which there? in connection with כֵּן, the word אֵי only is used, as אֵי מִזֶּה from which? See אֵי.

אֵיִם (poetically) m. pl. the jackals, orig. the criers. The form need not be contracted from אֵי nor אֵי, but from אֵ the cry peculiar to these animals. See אֵי.

אֵל (from אֵלֶּה, pronominal root) adv.; 1) how? the comparative element lies in אֵ, and אֵ gives the interrogative power; 2) without interrogation: אֵל; 3) like אֵ interject. how! Oh how! 4) ironically, with a secondary idea of negation, hence may be dissolved into a simple negative sentence.

אֵלֶּכֶם p. n. m. (ἀτίμος. See אֵל.)

אֵיךָ (pronominal root) adv.: 1) like אֵיךָ how? and without interrogation: אֵיךָ, with all variations of the same; 2) like אֵי, only: where? but where אֵי expresses pointing to a thing: where there. See אֵי, אֵי.

אֵיכָה (Keri אֵיכָה once) ubi? See אֵיכָה.

אֵיכָה (from אֵיכָה) adv. how? always with the future.

אֵל (not used) turning, rolling, Greek ἄλλω (ἀλλω, ἀλλω); comp. אֵל, אֵל transferred from thence to strength, to be girded, to be fortified. (Comp. אֵל).

אֵל (after the form אֵל; pl. אֵלִים) originally epic, later m. properly a graduative noun from אֵל a ram, (אֵלֶּה) therefore: the strong, wild ram; afterwards more defined: stag, buck, hind. For the feminine subsequently was formed אֵלֶּה, אֵלֶּה. The root is אֵל.

אֵל const. אֵל, pl. אֵלִים once אֵלִים const. אֵלִי the strong one, the powerful one, (from אֵל): hence 1) a mighty one, a distinguished one: e. g. אֵלִי הַדֶּשֶׁת (Keri) the distinguished of the land. Thus frequently אֵלִים or אֵלִים, אֵלִי, אֵלִי; 2) tall, strong tree, (δρυς, robur), hence used of the oak, terebinth, palm, especially in the pl. See אֵלֶּה, אֵלֶּה, אֵלֶּה; 3) ram, so called on account of the strength of his horns (aries); 4) a technical expression in architecture; either so called from its being

formed like a ram, or from its strength and firmness. Aqu. *apila-* *mus* otherwise *αἰώσις*; hence sometimes: pillar, post, (of the ancients), sometimes frize, ornamental inlaying of a door, generally: prominent part in the front of a building. More correct according to the context: entrance-wall, wall front, so called from its prominence. See אֵילִם.

אֵיל m. (once) strength, *vis*. From אֵיל, as אֵץ from עֵץ.

אֵילָה (const. אֵילָה pl. אֵילֹת const. אֵילֹת) f. stag, hind, אֵילָה בְּשָׂרָהּ the hind of the field, the hind on account of her gracefulness is used figuratively of women. See אֵילָה formed from epic אֵיל by the fem. termination  $\text{־}$

אֵילָן p.n. having stags, territory of stags. A Levitical town in the territory of Dan; 2) in the territory of Zebulun.

אֵילָן p.n. (oaken district, from אֵיל): 1) a city in the territory of Dan. LXX. Ἐλάω; 2) p.n. m. LXX. Αἰλάμ, Ἐλάμ.

אֵילָן see אֵילָה.

אֵילָה (from אֵיל) f. (once only) *vires*. Distinct from אֵיל like

אֵילָה *ius*, אֵילָה *justitia*.

אֵילָם (pl. אֵילָם, אֵילָם and אֵילָם) m. generally connected with אֵילִים

a technical expression in architecture, and either a secondary form of אֵילָם, or from אֵיל. The root is אֵיל, and *am* is the suffix, like *om* in עֵיִרִם.

אֵילָם (with ה dem. אֵילָמָה) p. n. place of encampment of the Israelites in the desert.

אֵילָן (Aram. def. אֵילָנָא) m. tree; comp. אֵיל. The root is אֵיל with an suffix.

אֵילָת and אֵילֹת (probably = אֵילֹת) p. n. an Edumean port-town (sea-gulf) on the eastern inlet of the Arabian gulf, LXX. Αἰλάω, Αἰλάωθ; Joseph. Αἰλαωή.

אֵילָת הַשֹּׁמֶר p. n. of an instrument, or of a method of song. It signifies the hind of the morning dawn, symbolical for: morning.

אֵים (not used) equivalent to אֵים to roar strongly, violently, to be terrific, probably related to אֵים to be violently excited, to roar.

אֵים adj. m. אֵיםָה f. (poetically) terrible, frightful.

אֵים (like אֵיל; only pl. אֵיםָם): 1) terrors, dismay; 2) objects of which one ought to be in terror, idol, comp. אֵיםָה from אֵיםָה, אֵיםָה in Targ. from אֵיםָה; 3) אֵיםָם p. n. m. (the strong ones, giants). The original inhabitants of the shore of the Arnon (the pre-

sent Mug'ab) in the vicinity of Areopolis (the present Rabba); the Moabites drove them out. They belong to the very ancient tribes of giants of the Canaanites, עַנְקִיִּים, וְקַנְזִיִּים, אֲנָשִׁים.

אֲנָשִׁים (const. אֲנָשִׁים with a dem. אֲנָשִׁים pl. אֲנָשִׁים) f. terror, fear, which one imposes, but not that which one feels: e. g. אֲנָשִׁים 'a fear imposed by a king. The root is א"י.

א"י equivalent to א"י where? א"י א"י where is here? (only once). The י is appended to א"י.

א"י (equiv. to א"י) 1) where? related to א"י = א"י here there, only with pref. א"י (talmud. א"י whence? and also without its being an interrogative, from whence; 2) as the simple forms א"י, א"י only more frequently a negative, where? = nowhere; hence not, א"י א"י if not, and substantively: nothing. It thus stands like א"י to express the idea of negation, and only with nouns where it follows the non-contracted form, e. g. א"י, א"י, א"י, i.e. without water, strength, rain, preference = impotent, unpreferred, etc.; see א"י. It is only once found as a negation before the preterite. (Job 35: 15) א"י א"י 'his wrath did not extend to him,' he visited him not.

—With pref. א"י (a) as nothing, like א"י into nothing; (b) for nothing, i.e. nothing short, almost, (= א"י א"י besides which as under; 1) (a) without, א"י א"י without anything like it; (b) from nothing, worse than nothing. In connection with particles א"י א"י not besides, orig. where besides? א"י א"י the same.

א"י (contracted from א"י like א"י from א"י) adv. always negative, originally however, interrogative; 1) absolute, not like א"י (Gen. 47: 18); 2) constructive before indefinite nouns, signifying without: א"י א"י without a father; before the participle signifying, none, no one, not: א"י א"י, א"י א"י, א"י א"י; before the inf. signifying without, nobody: א"י א"י, א"י א"י without being understood, without being matched, without comparison, or with א"י before the inf.; 3) with including the verb 'to be' = א"י א"י, as a sentence entirely by itself, especially with suff. א"י א"י I am not, א"י א"י, א"י א"י, א"י א"י; poetically א"י א"י. The negative of the idea may be translated sometimes not; personally, nobody; sometimes, without, sometimes nothing, hence א"י א"י nobody; א"י א"י

no one; **אין קאמאך** nothing; **אין** nothing at all. It always is of considerable importance with the other particles, as: **אין גלתי**, **אין** besides me, **אין מיט מיך** not with me; it only remains without any signification when joined to other negatives: as **אין נישט** not; with prepos. **אין** is generally equivalent to **אין**, only that it precedes the noun to which it gives the idea of negation: as **אין גאנצן וואנט** without a wall; **אין אומקראפט** to the strengthless; **אין יושב** uninhabited, without inhabitant, but **אין** also: in as much as was not, here; **אין** to whom there is nothing, i. e. with addition of the verb to be. All these words **אין**, **אין**, **אין**, **אין**, are pronom. roots and have nothing in common with a verb.

**אין** p. n. m. equivalent to **אין**, for which it also stands, patron. **אין**. It belongs to the rare cases where **א** in the orthography vanishes. Comp. **אין**.

**אין**, **אין** f. a corn measure, according to Joseph. equivalent  $\mu\acute{\iota}\delta\mu\omicron\varsigma$  48  $\chi\omicron\lambda\upsilon\mu\epsilon\tau\epsilon\varsigma$  (= 1 bushel), or equivalent **אין** (*amphora*), the same, a measure for fluids, 10 **אין** and one tenth **אין** or **אין**. Thus: **אין** small (meagre),

**אין** full (sound) ephah; **אין** two sorts of ephah.

**אין** (אין) adv. interr. ; 1) where there?  $\pi\omicron\upsilon$ ? 2) how there? in which manner?

**אין** adv. dem. so, thus, from **אין**, where the **א**, as frequently occurs, is the demonstrative element; hence it is not bad orthography to spell the word **אין**. See **אין**, **אין**.

**אין** (from **אין**; hence **אין** const. in pp. n.n. The pl. later, and poetically **אין**, commonly **אין**, poetically **אין**, const. **אין** m. ; 1) man, entirely nominal, and (a) in reference to strength, courage, and valour, vir; (b) in reference to manly age; (c) in reference to the signification of the mas. gender, hence even used of male children, and of husbands; (d) human being, man, as far as according to oriental notions, the same manifests itself in man. Thus, man, an individual; collectively, mankind, in contrast to God, and in contrast to beast; hence also, where no reference is made neither to gender, strength, nor age: for instance, of inhabitants, citizens, warriors, inferiors, associates, relatives, where **אין** also



collectively signifies people, men ;  
 לָחֶם אֲנָשִׁים meal of relatives,  
 mourning meal ; (e) signifying  
 the possessor, the origin, the de-  
 scent ; hence, in connection with  
 neutral nouns, to replace the  
 want of adjectives ; as, תּוֹאֵר א' (formosus, facundus),  
 מִתֵּן, תּוֹכְחוֹחַ, חֶסֶד, אֵן, אֲנָשִׁים  
 תְּבִנּוֹת, שִׁבְלִי, דַּעַת, אֲמֶת, חֶסֶם  
 חֵיל, לְשׁוֹן, שְׂסֻחִים, שִׁבְיָה, אֲמִינוֹת  
 תְּרִימוֹת, רִיב, מְדִינִים, דְּמִים  
 and others ; 2) with gradual dropping  
 of its nominal character : (a) in  
 contrast to אֶחָד, עֶמֶת, רֶעַ, e. g.  
 אֶחָד—אֵישׁ the one, the other. (b)  
 any one, some one, LXX. τις, sel-  
 dom as used in this sense אֶדָם,  
 אֲנָשִׁים, compare διθρσπος  
 אֵישׁ אֵישׁ any one, hence also : one,  
 i. e. every one, or every body. (c)  
 every one, every man, may be con-  
 nected with (b). The reciprocal  
 form derived from אֵישׁ is הִתְאֲשֵׁן  
 to conduct oneself manly, sensibly,  
 valourous.

אִישׁ־בָּיִת p. n. m. (idol champion),  
LXX. 'Ιεσσαθι, Joseph. 'Ιεσσαθοις,  
Saul's son, who was also called  
אִישׁ־בָּיִת.

**אִישׁ הָרוֹד** p. n. m. (a man of bloom-  
ing appearance.) Also: **אִישׁ הָרוֹד**,  
**אִישׁ הָרוֹד**.

אִישׁוֹן (dimin. from אִישׁ, like גִּרְעוֹן,

צִפּוּרִי m. ; 1) the little man, the apple of the eye, the pupil, (comp. *κόρη, κοράσιον, κορυσθίδιον*, Latin, *pupa, pupula, pupilla*), generally in connection with יָדָא, or it is followed by יָדָא בַת the daughter of the eye ; 2) figure of speech, signifying the midst, the deepest, the highest point ; as, חֵץ לַיָּל, pupil of darkness, night = the middle, the depth, etc.

'~~ψ~~ p. n. m. the manly one, the  
valourous), generally 'ψ', LXX.  
'Ισσοι/.

אִי (Aram.) def. אִיָּתָא (Talmud.)  
 pl. אִיָּתִי (the old form) m. being,  
 existence; hence, possession, *ovus*  
 equivalent to אִי, but always  
 adverb as the copula term 'for  
 being,' it is, it was, etc. With  
 suff. אִיָּתִי I am. In biblical Ara-  
 mæism the pl. is always אִיָּתִי,  
 as אִיָּתִי לָךְ, אִיָּתִי בִי  
 with suff. אִיָּתְךָ thou art, אִיָּתְהִי  
 he is, אִיָּתֵנּוּ we are, אִיָּתֵכוֹן you  
 are. Before the part. it para-  
 phrases the verb, like אִיָּשׁ. The  
 form is like אִיָּן, as אִיָּשׁ is after the  
 form אִיָּן; the root is אִיָּת, Heb.  
 אִישׁ (אִישׁ) to be. See אִישׁ.

אֵיתוֹן (Keri, after the form קִיבוֹן, תִּיצוֹן) adj. m. *ingressus*, appertaining to entrance: hence שַׁעַר אֵיתוֹן door of entrance, like שַׁעַר

הָרִאשׁוֹן. The Ketib יֵאָמֵר is not clear, perhaps = יֵאָמֵר after the form יֵאָמֵר. The root is אֵית.

אֵית p. n. m. (adj. from אֵית, the being, the living one, the vigorous one). Comp. אֵישׁ.

אֵיתָא p. n. m. (the possession, property of God), from אֵית pos-session in the genitive form.

אֵתָא p. n. m. (not high = small). See אֵת.

אֵתָא (from אֵתָא, אֵת in אֵת contracted, seldom אֵתָא, pl. אֵתָאִים, adj. very extensive, lasting: hence 1) of time, continuous, duration, אֵתָאִים continuous strife; stubborn, uninterrupted, of brooks, streams, i. e. always flowing, (in contrast to אֵתָאִים) as אֵתָאִים, hence figurat. of flowing brooks, pl. אֵתָאִים month of the flowing brooks (perhaps = אֵתָאִים from אֵתָאִים flowing, rolling), November; 2) strong, firm, durable, hence אֵתָאִים a strong valourous people, אֵתָאִים (a) the mighty, distinguished ones; (b) the rocks: hence אֵתָאִים rocky habitation. The root is אֵתָאִים to extend, from which forms itself אֵתָאִים like אֵתָאִים.

אֵתָא p. n. m. (the persevering one), poet, singer, and sage in the time of David. LXX. Αἰθαμ.

אֵתָא (pronominal root) adv.; 1) properly like אֵתָא, originally, relative conj. *ετι, quod*, hence preceding sentences which are dependent upon, and governed by others: e. g. 'and I thought that (אֵתָא) he was torn to pieces,' (Gen. 44: 28); 'I thought that (אֵתָא) thou wouldst fear me,' (Zeph. 3: 7); for which reason it remains untranslated, like אֵתָא preceding a direct speech, or like אֵתָא stands as an assurance: certainly! yes! indeed! 2) expression of contrast: hence = but, except, however, like אֵתָא signifying the same, e. g. he said: they are nevertheless (אֵתָא) my people; herewith is connected the idea of restriction, *tantum*, only, in the largest acceptation of the term: e. g. before the preterite to which it gives the sense of the pluperfect; before nouns and adjectives, where it must be translated according to the context, just as much, scarcely, *tantum quod*, entirely, as only (אֵתָא) this once; only joyful; only (entire) darkness; before imperatives: only be to me = I beg you be to me; only hearken, etc.; 3) equiv. to אֵתָא as a sign of conclusion: so, then, as for instance, so shall you on the first day remove the heaven (Exod. 12: 15), (אֵתָא



to suck them; to eat the judges, i. e. to kill them; to eat the people, i. e. to destroy them; the beams eat (אכלו) used of upper rooms, i. e. they absorb the space; eating used of love, i. e. to abuse it, to be profligate; אכל to enjoy the good. תאכלהו = תאכלהו from תאכל Niph. pass. from Kal. Pual to be devoured, by fire, sword. Hiph. תאכל, future תאכל inf. once תאכל for תאכל to cause to be eaten, to cause to be devoured, to give to eat, to enjoy.

אכל (fut. תאכל) Aram. the same.

Respecting תאכל, see תאכל.

אכל (with suff. תאכל) m. 1) food, especially of fruits, and of grain, figuratively food of the fire (fuel), of animals; 2) the eating, the action itself: hence תאכל according to his eating.

אכל or תאכל p. n. m. to pine away, languish, to be eaten up with grief.

אכלה (as תאכלה) f. equivalent to תאכל food.

אכל (from תאכל, with the & dem.) adv. equiv. to Aram. תאכל so much, so great as, tantum; hence 1) assuring (Targ. תאכל), certainly, only; 2) restricting or qualifying, as tantum, but, indeed, however.

See תאכל.

תאכל to thrust, to smite; hence to

drive on, to incite, only Prov. 16: 26, תאכל עניו 'for his mouth smites at him,' drives him on.

תאכל m. a blow, only Job 38: 7; 'my blow (תאכל) shall not fall heavy upon him.' The LXX. reads תאכל. The root is תאכל which see. תאכל m. Acre, so Ephraim the Syrian reads for תאכל. See תאכל.

תאכל (pl. תאכלים, const. תאכל with suff. תאכלים), m. one who occupies himself with the plough, a ploughman. It is a noun of gradation from תאכל = תאכל, αργός, ager, acre, (as תאכל from תאכל sea), and related to תאכל pasture-ground, grass-plot, תאכל fruit-land.

תאכל p. n. m. a town in the territory of Asher.

אל const. אל or אל; 1) dem. pron. a slow pointing, and giving prominence to a thing, and weaker than אל, may be translated: that one, equiv. to אל, hence the gradation to an article in Arab., and in Heb., only exceptional in אלמים; אלמור; אלקים; אלעל and others; 2) adv. and conj. of negation, and starting from pointing to a distance (α) of the verb: as אל, ne, only negative according to the sense of the speaker; hence w



the imperfect when it is *jussive* or *cohortative*, (א) however is equiv. to *ούκ*, *non*, more an objective command), e. g. אַל תִּשְׁלַח, אל יֵצֵא always entreating, not commanding, and negating the whole sentence, (b) not before the verb, but negating an imaginary or demonstrative sentence: e. g. אַל-נָא not, I pray thee (also, comp. μή = (μή) τοῦτο); εἰς τί οὐκ ἐποίησας, to make to nothing; אַל-בָּנוֹתֵי not so, my daughters. Seldom forming a nominal sentence אַל-כֵּן דֵּשֶׁן וְטָל (μή) οὐκ ἔστιν; 'neither dew nor rain (be)' (2 Sam. 1: 21), אַל-לָא, not because; 3) equiv. to μή questioning, where a negative answer is expected, only 1 Sam. 27: 10, 'whither have you made a road to-day?'

𐤀𐤓𐤌 Aram. the same.

אֶל (const. אֵל, אֱלִי in p.p. n.n. with suff. אֱלִי, pl. אֱלִים, const. אֱלִים) m.; 1) equiv. to אֱלִי, const. אֱלִי the strong one, the vigorous one, hero, e. g. the hero (אֱלִי) of nations, of Nebuchadnezzar; the strongest (אֱלִי) of heroes; comp. the comp. אֱלִיָּא. אֶל is principally used in the signification: God, synonym. with אֱלֹהִים, אֱלֹהִים, mostly with epithets: חַי, עֹלָם, אֱלִי the living, the

highest, the Omnipotent, eternal God, but in poetry also without epithets. Of Jehovah, יהוה with the article is used, or אלהים, אלה, of the deities of other people אלה is also used, but generally with the addition of זר, נכר, אֲנֹכִי the strange, or לא־אל non-god, etc., herewith are connected the figurative symbols: mountains, cedars of God, for: elevated, high, exalted. The pl. אֱלֹהִים also of Jehovah: hence אֱלֹהִים בני אֱלֹהִים sons of gods = angels; 2) abst. strength, originally that which is strong, in the phrase יְהוָה בְּיָדִי I have (not) the power in the hand; comp. אֱלֹהֵי אֲרָם p. n. Etymologically אלה is derived from אלה = אלה. אלה, complete אלה = אלה p. n. of a town, formerly: לָלוּ. (LXX. Βασιλέα, Joseph. Βηθλέα).

אֵל (const. אֵל with 3 dem. אֵלָה const. אֵלָי with suff. אֵלַי, אֵלֶיךָ, אֵלֵיהֶם, אֵלֵינוּ, אֵלֶיבָם, אֵלֵינוּ, אֵלֵיהֶם, once אֵלֵיהֶם, poetically הָאֵל dem. pron. equiv. to אֵל a widely branched out pronom. root, signifying a slow pointing to a thing, like : 1) אֵל with the article הָאֵל this one, that one, only in the pl. and only in the Pentateuch, from whence it is used in Chron.

heavens; at table; after, according, *secundum*, *ad*, according to the mouth, i. e. command; according to the sound of the viol; in: in thy vessel, ship, house; under, among: among the vessels, among thorns, briars, etc., complete אֶל־בֵּין unto: unto heaven, unto his mouth, etc.—Compounds אֶל־אַחֲרֵי behind, with the accus. after אַחֲרָיָם, אַחֲרָיָם, אַחֲרָיָם thereto, whereto אֶל־בֵּין under, with the accus. and equiv. to אֶל־בֵּינֹת; אֶל־הַחוּץ or אֶל־הַחוּץ *extrinsecus*; אֶל־הֵנָּה, almost in vain, different from הֵנָּה; אֶל־מִבְּנֵי within to, innermost; אֶל־כֹּאֵל towards, thereto, etc.  
 אֶל p. n. m. (the strong one).  
 אֶל־נָבִי see נָבִי.  
 אֶל־נָבִי see נָבִי.  
 אֶל־פ. n. m. (Friend of the Lord).  
 אֶל־פ. n. m. (one who has knowledge of the Lord), אֶל־פ. n. m. for אֶל־פ. n. m. knowing, from אֶל־פ. n. m. only in אֶל־פ. n. m. which see.  
 אֶל; 1) equiv. to אֶל to be strong, hence אֶל־פ. n. m. which see; 2) denom. from אֶל God, and (a) to declare, swear by God; (b) to implore God, partly for the destruction of others = curse, partly for mercy = lament. Hiph. fut. apoc. אֶל־פ. n. m. he caused him to swear, conjured him.

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**אָלף** with suff. **אָלְתִּי**, pl. **אָלוֹת** f. the swearing, oath, denunciation, curse, hence; 1) oath, cursing, **אָב, אָב, אָבִיב** to enter into an oath, i. e. to swear, to administer an oath, to cause to swear; **אָלְתִּי, אָלְתִּי** to become a curse, to make a thing a curse: **אָלְתִּי-אָלְתִּי** oath of cursing; 2) that which is attested on oath, as covenant, etc.

**אָלֶה** (rare) f. oak, originally that which is strong, the root is **אָל**, for **אָלֶה** is a mere modification of **אָלֶה**.

**אָלֶה** f. equiv. to **אָלֶה** but more frequent, and signifying a terebinth, which resembles an oak, like *deûr*.

**אָלֶה** (def. **אָלֶה־אָלֶה**, pl. **אָלֶה־אָלֶה־אָלֶה**) Aram. m. God, equiv. to the Hebrew **אֱלֹהִים** and also of gods: **אָלֶה־אָלֶה־אָלֶה** son of gods = angel, as in the Hebrew.

**אָלֶה** (pronominal root) see **אָל**, from which it is elongated.

**אָלֶה־אָלֶה־אָלֶה** see **אָלֶה־אָלֶה־אָלֶה**.

**אָלֶה** (pronominal root) Aram. dem. pron. formed from **אָל**, but always interjectional, there! see there! related to **אָלֶה**, which is also formed from a demonstrative.

**אָלֶה** (later) conj. if, when; contracted from **אָלֶה-אָלֶה** combining a wish and a condition.

**אָלֶה** (with prefix **אָלֶה־אָלֶה** and **אָלֶה־אָלֶה**) m. God, especially of Jehovah, seldom of other gods; figuratively: he carries God in the hand, i. e. the hand is a god to him; his power is his god; the sing. use of it is only introduced later, or poetically, the ancient and original form is the plural **אָלֶה־אָלֶה־אָלֶה**, because in ancient times the idea of God was a concentration of unlimited powers, like in the same sense **אָלֶה־אָלֶה־אָלֶה**, **אָלֶה־אָלֶה־אָלֶה** form themselves. The plural may also be construed with the singular as a *unity* of this idea; with adjectives, however, more frequently with the plural, but in no case can a plural be formed from this form, if gods are to be designated; hence the use of the word for male or female deities. Of representatives of God, such as judges, priests; but with the article (**אָלֶה־אָלֶה־אָלֶה**) only of Jehovah. The most important paraphrases are (a) the constructive form where **אָלֶה** expresses sometimes possession, e. g. God of Jacob; sometimes the ordaining, e. g. God of heaven. (b) It follows in certain connections where the manifold relations are expressed, such as, sons of God (angels, kings); ser-

vant, spirit of God, man of God (of angels, prophets, saints); prince of God (of Abraham), where, however, in conjunction with *קדש*, *אלהים*, the tetragramaton יהוה always occurs; (c) Divine, e. g. *אלהים* *קדש* = 'אל *קדש* *קדש* thy throne is a throne of God; glorious, great, e. g. mountain, river, fire of God (lightning); (d) *אלהים* through God, e. g. a city great through God; the root *אלה* is denom.

*אל* m. properly, gathering, hence time of ingathering, the gathering month, September; from *אלל* to gather in, to reap harvest = *עלל*; Aram. *עלל* corn. The form is passive, like *קציר*, *קציר*.

*אל* equiv. to *אלל* in Ketib.

*אל* adj. m. the strong one, hence oak. Also used, as with us, to signify a place, e. g. *אל* *קעננים* p. n. oak of sorcerers, *אל* *תבור* p. n. oak of Tabor; *אל* *ממרה* oaks of Mamrah, etc.

*אל* m. 1) the same. It is a secondary form of *אלון* like *אלה* from *אלה*, without being of the separate root *אלל*. 2) p. n. m. (the strong one).

*אלי* (or *אליה*) adj. m. properly signifying continual following, attachment, hence; 1) the friend

who attaches himself to one; 2) tame, tender, attaching to, and pending on one, as *אליה* very domestic lamb, which is much attached to its master; 3) equiv. to *אליה* large cattle, originally the very tame one; 4) den. from *אליה* (friendship, family, originally attachment), head of a family, chief of a tribe, to whom the members are bound by allegiance, *φύλαρχος*. See *אליה*.

*אליה* p. n. f. (encampment for wild beasts), *אליה* equiv. to *אליה* lion, *אליה*, place of encampment of the Israelites in the desert.

*אליה* p. n. m. (gift of God *Θεοδωρεος*). Comp. *אליה*.

*אלה* (related with *אלה*) originally, to be obscured, to be dirty, but only in Niph. *אלה* to become withered, destroyed, dirty, also in a moral sense; see *אלה*.

*אליה* p. n. m. (bounty of God).

*אליה* p. n. m. (God the preserver).

*אליה* p. n. m. (God the mighty one).

*אליה* p. n. m. (God of consolation), *אליה* equiv. to *אליה*.

*אליה* p. n. m. (equiv. to *אליה*).

*אליה* p. n. m. (equiv. to *אליה*).

For which also *אליה*.

*אליה* f. fat-tailed, of eastern sheep, where the tail is used as a sacri-



fice. The root is אלה to be stout, fat.

אלה or אלהה p. n. m. (Jehovah is God), a renowned prophet, LXX.

\*Halah.

אלהה p. n. m. (the same).

אלההה p. n. m. (the same).

אלההשני p. n. m.

אלההשני p. n. m.

אלההבן p. n. m. (God the protector).

אלההבן p. n. m. (God of the age of manhood).

אלה (once Ketib אלול; pl. אלילים)

adj. m. null and void, formed from אל 'nothing,' hence subet. אלילים the void ones, idols; רפא-אלה the healer of nothing, i. e. unskilful physician.

אלהי p. n. m. (God is king).

אלו, אלו (pronominal root), Aram.

dem. pron. these, from the unusual sing. אל, this one, with the plural termination לו as in אלו, לו, לו.

אלהה p. n. m. (God is the multiplier).

אלהה p. n. m. (God is the help).

אלהה p. n. m. (equiv. to אליהו).

אלהה p. n. m. (God of a family union), for which also אלה.

אלהה p. n. m. (God of gold, riches).

אלהה p. n. m. (God of strength; פל = פיל, פיל, *elephas*, figure of strength).

אלהה p. n. m. (God distinguishes him. See פלה).

אלהה p. n. m. (God of deliverance). For which also אלהה.

אלהה p. n. m. (God the rock).

אלהה p. n. m. (God the preserver).

אלהה p. n. m. (God is the strength; אלה = אלה strength).

אלהה p. n. m. (God the raiser up). For which also, ילה.

אלהה p. n. f. (God of the covenant). LXX. *Ἐλισάβετ*, Elisabeth.

אלהה (Samar. אלהה) p. n. of a western tribe, hence also of a country on the coasts of the Mediterranean Sea, from whence purple was obtained, and which tribe is also mentioned as descendant of Javan (*Ἰάωυς*, *Iawes*), in connection with Tarsis, citium, and *Ῥοδία*, therefore probably Elis, or lengthened Hellas, because the purple shell was very abundant in Laconica and other places.

See לו.

אלהה p. n. m. (God is the luck).

אלהה p. n. m. (God is the recom-penser).

אלהה p. n. m. (God is the hearer).

אלהה p. n. m. (God the noble); a prophet in 896—825 before the Christian era.

אלהה p. n. m. (God is judge).

אַלְיָתָּה secondary form of אֲלִיָּצְהָה.

אֵל (pronom. root) dem. pron. equiv. to אֵלָּן from אֵל; the ׀ is an abbreviation of another pronom. root ׀, like in אֵלָּה, etc.

אָ doubled form (from אָלָּא) to lament, bewail, likewise the same root ἀλαλέω (related to יָלַל).

אָ interj. alas! ׀ is a pronominal suffix in many particles.

אָ to bind, (see אָלָּה), hence (a) of the binding and arching of a building, (see אָלָּה), like אָנָּד; (b) of the binding, tying of the tongue, (אָלָּה, אָלָּה); (c) of the lame, of the dumb, and of all who are deprived of the maintenance requisite for life = to be isolated, unmarried, widowed; only in the derivatives. Niph. אָלָּה to be tongue-tied. (Comp. δισμύς, τῆς γλώσσης), hence to be dumb, to be mute, to be silent. Pi. אָלָּה to bind fast, to tie together; graduation of the Kal.

אָ (rare) m. 1) to be dumb, to be mute, to be silent; אָלָּה אָלָּה to be silent of, to conceal, righteousness, i. e. the mute righteousness; 2) name of a system of chanting יוֹנָת אָלָּה רְחֻקִים (lit. the dove who conceals that which is distant), which method of song is no more traceable.

אָלָּה (pl. אָלָּהִים) to be tongue-tied, dumb, as a bodily incurable effect, hence its intensive form.

אָלָּה secondary form of אָלָּה, which see.

אָלָּה see אָלָּה.

אָלָּהִים see אָלָּהִים, אָלָּה.

אָלָּהִים see אָלָּהִים (p. n.).

אָלָּה (from אָלָּה, pl. אָלָּהִים, f.) that which is bound, hence a bundle of corn, a sheaf, (related to אָלָּהִים, אָלָּהִים).

אָלָּהִים p. n. f. town in the dominion of Asher, (probably = אָלָּהִים אָלָּהִים royal oak).

אָלָּה adj. m. אָלָּהִים f. *viduus*, a, lonely, widowed. אָלָּהִים always concrete; widow, as also an archal state is called on account of its being unprotected like an orphan.

אָלָּה m. widowed, widowed-state.

אָלָּהִים see אָלָּהִים.

אָלָּהִים only pl. f. castles, palaces.

The root אָלָּה to bind, to arch.

Comp. אָלָּה hall.

אָלָּהִים (with suffix אָלָּהִים, pl. אָלָּהִים) f. widowed, symbol. of the exiled Jewish nation, it is formed from אָלָּהִים.

אָלָּהִים adj. m. to be secluded, estranged, only joined with אָלָּהִים: yonder distant one, anonymous, concealed one. Hence pronomi-

nally a certain one, *é déism*.

אל see אל.

אל p. n. m. (God of grace).

אל equivalent to אל.

אל p. n. m. (God the giver) אל after the form אל.

אל (equiv. to אל) p. n. of an east Asiatic or a Syriac Babylonian country, but which can no more be traced. The Jerusalem Targum paraphrases it אל, אל (which see), an Assyrian province mentioned elsewhere, so that אל (oak), אל (hill), are only additions to the original אל, אל. In endeavouring therefore to trace the country, we have only to look to the last two words.

אל p. n. m. (God the protector).

See אל.

אל p. n. m. (diadem of God).

אל p. n. m. (hero of God), אל is the adj. termination of אל.

אל p. n. m. (God the helper), LXX.

Ελάζαφ, later Λαζαφος.

אל see אל.

אל p. n. m. (God the Creator).

אל fut. אל to spread over, אלφω; hence 1) to slip over a thing, as frequently in Heb. the ideas of slipping, sliding, and spreading, are inseparably connected; from this signification arises 2) to slip, to

glide, to slide, to draw oneself, hence accustoming oneself in learning a thing; learning, in general, attachment to, and of, confidants and friends; of the tame cattle attaching itself to man, etc.—Pi. to teach, with double accus.; to instruct, with accus. of the person; part. אל = אל. Hiph. see אל.

אל 1) only pl. אל epic. the tame, trained (cattle), only of the heifer and cow; 2) אל, signifying the highest value, hence round, highest, overwhelming number; next 1000, dual אל 2000, pl. אל thousands. The noun follows in sing. number, later, often *vice versa*. Herefrom Hiph. part. אל making thousands, i. e. producing much; 3) a juncture of thousands, i. e. of a large number; hence sometimes equiv. to אל division of family, tribe, nation; 4) p. n. f.; a city in the territory of Benjamin, (perhaps signifying abundance of people = the populous one).

אל Aram. equiv. to אל in Hebrew.

אל see אל and אל.

אל p. n. m. (God the worker), see אל.

אל to press together, only Piel, to press sorely on some one.

אל see אל and אל.

אל see אל.

אל p. n. m. (God the Creator).

אל see אל.

אל see אל.

אל, אל, see אל.

אל see אל.

אל (not used) f. mother, nurse equiv. to אל only in p. n. אל which see.

אל (primitive, with suff. אל, pl. אל) f. is like אל the first articulation of the child : אמ; hence mother. The signification merges into various branches like in אל; it also signifies stepmother, grandmother, female ancestor, female progenitor; figur. benefactress, possessor, from thence transferred to mother earth, to people, mother-town, i. e. capital, as a mother, maintaining the inhabitants, hence אל, אל, אל, אל, אל, אל, אל, אל are generally considered feminine. אל אל parents; אל אל mother of the road, i. e. cross road.

אל (pronominal root, properly אל like the Aram. אל equiv. to אל, אל); 1) interr. adv. (a) אמ? אל? like היל in the simple question independent of another sentence; (b) in the indirect question *si*, whether, if, therefore

dependant on a preceding sentence, generally after verbs of questioning, inquiring, doubting, looking on; (c) in the disjunctive question, where אל, carries on the point of interrogation. The opposite, double questioning parts are kept together אל, אל, אל, אל אל (side), אל-אל, אל-אל; if the interrogation continues, the singleness of the pointings, question, and a variety of subjects, we may also use : אל-אל-אל or joined: אל-אל-אל-אל. Herewith is connected: 2) the expression of negation which is manifested by this word, especially with declarations and oaths, e. g. never (אל) will I do this! never (אל) will I forsake thee! comp. אל, אל, אל, אל, etc., which also merge from the interrogative signification into that of negation. This explanation of the negation, arising from the interrogation seems the more probable, since the negation often appears where even no connection or oath exists: 3) conjunctive, if, in conditional sentences, אל-אל if not, with the future, but also with the prosth. as *future exactum* of the Latin: אל אל *si fecero*, אל אל *donec fecero*, or before the par



as *fut. instans*. To this also belongs מִתְּ in describing repeated circumstances where it may be translated, when, as often as when; when—when מִתְּ מִתְּ *sive—sive*.

In circumstantial sentences, where the subject precedes the condition; after a negative sentence where it is joined to 'פ: but if, or without preceding negation: if only, only; in wishes: if only, where it is also joined with מִי, etc.; 4) it appears in the most ancient, demonstrative, and original sense, as its whole formation, and relationship of sense (מִי, מִי) are originally demonstratives and thus it is = מִי there! e. g. I hope there for hell as for my house, (Authorised Vers. 'If I wait, the grave is in mine house.' Job 17: 13). Compound: מִי מִי (a) *nonne?* (b) if not; (c) = *si μὴ, nisi*, Aram. מִי מִי if not, that; except it be, that.

מִתְּ (with suff. מִתְּ pl. מִתְּ, construct מִתְּ, with suff. מִתְּ, f. hand-maid, maid-servant, female-slave, hence מִי מִי son of a female slave = slave. It is also used of women to express subjection. The root is elongated from מִתְּ which see.

מִתְּ (from מִי) f.; 1) mother. capi-

tal town, *metropolis*, thus in the phrase: 'and David took the edge of the mother town. (Metheg-amma) out of the hands of the Philistines,' (2 Sam. 8: 1) i. e. he subjugated the town; 2) mother of a threshold, i. e. foundation basis; 3) mother of the arm, i. e. the lower part of the arm; hence used to designate a measure: ell, cubit; dual מִתְּ pl. מִתְּ, figurat. מִתְּ מִתְּ the measure of thy covetousness (Jer. 51: 13); 5) p. n. of a hill (perhaps mother hill, i. e. chief hill).

מִתְּ (pl. מִי) Aram. the same.

מִתְּ equiv. to מִתְּ; see מִי.

מִתְּ (from מִי, comp. מִי f. people, originally, union, connection. In pl. מִי, מִי; see מִי and מִי.

מִתְּ Aram. the same.

מִתְּ p. n. of an Egyptian deity, Amon, in the ancient Egyptian, *Amn*; complete *Amn-Re*, i. e. the sun of Amon, he was especially worshipped in Thebes, (מִתְּ מִי, Greek *Διόσεως*). Amon also signifies, according to Champollion: eminence, greatness.

מִתְּ m.; 1) work-master, work-mistress, hence also used of the wisdom of the creation, as: work-mistress, where it has yet no feminine form; 2) p. n. m.

king of Judea, (641-639 before the Christian era); 3) once only dialect. for **אָמון** which see.

**אָמ** (**אָמ**=**אָמון**, pl. **אָמנים**, const. **אָמני**) m. originally supported, confirmed; hence firmness, support, reliance, truth. **אָמ** ל truthlessness. The plural signifies (a) collectively abst. sureness, truth; b) concrete: that on which you may rely, you may be sure of. **אָמני** (from **אָמון**, pl. **אָמנות**) f. sureness, firmness, truth, security, e. g. his hands were steady, (i. e. sure). Exod. 17: 12.

**אָמ** p. n. m. (the courageous, valourous one), father of the prophet Isaiah.

**אָמ** p. n. m. for which elsewhere stands **אָמון** which see.

**אָמ** stands for **אָמנים**. See **אָמנים**.

**אָמני** p. n. m. for **אָמנין**; the interpolation of **י** is considered a diminutive form, for which, however, there is no example in Hebrew. See **אָמנין**.

**אָמ** adj. m. vigorous, strong, **אָמ** ל strong in power; **אָמ** ל very firm connection, conspiracy.

**אָמ** (after the form of **אָמיר**) m. that which is prominently shewing itself, or that which is made prominent, *cacumen*, hence (a) summit

of the mountain; (b) top of a tree, **אָמ** ל **אָמיר** above, at the top of the tree. Root **אָמ**.

**אָמ** ל to fall together, to wither, to waste, to languish, only particip. **אָמ** ל **אָמ** ל **אָמ** ל how languishing (weak) is thy heart, (Ezek. 16: 30), from passion. Duplicate form passive, **אָמ** ל, **אָמ** ל, **אָמ** ל, **אָמ** ל, **אָמ** ל, withered, (of plants) wasted away, pining away, to be downcast.

**אָמ** ל (pl. **אָמלים**) adj. m. withering away, weak, duplicate form from **אָמ** ל; the **ל** becomes harder from the original intrans. sense. See **אָמ** ל.

**אָמ** (not used) to join, to connect.

This idea of union is evidently impressed by *emm*, mother, origin. she who unites tribes or families; *ama* is a lengthened root, and expresses the state of being connected or united, hence **אָמ** ל, she who belongs to, or is connected with a family, like **אָמ** ל, she who is added to a family; hence of the unity of a people, like: **אָמ** ל, **אָמ** ל, people, etc. See **אָמ** ל, **אָמ** ל and others.

**אָמ** ל p. n. f. (place of assembly), city in the territory of Judah.

See **אָמ** ל.

**אָמ** ל to make firm, to be firm, hence

1) to found, to prop, to build ; or Lat. *sustentare*, to sustain, to nourish, i. e. to support ; מן part. nurser, cherisher, sustainer, maintainer, f. מן ; 2) to be founded, confirmed, hence to be sure, true ; מן, the faithful one, which signification may also be conceived transitively, since only the particip. pass. occurs. Niph. (a) to be firm, מן מן firm, sure place, (Isa. 22 : 23 and 25), מן מן 'ye shall not be sure, ye shall not be believed,' (Isa. 7 : 9) ; (b) to be durable, firm, constant : מן מן an uninterrupted house (generation), 1 Sam. 2 : 35 ; but it is also used of a lasting sickness, also of an uninterrupted flowing of the water, etc. ; (c) to be nursed, to be carried, used of a child ; (d) to be reliable, sure, unfailing, applied to God, a servant, a messenger, a witness, an artificer, etc. Hiph. to maintain firmly, with מן to keep to any thing steadily, hence to trust upon something, to believe in something, ('מן, in God) ; but also to cause anything to stand still, used of the horse.

מן Aram. Af. מן the same as Hiphil.

מן (=מן) m. properly, to be

exercised, skilful, expert, hence work-master, artificer.

מן adj. m. sure, true, firm ; hence (a) n. truth, faithfulness ; (b) adv. surely, truly, certainly, especially occurs as a confirmation, either once or repeated twice at the conclusion of sentences.

מן m. surety, truth, faithfulness.

מן f. 1) (from מן) that which is fixed (of reward, wages), firmness (of a covenant) ; 2) p. n. of the back of the mountain of Anti-Lebanon (Talm. מן) ; hence the name of a river now called Baradi (Gr. Chrysorrhoea), because it flows down from Amana. The Ketib is מן (by interchanging m and b) ; the signification is firm ground, strength.

מן (only pl.) f. pillar, post, column, originally part. f. Kal, that which supports, the column which props.

מן (from מן) f. 1) sustenance, nourishment ; 2) = מן as adv. indeed, in truth, from which it appears in a mutilated form.

מן p. n. m. (the sure one, one on whom you may rely, from מן) ; a secondary form is מן derived from מן, מן.

מן, מן (from מן) adv. truly, certainly.

חֲמָץ fut. חֲמָץ, imp. חֲמָץ; 1) to be sharp, especially of the sharp, light dazzling colour of the deep scarlet, as *δέρμα* is also used, hence חֲמָץ scarlet; 2) the idea of sharpness transferred and applied to the mind, to be sharp, vehement, bold, strong, with חֲמָץ to overwhelm somebody. Pi.: 1) to make hard, i. e. stubborn, inflexible, e. g. חֲמָץ the heart; to make hard or firm, applied to a body, e. g. house, heaven; to make courageous, bold, by affording succour; 2) to make firm, select, distinguished, e. g. חֲמָץ the son of man, with חֲמָץ, selecting from among others. Hiph. to act courageously, bravely, to exercise strength. Hithph. to shew oneself bold, strong, hence of the rash act, of the firm resolution, of encouraging oneself.

חֲמָץ (pl. חֲמָצִים) adj. m. deep red, as the colour of horses: hence LXX. *κυρρόν*. Respecting this form comp. the usual distinction of colours חֲמָץ, חֲמָץ, חֲמָץ.

חֲמָץ (poet.) valour, strength.

חֲמָץ (from חֲמָץ) f. the same, (poet.) The masc. חֲמָץ occurs in modern Hebrew.

חֲמָץ p. n. m. (the valorous one, formed from חֲמָץ).

חֲמָץ p. n. m. (God is the strength), a king of Judea (840—11 before the Christian era), LXX. *Ἀμασσίας*, *Ἀμασίας*.

חֲמָץ fut. חֲמָץ, panse חֲמָץ inf. cons.

חֲמָץ, חֲמָץ, חֲמָץ (= חֲמָץ);

1) physically, to stare, to shew forth prominently, to extend, only used in the word חֲמָץ that which shews forth prominently, top of a tree, summit. Hith. חֲמָץ to make onself prominent, great, to boast, with which may be compared

חֲמָץ, חֲמָץ, חֲמָץ; 2) spiritually, to say, originally to raise the voice, to produce tones,

to sound forth from within; it is therefore used of the non-regulated sounds of the horse, Job 39: 15. Different from חֲמָץ, to join words together, pre-supposing a combination; hence חֲמָץ

as insufficient in itself, is always succeeded by what is said, which חֲמָץ does not require, e. g. speak to Israel, and tell them (the following). Thus חֲמָץ to say =

'namely,' or viz. is used as the form for quoting, where the very words spoken must follow; or the accus. of what is said follows, which, however, often appears to be omitted: e. g. 'Cain said (it),'

Gen. 4: 8. The signification



merges into four branches: (a) to say, plainly with ל; אָל to say to, or of some one; (b) to name, with ל, hence אָמַר named; (c) to think, properly elliptical for אָמַר בְּלֵב to say in the heart, (comp. φημι in Homer), which often follows it; (d) various changes in the signification according to the context; to exhort, to predict, to praise, to point out, to command, which, however, all meet in the primary sense. Niph. to be said, ל, אָל to somebody; with ל to be called; קֹדֶשׁ יֵאמָר 'holy he shall be called.' אָמַר (impersonal) it is said, it is understood, especially before a quotation.—Hiph. to cause to say, with the accus. e. g. 'thou hast caused it to be said to Jehovah,' i. e. thou hast solemnly dedicated thyself, etc. (Anth. Vers. avouched), Deut. 26: 17, 18.

אָמַר fut. אָמַר inf. אָמַר, אָמַר. Aram. 1) to say, verbally or in writing; part. pl. אָמַרִין one says, people say; 2) to command. The root is like in Hebrew.

אָמַר (with suff. אָמַרִי, pl. אָמַרִים const. אָמַרִי) m. equiv. to אָמַר, (poet.) 1) speech, word, sentence, אָמַרִי the divine sentences; אָמַרִי שְׁשֶׁר 'goodly speech,'

(words), Gen. 49: 21; poetical effusions, i. e. to make a speech, thus: אָמַרִי שְׁשֶׁר, נָעַם, אָמַרִי יֵשֶׁר אָמַרִי, 2) sentence = decision, lot, fate: אָמַרִי מַלְאֵל, the lot appointed him by God.

אָמַר pl. אָמַרִין) Aram. m. lamb, properly for אָמַרִי laniger, from אָמַר wool.

אָמַר p. n. m. (high of stature). See אָמַר.

אָמַר (poet.) m. 1) speech, poetical address, song; 2) prediction; 3) equiv. to אָמַרִי matter, res, hence for: something.

אָמַרָה (const. דַּת, pl. אָמַרֹת) f. speech, poetical address, sentence.

אָמַרָה f. the same.

אָמַרִי p. n. m. (properly the one who inhabits the summit, the top), a Canaanite tribe on that which was subsequently a mountain of Judah. LXX. Ἀμορφαῖος; their land, according to Joseph. Ἀμορφῆτις, Ἀμορφα (var. Ἀμορφαλα, Ἀμορφαλα). Perhaps from אָמַר No. 1, the gigantic, high-stature people. Comp. אָמַרִים.

אָמַרִי p. n. m. (from אָמַר eloquent.)

אָמַרִי p. n. m. (the boon of God.)

אָמַרִי p. n. m. the same.

אָמַרִי p. n. m. (equiv. to אָמַרִי, probably אָמַרִי is the diminutive termination, and אָמַרִי equiv. to

אֲרָח with ח interpolated; comp. 'Αρραρχίτις, territory of the northren Assyrian, and אֲרָח־שֶׁנַּר as a p. n. of a Semitic), king of Shinear.

אָרַח m. originally that which is departed, passed; 1) the night before (Arab yesterday), shortly, but only as an adverb: yesterday, contrast to אָרַח = אָרַח, that which is later, that which follows, i. e. to-morrow; 2) night in general, only Job 30: 8. אֲרָח שֶׁנַּר night, (grey of night), of the wilderness = nightly desert, as Kimchi, Raahi, and Rabb explain this passage. The root is אָרַח = אָרַח to depart, to vaniah.

אָמַח (with suff. אָמַחְתִּי, for אָמַחְתִּי) contrac. from אָמַחְתִּי f. firmness, constancy, from אָמַח to make firm; hence 1) durability, surety, certainty; 2) faithfulness, truth, especially of religious truth; honest, true mind, generally connected with אָמַח, אָמַח. See אָמַח.

אָמַח (only const., and with suff. אָמַחְתִּי), pl. const. אָמַחְתִּי f. only in Gen., prob. cloth, from אָמַח to extend, like אָמַחְתִּי, kerchief, from אָמַח, but generally sack, joined to אָמַח.

אָמַח p. n. m. (the honest-minded one).

אָמַח adj. m. אָמַחְתִּי const. אָמַחְתִּי f. (Aram.) strong, robust, originally, well or strongly loined, from אָמַח, the loins, because in them was the seat of strength according to the Semitic doctrines.

אָמַח interrog. adv. where? in Targ. for אָמַח contracted from אָמַח; (comp. אָמַח and אָמַח), hence אָמַח wherefrom? אָמַחְתִּי whereto? till when? till where? how long? seldom for אָמַח.

אָמַח. See אָמַח.

אָמַח or אָמַח (pronom. root) Aram. equiv. to the Hebrew אָמַח I. In this word like אָמַח, an is additional to אָמַח; אָמַח (I) I, an addition like most other personal pronouns have.

אָמַח (pronom. root = אָמַחְתִּי) a word signifying prayer, imploring: O that! in the beginning where the merely enclitic אָמַח (only, however,) cannot stand. In very pressing requests the syllable אָמַח may follow.

אָמַח interrog. adv. whereto? (formed from אָמַח with אָמַח of motion), in double questions, אָמַחְתִּי אָמַח, wherefrom and whereto? אָמַחְתִּי אָמַחְתִּי whereto and wherefrom? אָמַחְתִּי till when, how long? Seldom



אָנ f. moaning, wailing, Greek *an*/m. Root אָנ.

אָנ p. n. m.

אָנ (not used), to be pointed, to be sharp, or whatever else is connected with this idea, related to אָנ, from which אָנ hook, harpoon.

אָנ m. properly, the being pointed, point; as a tool for building: pointed-hook, (measure-hook, square-rule), thorn, nail, used for tearing things asunder, (related to אָנ); hence the LXX. and Symmach. correctly render it *αἰμάς* (pointed iron), for the use of engraving. Comp. Aram. אָנ *šeo*ξ.—Only in Amos (four times) 'I will set a plumb-line (of devastation) in the midst of my people Israel,' Amos, 7: 8. 'The Lord stood upon a wall made by a plumb-line with a plumb-line in his hand,' Amos, 7: 7.

אָנ pause אָנ, (pronominal root) pers. pron. equiv. to אָנ I, but only belongs to the ancient period of the language; hence in Ezek. Ecol., and Chron. אָנ. According to the etymology it is composed from the usual *an*, demonstr. syllable, and the general form *šchi*, I, also like the Coptic *anok*, is composed.

אָנ (אָנ) equiv. to אָנ; 1) only Hith. to complain, (related to אָנ.)

אָנ (Aram. אָנ) properly to make anything compressed, or to press; only in Esther.

אָנ fut. אָנ, originally, panting, gasping for something, *inhare*; gasping, snorting with passion; hence to be wroth, with אָנ against somebody. Hith. to put oneself in a passion. The original idea of breathing; whence the secondary one of snorting with passion and lust is developed, lies in אָנ, where the *j* is interpolated.

אָנ (def. אָנ pl. אָנ) Aram. m. equiv. to the Hebrew אָנ.

אָנ f. parrot, (after the Arabic translation), so called from its irritability, the LXX. strand-snipe, (*χαρπαρίς*). Others class this bird with the eagle-kind, identical with *duerain* in Homer.

אָנ to groan, to complain, to wail, of the wounded; comp. Scandiv. *anken*. Niph. to complain, to sigh.

אָנ (const. אָנ) f. 1) groaning, complaint, (related to אָנ); 2) a sound like that of a lizard, of a moaning nature.

אָנ (only part. pass. אָנ), to be mortal, malignant, injurious, dangerous, of incurable wound



of dangerous pain ; figuratively of a day of grief. Niph. to become dangerously, fatally ill.

אָדִּי Aram. equiv. to אָדִּי.

אָדִּי see אָדִּי, אָדִּי.

אָדִּי properly אָדִּי (pronominal root), Aram. thou, (from אָד and אָד, see אָד) from which is abbreviated אָד.

אָדִּי p. n. m. a king of Judah, 955-914 before the Christian era. LXX. 'Ασά.

אָדִּי m. anointing vessel, אָד is here of the same use as the אָד in אָדִּי from אָד ; if אָד is the root ; probably it is related to אָדִּי ; אָד, אָדִּי is here to be taken as the root.

אָדִּי m. hurt, disaster, from אָדִּי = אָד laedere.

אָדִּי = אָדִּי, (pl. אָדִּי) m. incarceration, fetter ; אָדִּי, אָדִּי, house of fetters, prison. See אָדִּי.

אָדִּי Aram. m. the same.

אָדִּי m. equiv. to אָדִּי, the being gathered (of fruit), gathering time of fruit = harvest, from אָדִּי.

Comp. אָדִּי, אָדִּי, אָדִּי.

אָדִּי (and אָדִּי) m. prisoner, one that is fettered ; אָדִּי, however more as a participle.

אָדִּי (not used) equiv. to אָדִּי, to put, to lay down ; אָד is here preformative, like in many verba.

אָדִּי m. place where something is laid down, warehouse, store ; (comp. אָדִּי, אָדִּי).

אָדִּי p. n. m. (hating very much), after the form אָדִּי, if the etymology is the Hebrew form.

אָדִּי p. n. m. Assyr. satrap. The Assyrian appell. signification is not clear.

אָדִּי p. n. f. daughter of the Egyptian priest, Pôt-i-Fera, Joseph's wife ; LXX. 'Ασσιθ, 'Ασσιθ. In the extraction אָד (= אָד) Neit,—(Pallas) is the only one to be ascribed.

אָדִּי fut. אָדִּי (אָדִּי, אָדִּי, אָדִּי, with אָדִּי) ; to take, draw, join together, hence : 1) to gather (fruit), equiv. to gather in, to lay in store ; the people, equiv. assemble ; אָדִּי, אָדִּי to gather, or to put in some place, (e. g. in prison) ; 2) to draw together, or to draw back, e. g. to draw the feet back on the couch ; to withdraw the hand ; the stars withdraw their brilliancy ; 3) to gather in, to receive, e. g. in the town. Hence of leprosy, to take it away, i. e. by which the one cured is received into society. To close a procession ; 4) to gather in, of God, i. e. to take away, e. g. 'thou gatherest their

life in,' i. e. they die; 'God gathers my shame,' i. e. he takes it away. Niph. inf. **הִתְקַבֵּץ**; 1) to gather themselves, with **לְ**, **לָ** to assemble at, or to repair to some place; with **לְ** to assemble against somebody; 2) to be gathered = to die, in figurative speech; to be gathered to (**לְ**) his people; to be gathered to his ancestors, i. e. in the region of death; hence also to cease, to vanish, to perish; 3) to be received, of the leprous; 4) to withdraw oneself, to draw out, of the sword.—Pi. to gather with zeal, to receive (to oneself), to keep the procession together.—Pu. to be gathered, to be taken together.—Hith. to gather themselves together.

**הַקָּבֵץ** p. n. m. (gatherer) a bard and poet in the time of David, whose descendants were yet singers in the time of Nehemiah.

**קָבֵץ** (only pl. **קִבְצֵי** const. **קִבְצֵי**) m. **הַקָּבֵץ** (pl. **הַקְּבִיצִים**) f. to be gathered, **בֵּית הַקָּבֵץ** or **בֵּית הַקְּבִיצִים** house of provisions gathered; **הַקָּבֵץ** assembly (of wisdom); **הַקָּבֵץ** **אֲנָשִׁים** members of assemblies.

**קָבֵץ** m. gathering, gathering of fruit. Comp. **הַקָּבֵץ**.

**קָבֵץ** (from **קָבֵץ**) f. gathering. A very rare form.

**הַקָּבֵץ** m. multitude of people gathered here and there, with the article, the rabble, mob. It is a doubled form, and **הַקָּבֵץ** like **הַקָּבֵץ**, **הַקָּבֵץ**, **הַקָּבֵץ**.

**קָבֵץ** Aram. adv. zealous, careful, **LXX.** *στολμως, επιμελῶς, επιδέξιος*. The derivation is uncertain.

**קָבֵץ** (Persian) p. n. m. (comp. **Ἀσπαδάτας, Ασπάδας**, as a Persian name, Diod. S. II. 33.) i. e. of the horse, an appellation for the heathen deity Behram, in the figure of a horse, from the Persian *esp, equis*, and the usual *dāt*, there.

**קָבֵץ** (fut. **קָבֵץ**, **קָבֵץ** inf. with **לְ**; **קָבֵץ**, **קָבֵץ**, participle pass. **קָבֵץ** = **קָבֵץ**); 1) to bind together, to fetter, and imprisoning generally; even without fetters; fig. of the fetters of love; **קָבֵץ** prisoner; 2) to tie on; e.g. the fold, the vine; to harness, e.g. calves to the waggon, hence generally: harnessing (a waggon); fig. **קָבֵץ** **קָבֵץ**, to entangle in dispute, i. e. to commence it; 3) to bind, to impose a bond upon oneself, to make a vow, in the emphatic form, **קָבֵץ** **קָבֵץ**, to impose a fetter on the soul, i. e. to

enter into an obligation of a vow of abstemiousness, (contrast  $\text{צדק}$ , to vow) ; comp. Aram.  $\text{צדק}$ , (to bind), prohibit,  $\text{צדק}$  (to solve), to permit.—Niph. pass.—Pual to be taken prisoner.

$\text{צדק}$ ,  $\text{צדק}$  m. vowing to abstain, a vow of abstemiousness, from  $\text{צדק}$ .

$\text{צדק}$  Aram. m. commandment of prohibition or denial.

$\text{צדק}$  p. n. m. (LXX. Eus.

' $\text{Ασσεδάν}$ , Tob. 1 : 21,  $\text{Σαχσδανός}$ , Alex.  $\text{Σαχσδαν}$ , Joseph. ' $\text{Ασσεραχσδδαν}$ ,  $\text{Ναχσδδαν}$ ), a king of Assyria after Sennacherib.

$\text{צדק}$  (Persian) p. n. f. (=  $\text{צדק}$ ,

Persian, *sitarch*, Greek  $\alpha\text{-στῆρ}$ , star, asterisk ; comp.  $\text{צדק}$ ), consort of Xerxes (Ahasuerus), who was formerly called  $\text{צדק}$ , (myrtle). LXX. ' $\text{Εσθήρ}$ .

$\text{צדק}$  Aram. m. equiv. to Heb.  $\text{צדק}$ , wood, since often in the Aramaic that  $\text{צ}=\text{ז}$  and  $\text{ק}=\text{ז}$ .

$\text{צדק}$  (pronom. root) prepos. at, on, and the prepos. expression of approximation, either stable or moving ; to, thereto, before, hither, since both ideas are interwoven in all languages ; hence conjunctive when it signifies the moving to a place or near it, as 1) likewise, also, e. g.  $\text{צדק}$ , also after him, i. e. near, close to him,

differs from  $\text{צדק}$ , which has only a tendency of augmenting ; 2) besides, e. g. 'besides God will not do wickedly,' (Job 84 : 12) ; 3) to, (being a prepos.) 'I have let the matter known to thee,' ( $\text{צדק}$ ) ; 4) and, indeed, expressed with or without gradation, e. g. 'to thee, O Lord, belongs the day, and even the night.' (Ps. 74 : 16). 'Thou art beautiful, my beloved, and even (yea) pleasant.' (Song of Sol. 1 : 16) ; 'even (yea) thou castest off fear,' etc. (Job, 15 : 4). Compounds :  $\text{צדק}$ , even, truly ; in the first part of the sentence : even indeed,  $\text{צדק}$ , besides also,  $\text{צדק}$  besides that, according to the context ; how much more, how much less ;  $\text{צדק}$  is it now also (true) ?  $\text{צדק}$  has he said indeed ? =  $\text{צדק}$  is it even that ?

$\text{צדק}$  Aram. the same as in the Hebrew.

$\text{צדק}$  (= *anf.* with suff. ' $\text{צדק}$  ; dual  $\text{צדק}$ ) m. a snorter, hence nose, anger. The dual  $\text{צדק}$  ; 1) properly nostrils, but transferred to snorting with anger ; hence the form, long or short suffering, i. e. enduring ; 2) the whole face, e. g.  $\text{צדק}$ , the face to the ground, (ellipses) turned ;  $\text{צדק}$

דָּוִד before the face of David;  
(comp. דָּוִד = דָּוִד, Aram. as  
before the face); 3) like דָּוִד,  
πρόσωπον, for person; דָּוִד, also  
two persons, דָּוִד דָּוִד one  
gift for two persons, i. e. double;  
4) p. n. m. The root is דָּוִד,  
which see.

דָּוִד (fut. דָּוִד) to bind, to bind  
round, to gird round.

דָּוִד (adj. m. only f. דָּוִד const.  
דָּוִד); 1) to be bound round,  
to be girded round; hence, דָּוִד  
דָּוִד, the girdle bound, or  
girded on; 2) the tying round  
the garment thrown over a person.  
The root is דָּוִד, which see.

דָּוִד see דָּוִד.

דָּוִד (later with suff. דָּוִד), m.  
castle, palace, burgh. The root  
is probably דָּוִד, to bind, to  
make fast, to arch; (compare  
דָּוִד, דָּוִד), and formed after  
the method of דָּוִד, from דָּוִד.

דָּוִד (fut. דָּוִד; once דָּוִד), to  
bake, with two accus.; דָּוִד,  
דָּוִד m. and f. baker; דָּוִד  
chief of the bakers.—Niph. Pass.

דָּוִד, דָּוִד (pronom. root) demonst.  
adv.; 1) properly here there, but  
always in reference to time: now  
then, τότε, then, in the emphatic  
speech, e. g. 'then do this (דָּוִד)  
my son,' (Gen. 27 : 8), now then,

(דָּוִד), 'who is he?' (Gen. 27 :  
33), what then? (דָּוִד); 2)  
in the original signification simi-  
lar to דָּוִד, e. g. if not, then (דָּוִד),  
strengthened by דָּוִד: as דָּוִד  
דָּוִד if it be thus then. It is  
composed from 2 dem. and דָּוִד=דָּוִד.

דָּוִד (דָּוִד c. דָּוִד), m. 1) to wrap  
round, dressing, especially of the  
high priest, or royal garments,  
ephod, ἐφωδ, made from purple,  
blue, or purple, scarlet, and gold  
fringes, and made like the gar-  
ments now used by the Catholic  
Priests at the Mass, chasuble;  
2) that which is wrapped up,  
heathen idols.

דָּוִד p. n. m. from דָּוִד = דָּוִד (the  
oppressed one, the one who is  
snubbed at).

דָּוִד adj. m. דָּוִד, f. weak in the  
stem, drooping in the stem, un-  
ripe, tender in the stem; derived  
from דָּוִד, which see.

דָּוִד p. n. m. (double person,  
double pieced). See דָּוִד.

דָּוִד adj. m. 1) strong, vigorous,  
originally to set in motion, to  
press, to conquer; hence subst.  
דָּוִד, the strong ones; 2) to  
move, to flow; hence subst.  
brook, a vale with a brook; next,  
water-tube, spout, the bed of a  
river, etc., always derived from



running, flowing The root is עמ, which see.

עמ see עמ.

עמ to fall; hence, 1) to descend, to sink, to set, of the sun, to become dark; 2) to fall, to sink oneself, to sink the stem; hence to be tender, weak in the stem, to be pliable, always proceeding from its original signification.

עמ adj. m. dark, without sun, of days, (related to עמ).

עמ m. setting of the sun, sun-set, darkness; fig. of misfortunes, reverse.

עמ (from עמ) f. the same, however more collective.

עמ p. n. m. (very tender, weak, redoubled form from עמ).

עמ (not used) to turn in a circuit, to twist.

עמ (pl. עמ and עמ, const. עמ, pl. עמ) m. circumference; hence a wheel; עמ מרבתי, 'wheel of his chariots'; ירות המעמ, axle of the wheels; fig. of a speech moving in its own sphere, עמ-עמ a speech spoken in its sphere, i. e. measured.

עמ see עמ.

עמ equiv. to עמ, vanish, cease; (comp. עמ).

עמ (dual עמ; const. עמ) m.

the vanishing; hence: end, עמ ירא i. e. remote lands; עמ, the two ends of the feet, pair of soles, עמ עמ water that reaches up to the soles, i. e. shallow; (comp. עמ, עמ); 2) adv. and conj. not, besides, except, originally nothing, e. g. all their princes are nothing (עמ); 'is any one else, or besides, with thee? and he said, no one (עמ) none;' not, e. g. not (עמ); from me, except: nothing further except (עמ) God; hence עמ=עמ without; עמ, an non? עמ from nothing = like a nothing, next to עמ; עמ עד till then, that not; עמ עמ, except that; hence also, only that, but, however; עמ = עמ, formed like עמ, עמ.

עמ עמ see עמ עמ.

עמ (not used) to breathe, to blow, related to עמ, עמ, עמ. From which עמ, עמ.

עמ (pause עמ) m. equiv. to עמ, a breath; hence עמ = עמ, from a breath, from nothing. The root is עמ, which see.

עמ generally f., originally the breathing one, the hissing one; hence, venomous serpent, from עמ, to breathe, to hiss. The termination ם is shortened from ם.

Comp. אָפּן, אָפּן and others.

אָפּן (poetically) to circumferate, to turn, to twist, related to אָפּן; hence to surround, to encompass, with acc. Ps. 18: 14, and with אָפּן Ps. 40: 13.

אָפּן (not used); 1) to move, to flow, hence אָפּן brook. The root is אָפּן related to אָפּן, אָפּן to weigh; 2) trans. to set in motion, to push, to press, to conquer, hence אָפּן strong, powerful. Only Hith. 1) to force oneself, to make oneself courageous, daring, אָפּן אָפּן אָפּן 'I forced myself, therefore, and offered a burnt-offering,' (1 Sam. 13: 12); 2) to force oneself to take courage, to refrain from something, to curb oneself, e. g. 'the sounding of thy bowels and of thy mercies, are they restrained?' (Isa. 63: 15).

אָפּן and אָפּן p. n. f. (city of a canal) name of a town. See אָפּן.

אָפּן p. n. f. (the same) name of a town. See אָפּן.

אָפּן (not used); 1) equiv. to אָפּן אָפּן, crumbled, to be broken in pieces; 2) equiv. to אָפּן to cover, where אָ is softened into אָ.

אָפּן m. 1) dust, originally, to scatter into dust. Comp. אָפּן dust, from אָפּן to be beaten small, to

pulverise; hence אָפּן אָפּן 'proverbs or songs like dust,' i. e. vain songs (Job 13: 12); אָפּן אָפּן 'he who feedeth on ashes,' i. e. 'who hunts after vanity,' (Isa. 44: 20); אָפּן אָפּן 'earth and dust,' figure of transiency (Gen. 18: 27); 2) ashes from wood, different from אָפּן אָפּן ashes of the sacrifices.

אָפּן m. covering, especially covering of the head; (comp. Aram. אָפּן the same; אָפּן אָפּן turban). The root is אָפּן = אָפּן which see. אָפּן אָפּן (pl. אָפּן) m. a young brood, from אָפּן which see. The אָ is preformative.

אָפּן אָפּן (only Canticles) m. equiv. to אָפּן אָפּן, sedan, *phœsion*, *ferculum*, chariot, from אָפּן אָפּן = אָפּן which see. The termination אָפּן, is only to be met with in roots ending with vowels (אָפּן), like אָפּן אָפּן, hence the root of this word is אָפּן אָפּן.

אָפּן אָפּן 1) p. n. m. (from a noun in the sing. אָפּן or אָפּן from אָפּן אָפּן with אָ preformative) name of the second son of Joseph, Ephraim, and subsequently head of a tribe. After the division of the empire, there was for a long time an Ephramitic dynasty at the head of the Israelitish portion: hence Ephraim = Israel; 2) p. n. f.

name of the territory of Ephraim called so after the head of the tribe; 3) mountain of Ephraim, extending from the plain of Jemrael to the mountain of Judah; 4) Forest of Ephraim, the correct etymology is from תפח, and therefore there is no dual form.

תפח (Aram.; pl. תפח) m. an inhabitant of a town in Syria, perhaps from Prusias (Cellar. ad Plin. ep. 10, 85), or Pyrisa bora (Amm. I, 23, p. 286). Uncertain because the extension of the Syrian dynasty is not clearly ascertained, the terminating ת is contracted from תפח which is common in Syriac.

תפח and תפח (Aram. pl. תפח) p. n. of a people of whom no particulars are ascertained.

תפח with the ה indicating motion תפחה; 1) p. n. m. equiv. to תפח (תפח a sprout, a sproutling), hence תפח Ephrasite, from Ephraim; 2) p. n. f. a name for Bethlehem, (i. e. a fruit territory).

תפח (Aram.) adv. finally, perhaps equiv. to תפח from תפח = תפח with the adverbial termination תפח like תפח (תפח), תפח (תפח). Others derive it from Persian *fidam*, which is not

unlikely in the Aram. biblical passages. See תפח.

תפח p. n. m. (from תפח = תפח beautifully formed) once in its stead תפח (ornamentally formed).

תפח (with suff. תפח, pl. תפח) f. finger, forefinger, transferred to measure, the breadth of a finger. The finger of God: a token or sign that God is the director: with תפח toe. The ת is preformative, and the root is תפח which see.

תפח (Aram.) the same, but elsewhere תפח, in the Talmud we find the denominative תפח derived from it, signifying to stretch out the fingers for giving a sign.

תפח m. properly to lean on, to be joined to, connected with; hence 1) the noble (joining to his ancestors) descending from the ancient stem; 2) support to lean upon; תפח the (supports of the earth), utmost points of support. 'Thou whom I have taken from the ends of the earth' (Isa. 41: 9), similar to תפח.

תפח (pl. תפח, const. תפח), m. properly to lean firmly, to be closely joined; hence, joint, shoulder, elbow, from תפח in the intensive form.

תפח (not used) to lean, to bend, to-

wards, from which אָצִיל, אָצֵל, אָצִיל. The root is אָצַל, related to אָצַל.

אָצַל (with suff. אָצִיל), m. support, to lean upon, aside, only prepos. leaning upon, near, close by, אָצֵל, from near by; French *de chez*. (Comp. אָצֵלְנִי), from which denom. אָצַל, to put aside, to separate, to select, to distinguish, with כֵּן and לְ, to select for somebody.—Niph. pass.—Hiph. fut. אָצִיל, to separate, to distinguish, perhaps אָצַל is in this sense primitive, and related to אָצַל.

אָצַל 1) p. n. m. (nobly, of noble extraction), in pause אָצַל; 2) p. n. of a place, a cliff, from which must be distinguished אָצַל בֵּית, p. n. of a place.

אָצִילְהִי p. n. m. (distinguished, or selected by God).

אָצִים p. n. m. (equiv. to אָצִים, strength.)

אָצִיעָה (equiv. to אָצִיעָה, f. 1) ornament of the feet, or of the instep, a small chain round the instep, from אָצַר; compare Lat. *pedica*, ornament of the foot; *manica*, ornament of the hand; *tunica*, ornament of the waist; 2) bracelet, from its similarity with the ornament of the instep.

אָצַר to keep together, to accumulate.—Niph. pass.—Hiph. fut.—first pers. אָצִירָה denom. from אָצַר, to appoint somebody over the treasury, with עַל.

אָצַר p. n. m. (accumulation, heaping up).

אָצִירָה (rare) originally adj. m. very glowing, sparkling, dazzling colour; hence subst. אָצִירָה אָצִירָה, high-coloured stones, (Authorised Version: 'pleasant stones'), Isa. 54:12. The root is אָצַר, to burn, to glow.

אָצִירָה (rare) epic. roe, *caprea*, others *capra*; at all events the root is אָצַר, to which לְ=ן is added as a suffix, and here like in אָצַר later, n is interpolated.

אָר see אָר.

אָרָה (not used) to be strong, vigorous, courageous, related to אָרָה, overwhelm; comp. Greek *δυνατός*, to make strong; "Αἰν-ος, the powerful one, Mars; *δεισος*, brave, valourous; from which is אָרָה p. n. אָרָה, אָרָה p. n. אָרָה, אָרָה.

אָרָה p. n. m. (from אָרָה, properly strength; next, the strong one).

אָרָה (only with suff. אָרָה) m. the strong one, the powerful one, hero, collectively, heroism, heroes, from אָרָה (אָרָה) and the termi-



nation formed therefore after אָל, also אָרְאֵל, (after the form אָרְאֵל) which is indicated by the doubling of the ל. According to others it is a compound of אָל אֱלֹהֵי lion of God, but in that case would be inexplicable, (a) the abbreviation of אֱלֹהֵי into אָל; (b) the doubling of the ל in אָל for אָל, only once אָלְאֵל for אָלְאֵל occurs, for as it appears from a false signification by the punctuators, unless a noun formed from אָרְאֵל is the foundation. The root is אָרְאֵל.

אָרְאֵל p. n. m. (the heroic-minded) formed from אָרְאֵל.

אָרַב (fut. יִאָרַב) to bind up, to tie, to twine, to knot; here only figuratively *καιὶ πλάττειν*, to weave or to spin deceit, to lie in wait with לָ, עַל, and accus.; part. אָרַב also collective, the plotting one, i. e. the ambush, if not אָרַב = אָרַב, like אָבַר = אָבַר.—Pi. part. only מִאָרְבִּים, those lying in wait, or ambush, with עַל.—Hiph. fut. only יִאָרַב = יִאָרַב, to cause laying in ambush.

אָרַב p. n. f. (joining of houses, n. gent. אָרְבִּי) name of a town.

אָרַב m. 1) ambush; 2) place of ambush where beasts are encamped; (comp. מִאָרַב, מִאָרַב).

אָרַב (with suff. אָרְבִּי, אָרְבִּי) m.

to concoct, to spin cunning, lying in wait.

אָרְבֵּאל (בֵּית אָרְבֵּאל) p. n. of a town, probably Arbēla in Galilee.

אָרְבֵּה m. locust, especially those that appear in swarms, (*gryllus gregarius*) from אָרַב, properly therefore, band, troop, swarm. See נָמִים.

אָרְבֵּה (from אָרַב, only pl. const. אָרְבוֹת) f. properly snare; hence concoction of deceit, e. g. 'and he shall bring down their pride together with the spoils (אָרְבוֹת) of his hands,' i. e. that which his hands have woven or concocted, (Isa. 25 : 11).

אָרְבֵּה (from אָרַב; pl. אָרְבוֹת), f. properly that which is railed in, hence generally, rail, window, e. g. window of Heaven, from whence the rain comes, dove-cot, smoke-hole, or chimney, etc. R. אָרַב.

אָרְבוֹת p. n. f. a place in the territory of Judah. See אָרַב.

אָרְבֵּעַ m. (for רִבְעָה, f. אָרְבֵּעָה, const. אָרְבַּעַת); 1) four; also the fourth, in regulation of time; with suffix אָרְבַּעָם, four of them; dual אָרְבַּעַיִם, fourfold; pl. אָרְבַּעִים, forty, often for a round number. See רִבְעָה, רִבְעִי, רִבְעָה. 2) p. n. See קִרְיָה.

אָרַבֵּי Aram. the same.

אָרַב (fut. יֵאָרַב; 2 pers. יִתְאַרְבֵּי); 1)

to plait, e. g. the hair in curls; 2)

to weave, part. אָרַב, אָרַבָּה, weaver, masc. and fem.

אָרַב m. 1) tress, plait (of the hair);

2) the weaver's shuttle, originally the motion to and fro.

אָרַב p. n. f. name of a territory of Bashan, the other side of Jordan, with sixty towns. אָרַב in the Mishna, and אָרַבָּה in the Samaritan translation is generally assimilated to it. The signification is (from אָרַב): that which is cloddy, i. e. fruitful, (ἑλκυστός).

אָרַב (Aram.) equiv. to אָרַבָּה, which see. Probably from אָרַב, to weave, with the termination vān; (comp. אָרַבָּה, נִשְׁפָּהוּ), therefore originally that which is woven.

אָרַב m. box, chest, derivation obscure. Probably arg-as is from אָרַב, i. e. אָרַב, Lat. arc-a, with the termination ךָּ as. See the letter שׁ.

אָרַבִּי m. originally, stuff of various tints, from אָרַב = אָרַב, chequered colouring; hence generally that which is dyed purple,—purple. The form אָרַבִּי may be softened from the above word.

אָרַב (not used) probably equiv. to

אָרַב to descend, to come down, to be afflicted, אָרַב p. n., אָרַבִּי p. n., אָרַבִּי, p. n.

אָרַב p. n. m. equiv. to אָרַב, misery (the unhappy one), patr. n. אָרַבִּי.

אָרַבִּי p. n. m. (afflictus).

אָרַב divides into three entirely unconnected significations; 1) not used = to אָרַב, to be strong, vigorous, from which אָרַב, אָרַבָּה; 2) poetically, to pluck, to pluck out, to gather, also to gather the grapes (from the vine). From which אָרַב, אָרַבָּה; 3) (not used) equiv. to אָרַב, to burn; (comp. אָרַב, אָרַבָּה, Lat. are-o, ar-d-eo; uro, etc., from which אָרַבִּי; all the three significations exist therefore only in the non-primitive words, but have throughout a grammatical analogy.

אָרַב (pronom. root) Aram. behold! see! there! but also conjunctive in אָרַבִּי.

אָרַבִּי p. n. m. (sadness, affliction), also אָרַבִּי.

אָרַב p. n. f. a Phœnician insular town on the Phœnician coast, north of Tripoli, now called Ruad, hence gent. n. אָרַבִּי.

אָרַב (pl. אָרַבִּי, const. אָרַבִּי), f. a stable; hence generally the rack of a horse in the stable. From אָרַב to lug, to pluck.

אֶרֶז (only pl. אֶרֶזִים), adj. m. to be made firm like a cedar, from אָרַז.

אֶרֶזָה see אֶרֶזָה.

אֶרֶזָה p. n. f. (a rising ground), town in the territory of Shechem, according to Eus., later it was called Ramphin, not far from Diospolis.

אֶרֶזָה Ketib, once for the Keri אֶרֶזָה.

אֶרֶן (const. אֶרֶן) m. f. 1) ark, chest, a box, specially the holy ark of the tablets of the law, called אֶרֶן הַתּוֹרָה, אֶרֶן הַבְּרִית; 2) case for mummies, coffin. The etymology is uncertain.

אֶרֶן (not used) originally to be compressed, firm.

אֶרֶן m. cedar, (originally firm-rooted), cedar of Lebanon, in the Arab. several of the *genus pinus*.

אֶרֶן (from אֶרֶן), f. cedar-work, wainscoting; (compare אֶרֶן). The root is אָרַז.

אָרַז (without fut.); 1) to go, to wander. The root is אָרַז, related to the Greek ἄρχω-ε-μαι, to go.—Part. אֶרֶז, wanderer, derivat. אֶרֶזָה, אֶרֶזָה; 2) (not used) to fix, to appoint, originally to direct, (*tendere*), to aim at.

אֶרֶז p. n. m. (equiv. to אֶרֶז, wanderer).

אֶרֶז (pl. אֶרֶזִים, const. אֶרֶזִים),

with suff. אֶרֶזָה, but also אֶרֶזָה, אֶרֶזָה; com. 1) way, equiv. to אֶרֶז, but in this sense only poetical; figuratively walk of life, conduct, manner: as way of Jehovah, i. e. to walk with God, etc.; poetical, for wanderer, equiv. to אֶרֶזָה; 2) certain (i. e. always returning) time, e. g. אֶרֶז הַחֹדֶשׁ the certain (monthly) time of women. See אֶרֶז, אֶרֶז.

אֶרֶן (pl. אֶרֶן), Aram. the same. In Targum אֶרֶן.

אֶרֶן (from אֶרֶן), f. originally wandering, pilgrimage, but also troop of persons, caravan.

אֶרֶן (אֶרֶן), f. that which is fixed, measured, (of viands) portion, diab, from אֶרֶן 2.

אֶרֶן (pl. אֶרֶן), epic. lion, originally the courageous, mighty one, *desi-os*, from אֶרֶן = אֶרֶן, after the form אֶרֶן; (comp. אֶרֶן, אֶרֶן).

אֶרֶן m. (the altar of God), fire-shrine of God, a poetical signification of the altar for burning-sacrifices, from אֶרֶן, fire-hearth, and אֶרֶן; hence also of Jerusalem, being the city of this sacred fire-hearth.

אֶרֶן (Persian) p. n. m. yielding something worthy.

אֶרֶן (Persian) p. n. m. the same.

אַרְיָה (from אָרַי ; for אָרִיָּה, pl. אָרִיָּוֹת), epic. lion. The fem. form has no influence on the genus.

The root is אָרַח 1.

אַרְיָה (pl. אָרִיָּוֹת) equiv. to אָרִיָּה.

אַרְיָה (Assyr.) p. n. m. the Arian or that which is Ariac, which name has been extended to the Persians, Medes, and Assyrians, אָרַי is the known syllable, אָרַי, in Persian names ok is the adj. termination. See the letter כ.

אַרְיָה (Persian) p. n. m.

אַרְיָה 1) (not used) to be equalised, appropriate, suitable, from which אָרַח; 2) אָרַח, fut. אָרַח to extend, *tenders*, to be long, where the root is אָרַח, related to אָרַח, to reach, to extend.—Hiph. to extend forward (the tongue), to make long, to lengthen (the days), also without אָרַח; hence to make the days long, to live long, to endure; to postpone, to delay (the anger, the wrath), i. e. to be long-suffering; to extend, i. e. stay.

אַרְיָה Aram. (like אָרַח 1), part. pass.

אַרְיָה, *conveniens*, suitable.

אַרְיָה m. 1) length, extension, e. g.

אַרְיָה רוּחַ, length of spirit, i. e.

long-suffering, אָרַח אָרַח, length

of the covering of the wing, i. e.

long-winged; 2) delay, e. g.

אַרְיָה אָרַח, delaying the wrath, i. e. long-suffering, 'take me not away (do not destroy me) in thy long-suffering,' (Jer. 15 : 15),

i. e. by delaying thy wrath against the enemies; 3) p. n. of a town,

Areca, Arecoa, (according to Ptolm.) on the Tiger, on the border between Suzana and Babylon, from which n. gent. אָרַחְיָה; 4)

p. n. of a city in Palestine, from which n. g. אָרַחְיָה.

אַרְיָה m. אָרַח, f. adj. long, lasting, enduring, the usual adj. form.

אַרְיָה m. length, with אָרַח: length of life, with אָרַח, patience. See אָרַח.

אַרְיָה (from אָרַח), Aram. f. length of time, length.

אַרְיָה and אָרַח, f. suitableness, equalisation; hence healing, amendment, salvation, generally joined to אָרַח, אָרַח. See אָרַח.

אַרְיָה (with suff. אָרַחְיָה) Aram. f. equiv. to אָרַח, knee.

אַרְיָה gent. n. from אָרַח 3.

אַרְיָה gent. n. from אָרַח 4.

אַרְיָה (not used) equiv. to אָרַח, to be high, from which אָרַח, אָרַח.

אַרְיָה const. אָרַח, p. n. (high land) Aramia in the farthest extension of the term, but especially Syria; as a national name Aram is mentioned for the son of Shem, Gen.



10: 22; according to the Greeks it is situated in "Αειμοί, 'Αειμαίοι, according to the Hebrews it is only applied to Syria, constructed with sing. pl. m. and f. The several territories of Arames bear the names of: אָרָם צוֹבָה, אָרָם דִּפְשֶׁק, אָרָם סַעֲכָה; אָרָם נַהֲרַיִם; אָרָם בֵּית רְחוֹב. אָרָם אָרָם. אָרָם p. n. m. (the high one). אָרָמוֹן (pl. const. אָרָמוֹת, the *o* is dropped), m. palace, castle, citadel, generally comprising several buildings; hence next to בֵּית, palace. The derivation is obscure, if not, אָרָם is taken for the root. אָרָמִי m. gent. אָרָמִיָּה and אָרָמִיָּת, f. (also as an adv.) אָרָמִיִּם, pl. Aramites, Syrians, Mesopotamians. אָרָמִיָּת in Aramaic, i. e. in Aramaic language. אָרָמִי p. n. m. (probably = אָרָמִי, the plane-tree, slender). אָרָן p. n. m. (the slender one; אָרָן, according to the Arab. to be slender, slim, related to אָרָם). אָרָן m. 1) kind of cedar, (originally the slender one), from which masts are made. See אָרָן, אָרָן. 2) p. n. m. אָרָנָה epic. hare, originally plucking, used of the plucking, mowing of grass. The root is רָנַב, which see.

אָרָן p. n. m. (the murmuring, rushing one, from רָנַן), name of a river and valley (נָחַל) between the countries of Albelka and Karak, the present Mug'eb. אָרָן p. n. m. (the slender one). אָרָן p. n. m. (the same), Ketib אָרָנָה, Keri אָרָנָה, and אָרָנָה, the same. אָרָע (def. אָרָעָא Aram.) m. the earth, equiv. to אָרָץ; as an adv. below, beneath. אָרָעִי (Aram.) adj. m. the lower one; formed from אָרָע. אָרָעִי (const. אָרָעִיָּת, Aram.) f. soil, floor; this termination is an abstract form. אָרָפָד (Syr. רָפָד) p. n. f. (couch, from רָפָד), Syr. a town not far from Epiphania, (רָפָד), on the Orontes. אָרָפָקִשָׁר p. n. of Semitic tribe, whose territory bore the same name; hence the province 'Αρραπαχίτις in northern Assyria is taken for it. It is said that the Chaldees descend from this Semitic tribe, which, however, the syllable פִּשָּׁר does not indicate (they are called פִּשָּׁרִי). אָרָץ (with the article הָאָרָץ, with *a* of motion, אָרָצָה, pl. אָרָצוֹת), f. (rarely m.) 1) the earth as a continent in contrast to sea; circle of the earth in contrast to Heaven;

next, land generally (אֶרֶץ, מְבֹל), fatherland, especially with the Hebrews, Jewish land; earth for soil, *humus*; אֶרֶץ, unto earth, *humi*; earth as an element, clod of earth; 2) inhabitants of the earth, signifying everything that moves or creeps on the earth. The pl. signifies countries, especially heathen countries. The word is primitive.

אֶרֶץ p. n. m.

אֶרֶץ (Aram.) equiv. to אֶרֶץ ( $\gamma=gh$ , changed into  $q=q$ ).

אֶרֶץ (1 pers. pret. אֶרֶץ, fut. אֶרֶץ), to execrate, with the accus. אֶרֶץ אֵל those that curse the day, sorcerers; imperat. אֶרֶץ and אֶרֶץ, ( $\delta a$ ) before Makkaf, cursers; (comp. קָלַל, קָנַב, קָב).—Niph. only part. pl. גִּזְמֵרִים, pass.—Pi. denouncing vehemently; גִּזְמֵרִים the curse-causing waters.—Hoph. pass.

אֶרֶץ p. n. of a country in Armenia, which is called so to this day, between the Araxes and Ormia, then also for Armenia in general; comp. אֶרֶץ, הַגְּרִיזָה. The Targ. renders אֶרֶץ, בְּרִיזָה, בְּרִיזָה, i. e. the mountain Gudi, south-west of the sea Van, in the Pashalic Scherern, which belongs to the Kurdish mountain.

אֶרֶץ p. n. m. (equiv. to אֶרֶץ).

אֶרֶץ (not used) originally to seize, (אֶרֶץ), to take, (אֶרֶץ) to take something up, to raise something; only Pi. אֶרֶץ, generally with accus. אֶרֶץ, to betroth, properly to take a wife for oneself, (אֶרֶץ), quite like אֶרֶץ in use and signification. The price for which she was betrothed, with בָּ.—Pu. 3 pers. f. אֶרֶץ, part. אֶרֶץ, pass. (of the girl to be betrothed. See אֶרֶץ.

אֶרֶץ (not used) to seek after something, to desire, to request. The root is אֶרֶץ, related to אֶרֶץ, from which אֶרֶץ.

אֶרֶץ f. the seeking, desiring, requesting.

אֶרֶץ, אֶרֶץ, אֶרֶץ, (Persian) p. n. m. Arterxeres, a Persian king, which name Pseudo-Smerds and Arterxeres Longimamus bore; the orthography appears to be similar to that found in an inscription by Nakahi, Rustum, and on several Pellevie medals: *Artha-shedz*; if not another derivation is to be adopted, viz. from *Arta*—(אֶרֶץ) *K'sha*—(אֶרֶץ) *Sadeh*—(אֶרֶץ) i. e. son of the great king, on account of the Heb. orthog.

אֶרֶץ p. n. m.

אִשָּׁרִיָּא p. n. m. patron. אִשָּׁרִיָּא.

אִשָּׁ (with suff. אִשָּׁי, אִשָּׁבָב), f. (rare, m.) fire in manifold applications; fire of God, for lighting; of the heat of the sun, of brightness, shining, glimmering, of the flame or wrath of war, etc. The root is אִשָּׁ 1.

אִשָּׁ (equiv. to אִשָּׁ = אִשָּׁ) he is, it is there; (comp. Aram. אִשָּׁ), originally part. from אִשָּׁ, Aram. אִשָּׁ to be. See אִשָּׁ.

אִשָּׁ (pl. אִשָּׁי, Aram.) m. foundation-ground, from אִשָּׁ; see אִשָּׁ. II.

אִשָּׁבָב p. n. m. (equiv. to אִשָּׁבָב), patron. אִשָּׁבָב. The component parts are אִשָּׁ, *delus*, and אִשָּׁ, man, since the form אִשָּׁ-אִשָּׁ; (comp. אִשָּׁ, אִשָּׁ in אִשָּׁ) is abbrev. to אִשָּׁ, אִשָּׁ in p. n. m. Compare in a Phoenecian inscription, אִשָּׁבָב = אִשָּׁבָב man of Kition, Cyprian.

אִשָּׁבָב p. n. m. the man of understanding; אִשָּׁבָב, see אִשָּׁבָב.

אִשָּׁבָב p. n. m. (the passionate, violent one; אִשָּׁ, part. form from אִשָּׁ = אִשָּׁ, which see. See אִשָּׁבָב).

אִשָּׁבָב p. n. m. otherwise אִשָּׁבָב אִשָּׁבָב and אִשָּׁבָב are equal.

אִשָּׁ (not used) to pour out, to

moisten, to irrigate. The root is אִשָּׁ; (comp. אִשָּׁ breast, with the original idea to moisten.) Herefrom אִשָּׁ, אִשָּׁ.

אִשָּׁ m. pouring out, emptying (of rivers and brooks); hence the place into which the rivers or brooks empty themselves.

אִשָּׁ (pl. אִשָּׁ), f. the same; hence foot of a mountain where such discharge takes place.

אִשָּׁ p. n. (fortress, from אִשָּׁ), a town of a Philistine principality, (Λζαρος) now called Ashdod.—Patron. אִשָּׁ, f. אִשָּׁ.

אִשָּׁ (not used) equiv. to אִשָּׁ, to be encamped, spread out easy, to be firm in foundation.

אִשָּׁ f. fire, only Ketib אִשָּׁ, their fire, Keri אִשָּׁ; from which אִשָּׁ p. n.

אִשָּׁ (with suff. אִשָּׁי, אִשָּׁי, once אִשָּׁי, pl. אִשָּׁי, const. אִשָּׁי rare אִשָּׁי), f. woman, married or single; hence of a bride, a concubine; next, generally signifying the fem. gender (of animals), also an epithet of reproach for cowards; with emphasis, a woman as she ought to be, i. e. virtuous; with אִשָּׁ, אִשָּׁ in two opposite sentences, the one—the other. The form is derived from the ancient אִשָּׁ, from which even

אֵשׁ is elongated. (See אֵשׁ), the pl. somewhat changed from the complete form אֵשִׁים. (See אֵשׁ, אֵשׁ, אֵשׁ.)

אֵשׁ (const. אֵשׁ, pl. const. אֵשִׁים) m. fire of sacrifices, flame on the altar; hence generally sacrifice, offering, even that which is not to be burnt. See אֵשׁ. The termination is for א, but the fem. gender is here suppressed.

אֵשׁ (only אֵשִׁיתִּי in the Keri), f. pillar, from אֵשׁ, for which the Ketib אֵשִׁיתִּי, which see.

אֵשׁ m. only Keri, from אֵשׁ, c. from אֵשׁ, formed with the diminutive termination ין; that אֵשׁ may be thus abridged, is proved from the pp. nn. composed therefrom. (See אֵשׁ). The signification does not vary from אֵשׁ, as the Ketib has really אֵשׁ.

אֵשׁ (not אֵשִׁיתִּי, pl. אֵשִׁיתִּים) f. 1) step, walk, *gressus*, hence fig. 'my foot hath held his (God's) steps' (Job. 23 : 11) i. e. I have followed his steps. The root is אֵשׁ, equiv. to אֵשׁ, which see); 2) only pl. אֵשִׁיתִּים, from אֵשִׁיתִּי = אֵשִׁיתִּי a kind of cedar; hence אֵשִׁיתִּי בַת־אֵשִׁיתִּי, ivory, daughter of the cedar of Sherbin, i. e. set in such kind of wood; comp.

אֵשׁ, from which אֵשִׁיתִּי is a pass. form.

אֵשִׁיתִּי f. 1) equiv. to אֵשִׁיתִּי, which form need not be considered as a fault in the punctuation; 2) p. n. Assyria, complete אֵשִׁיתִּי אֵשִׁיתִּי (rare אֵשִׁיתִּי אֵשִׁיתִּי) origin. only a small province in the capital of Nineveh, (Kurdistan), where the cities אֵשִׁיתִּי, אֵשִׁיתִּי, אֵשִׁיתִּי are separately named, later, however, signifying Assyria in its largest extension, so that even the ruins thereof (Babylonia and Persia) were called so. Ptolemy, *Assyria*, Strabo, *Assyria* (אֵשִׁיתִּי Aram.) The appell. signification is obscure.

אֵשִׁיתִּים p. n. m. Arabian national tribe.

אֵשִׁיתִּי p. n. m. (אֵשִׁיתִּי equiv. to אֵשִׁיתִּי, a free man). Root אֵשׁ.

אֵשִׁיתִּי f. support, foundation, fortress, only Keri; in Ketib, however, אֵשִׁיתִּי both forms of אֵשׁ.

אֵשִׁיתִּי p. n. of a deity in Syria; comp. Zendio Eahem; Adêw, or Persian *Eahmeni*, (devil) the special signification is obscure.

אֵשִׁיתִּי see אֵשִׁיתִּי.

אֵשִׁיתִּי (only pl. const. אֵשִׁיתִּים), m. founding, fortress, foundation-pillars; next, ruin, originally a piece of the foundation of the for-



tress. The root is אשך II. comp. also אשך.

אשך (pl. אֲשָׁכִים, אֲשָׁכִים) f. cake, originally stretched out, spread out, like אֲשָׁכִים, *πλακούς*, from stretching out, spreading out; hence raisin-cake: אֲשָׁכִים אֲשָׁכִים; cake of sacrifice, etc. The root is אשך II.

אשך (not used) probably to bind, to bind together, to tie up. The root is אשך Rab. Pu. אשך with the original idea of tying, from which אשך, אשך.

אשך m. that which is tied together, cord; only: cord of the testicles, regularly formed from אשך, to tie up, to bind up.

אשך (pl. with suff. אֲשָׁכִים, אֲשָׁכִים from אשך, with ל as a diminutive termination), m. tender binding, joining; of grapes, berries: cluster of grapes, (Aram. אֲשָׁכִים) from אשך in the same sense; next, generally grape, of the date and vine; of the cyprus flower; comp. Talm. אֲשָׁכִים-אֲשָׁכִים, a string of eggs.

אשך p. n. of a people of Japheth, which is connected with the Crimeans (אֲשָׁכִים), and with the Armenians, it signifies Askania in Phrygia, the Arabs use it to signify slaves, the Jews to signify

Germania, Germans, all resting on the hypothesis as to the descent of these people.

אשך (with suff. אֲשָׁכִים), m. originally greatly rewarding, making presents; hence donation, present, from אשך.

אשך m. tamaric, according to others for אשך, Greek, *αλσος*, grove; the etymology is obscure.

אשך, אשך fut. אֲשָׁכִים, pl. אֲשָׁכִים; 1) to be desolate, waste, lonely, e. g. אֲשָׁכִים of the altar, related to אשך, אשך; 2) figur. to be desolate, i. e. to be damned, to be mentally destroyed, e. g. 'Samaritania shall be desolate (damned), for she has rebelled against her God,' (Hos. 18: 16); 3) to be guilty, to commit a trespass, with ל of the person, and א of the subject, by which one becomes guilty, inasmuch as guilt, destruction, desolation, and isolation are associated in the same idea.

אשך (pl. אֲשָׁכִים) m. 1) guilt, guiltiness; 2) the subject of guiltiness, that which a person appropriates unjustly to himself; 3) the sacrifice for atoning such guilt, trespass-offering, (different from אֲשָׁכִים).

אשך adj. m. guilty, i. e. either

loaded with the guilt, or bound to atone for the guilt.

אָשָׁא (const. אֶשָּׁא), m. originally inf. Kal; hence אָשָׁא אֶשָׁא, to commit trespass therein, but generally a subst. : 1) trespass-offering, atoning by the trespass-offering; 2) damnation, 'for whereas the damnation of the Lord is already upon us,' (Auth. Version, 'we have offended against the Lord already,'); 2 Chron. 28 : 19; 3) idol, e. g. אִשָּׁא אֶשָּׁא, שְׁמֵהּ אֱלֹהִים they that swear by the godhead (perhaps אֱלֹהִים is the reading) of Samaria.

אֶשְׁמָא (from אֶשָּׁא, only pl. אֶשְׁמָא) m. a desert, solitude, wilderness, equiv. to אֶשְׁמָא (אֶשְׁמָא) region of shadows; hence אֶשְׁמָא אֶשְׁמָא, 'we are in desolate places as dead men,' (Isa. 59 : 10) the tradition renders it correctly, darkness. Root אֶשָּׁא, to be desolate; the termination אֶשְׁמָא doubles the nasal sound.

אֶשְׁמָא (pl. אֶשְׁמָא), f. night-watch, the third division of the night, *vigilia*, *φύλαξις*; the second is called : אֶשְׁמָא אֶשְׁמָא; the first : אֶשְׁמָא אֶשְׁמָא; the last : אֶשְׁמָא אֶשְׁמָא. Root אֶשָּׁא.

אֶשְׁמָא f. the same, formed from אֶשְׁמָא.

אֶשְׁמָא (with suff. אֶשְׁמָא), m. trelis, originally the fitting of one thing into another, = אֶשְׁמָא; (see אֶשְׁמָא; comp. אֶשְׁמָא, אֶשְׁמָא, אֶשְׁמָא). Root אֶשָּׁא, equiv. to אֶשְׁמָא.

אֶשְׁמָא p. n. m. shining brightly!

The root is אֶשָּׁא.

אֶשְׁמָא p. n. of a town, (to lean strongly), from אֶשָּׁא.

אֶשְׁמָא (not used) probably only branched out from אֶשָּׁא, the root of which is אֶשָּׁא, moving of the lips, murmuring, and generally seems to have signified secret movement.

אֶשְׁמָא (from אֶשָּׁא, pl. אֶשְׁמָא), m. magician, but different from אֶשְׁמָא, others connect it with *σοφία*.

אֶשְׁמָא Aram. the same, but the pl. אֶשְׁמָא, def. אֶשְׁמָא.

אֶשְׁמָא f. quiver, originally sack, from אֶשָּׁא, related to אֶשָּׁא, to spread out; compare אֶשְׁמָא; אֶשְׁמָא אֶשָּׁא, sons of the quiver, arrows.

אֶשְׁמָא (Aram.) p. n. m. perhaps equivalent to אֶשְׁמָא.

אֶשְׁמָא m. measure, portion, from אֶשָּׁא; the ancients translate it a piece, from אֶשָּׁא = אֶשָּׁא.

אֶשְׁמָא (only pl. אֶשְׁמָא), f. heap, dung-hill, originally that which is heaped together, piled up, from אֶשָּׁא = אֶשָּׁא, to heap up.

נחמ (from נחמ), pl. manure-hill, heap of dirt, (from נחמ = נחמ), rubbish; hence נחמ נחמ (abbreviated נחמ), the gate of rubbish.

נחמ p. n. a Philistine princetown between Gaza and Jamnia, (LXX. Ἀσκαλών, 1 Mac. Ἀσκαλώνιον); hence also the appellation *Ascalonia*. *Escalotes*, *Shallotts*. Gent. n. נחמ, the deriv. is obscure.

נחמ (not used); 1) equiv. to נחמ to walk; hence נחמ, walk, step; 2) equiv. to נחמ, to be straight, rising above; hence of the straight and erect position; (compare נחמ נחמ), figurat. of the straightforward right conduct in undertakings; hence to walk successfully.—Pi. (from 2) to make straight, aright, to conduct (the steps), e. g. 'Enter not into the path (do not conduct your steps) of the wicked,' etc. (Prov. 4: 14); figuratively to call one blessed, happy, from נחמ, to be happy.—Pu. to be conducted, to be led straightforward, made happy.

נחמ 1) relat. pron. demonstr. without reference to gender or number, explaining a preceding noun: he, who, etc. As the most important particle, however, in compound

sentences, it stands: 1) where it signifies in the power of a noun at the beginning of a sentence the relation thereof, and being a kind of particle is completed by the pronoun or suffix according to its connection with the subject or object, e. g. 'every moving thing (נחמ נחמ) which liveth,' (Gen. 9: 3), where נחמ gives to the relative נחמ the signification of the subject: which (m. f. and neuter) נחמ נחמ, 'whom he had shut up,' (Jer 32: 3), where נחמ gives to נחמ the signification of object. This completion is necessary when נחמ relates to a subordinate idea, e. g. נחמ—נחמ, whose (son spoke); נחמ נחמ, to whom (he said), where נחמ expresses neither the idea of subject or object; otherwise the completion may be omitted, as it is omitted with נחמ when it relates to nouns that express place, time, manner, and mode. Since נחמ without completion has merely a relative signification, different, therefore, from the relat. pron. of other languages which are of a pure pronominal character, it may be connected in various manners, e. g. נחמ נחמ where, נחמ נחמ wherefrom, or from whence,

מֵאֵשֶׁר שָׁמָּה whereto or whither; or with the pronoun of the 1st and 2d person, (אֲשֶׁר הוּא־אֶמְרָא, אֲשֶׁר קָרִיתִי); in other languages, however, it is only possible with the 3d person. The absence of the pronominal completion often makes אֲשֶׁר an independent relative word, and as such it stands: (a) to describe minutely a noun named, e. g. man that (אֲשֶׁר) (were) with him, but as such a descriptive sentence may be easily replaced by a fit adjective apposition, the relative particle is often omitted, e. g. in a land, (that) not theirs, a land (that) he knew, etc., by which an abbreviation of the sentence occurs; (b) introducing a new noun not yet mentioned in the preceding sentence, e. g. 'he who (אֲשֶׁר) was over the household,' (2 Kings 18: 18); know what (אֲתֵּן־אֲשֶׁר) will occur, etc., which, however, is omitted by poets; (c) if it gives a general idea of cause and effect, e. g. קָרִיתִים אֲשֶׁר הָיָה הוּא 'as long as he liveth (all the days) he shall be lent to the Lord,' (1 Sam. 1: 28); 2) as relative conjunction, *quod*, like וְ, כִּי, but not so distinct and frequent e. g. עוֹד אֲשֶׁר, yet is it

that; אֵלֶּכָּהּ, inasmuch, where; אֲשֶׁר, as much, like as; אַחֲרַי אֲשֶׁר, therefore that; אַחֲרַי אֲשֶׁר, after that, or after intrans. verbs where אֲשֶׁר points out the object, e. g. he shewed that (אֲשֶׁר) he was a Jew; more frequently instead of it אֲתֵּן־אֲשֶׁר, or after the const. state of a noun, or after prepositions, e. g. day that, i. e. which day, *quando*.

אֲשֶׁר p. n. m. happy one.

אֲשֶׁר (with suff. אֲשֶׁר־) m. happiness, from אֲשֶׁר, 2.

אֲשֶׁר־אֱלֹהִים p. n. m. equiv. to אֲשֶׁר־אֱלֹהִים, happiness from God.

אֲשֶׁרָה (rare אֲשֶׁרָה, pl. יָחַד, יָחַד), f. originally luck or star of fortune (Venus), herefrom is the name of the Syrian divinity, (otherwise אֲשֶׁרָה), connected with אֲשֶׁר; the pl. however, signifies images, statues of this goddess, (connected with אֲשֶׁר־אֱלֹהִים). The root is אֲשֶׁר.

אֲשֶׁר־אֱלֹהִים (only const. אֲשֶׁר־, with suff. אֲשֶׁר־אֱלֹהִים, אֲשֶׁר־אֱלֹהִים, m. happiness, salvation; interj. hail! happy he! the form of the const. state remains even before the short suff. because the word only occurs in the pl.

אֲשֶׁר־אֱלֹהִים (Aram.) m. wall, of uncertain derivation.



I. ששש (not used) equiv. to תא, ששש, to burn, to glow.

II. ששש (Aram. ששש,) equiv. to ששש, which see.

ששש f. wife, secondary form of ששש, but not a const. of the same; hence also absolute, formed from the ancient form ששש, man; (hence lengthened ששש), const. ששש (in pp. nn.)

ששש p. n. a town (LXX. 'Εσθαδῶλ Ἀσθαδῶλ, Eus. 'Εσθασούλ) in the territory of Dan, 10 miles from Eleutheropolis; gent. n. 'ששש.

ששש (Aram.) m. sedition, meeting, from ששש.

ששש p. n. m. (the fiery one).

ששש and ששש, p. n. of a town of priests.

תא (Aram.) m. equiv. to Heb. תא. The root is תא, as in the Hebrew.

תא equiv. to Heb. תא, m. thou, which see.

תא pause תא, person. pron. f. thou, equiv. to תא; the latter form is contracted, and abbreviated from תא, like תא from תא, and seldom תא is contracted from the masc. תא.

תא (with suff. תא, pl. תא), m. hatchet, ploughshare, hoe, originally the instrument which cuts through and digs in, from תא,

to make incisions, to engrave. See תא, תא. Irregularly also occurs the form תא, תא.

תא (before Makkeph תא, alone תא), refl. pron. the same, *ipse*, formed from a demonstr. pron. (comp. *αὐτός*). The pronom. root is used: 1) joined with suff. in order to replace the omitted accus. of the pers. pron.; since the suffix cannot stand alone, hence always תא occurs, e. g. 'I had slain thee,' (תא) Numb. 22:33; where the emphasis require the accus. of the person. pron. Likewise when the verb in the person. pronoun has two objects, whilst the suffix of the verb can only express one, where it is with the suff. is expressed by תא him; תא her; תא thee; תא irregular; תא (rare תא), תא, תא, תא (rare תא) 2) before nouns, generally when they occur at the beginning or are fixed, or personal, e. g. whom? (תא); that which (תא ששש); this (תא); all this (תא), etc., but it always expresses the accus. which the active connection generally calls forth; hence the necessity of translating the verbs carefully, e. g. 'let this land be given,' (Numb.

32: 5) (יִסֹּן). 'Let not this thing displease thee,' (2 Sam. 11: 25) (אֵל יִרֵעַ), etc., where traces of the old demonst. signification are yet found dispersed here and there, like as in the Bulgaro Aramaic.

תֵּא, תֵּא (sign of the accus.) see under where it belongs.

תֵּא, תֵּא (pronom. root, with suff. תֵּא) prep. with, generally expressing association and accompaniment; hence also, by, at, with, e. g. שָׁכַב תֵּא, to lie with; לִין תֵּא, to stand by; לִין תֵּא, to tarry over night with; יָשַׁב תֵּא, to sit with, עָבַד תֵּא, to make war, to combat, to make peace, to enter into a covenant, to intermarry with, etc. Otherwise it has the quality of עִם, a possession in the soul or mind, to will, or physically to appoint, and all similar secondary significations may be traced back to the original with, by, at, even where it seems to signify near, next to. תֵּא from by, from with, i. e. away from that with whom it was (like עִם) *de chez quelqu'un*, after verbs signifying going away, sending, receiving, buying, requesting, etc., etc.

תֵּא p. n. m. (possession of Baal)

תֵּא const. from תֵּא = שֵׁ possession, Joseph. Ἰδὺσαλος, Ἐιδὺσαλος, (תֵּא תֵּא).

תֵּא (Aram.) the same as the Heb.

תֵּא, (3 pers. pl. תֵּא, inf. תֵּא, imp. pl. תֵּא. Af. תֵּא, inf. תֵּא. Pass. perf. third pers. f. תֵּא, pl. תֵּא).

תֵּא, תֵּא (pl. תֵּא, fut. תֵּא, תֵּא, pl. תֵּא, with suff. תֵּא, part. pl. f. תֵּא, imper. תֵּא); 1) to come, with תֵּא, of the person to which one comes; 2) like תֵּא, to occur, to befall, with the accus.; 3) to pass by.—Hiph. תֵּא imperat. bring. This root is secondary from תֵּא, hence i. e. תֵּא, which see.

תֵּא (תֵּא from תֵּא, as the Aram. and Arab. have it), p. תֵּא, pers. pron. m. thou, also written תֵּא, seldom entirely abbreviated תֵּא, the essential root-syllable is תֵּא, next to an ancient form תֵּא, (analogous to תֵּא, like fem. תֵּא, next to the ancient form תֵּא), (analogous to תֵּא), תֵּא is a preformative demonst. syllable, like in תֵּא, תֵּא, etc.

תֵּא (pl. תֵּא, f. she-ass; the Arab. root *atana* is a deriv., for in תֵּא the תֵּא is suff. and תֵּא is the root.

תנח (Aram.) m. oven, chimney, origin. fire, from תנח=שנח, to burn, Gr. *αἶθ-αιν*, with the suff. תנח.

תנח (In the Ketib for תנח, which see), m. settle, applied to galleries and buildings.—Targ. תנח, *πρὸς ἐκκλησίαν*. Root תנח.

תנח (only in Ketib); i. e. תנח from תנח pers. pron. f. thou, like תנח which is abbrev. from it.

תנח, תנח p. n. m. the possessor. See תנח.

תנח (Aram. תנח. The root is תנח, which see), m. settle, of buildings and galleries, equiv. to תנח.

תנח (abbreviated from תנח), pers. pron. 2 pers. pl. m. ye. The old form תנח, (an is added) is yet found in תנח of suffix.

תנח p. n. m. an Egyptian place, LXX. 'Oδύμη.

תנח (=תנח-מל, like תנח-מל), תנח, תנח adv. yesterday, long since. See מל and תנח, abbrev. from תנח.

תנח bad orthography for תנח, which see.

תנח, תנח or תנח, pers. pron. 2 pers. pl. fem. ye, the reading תנח might perhaps be derived therefrom.

תנח m. present, reward wages of

a prostitute, from תנח, originally an adj.

תנח p. n. m. (equiv. to תנח, to be generous, liberal in giving.

תנח (pl. תנח), m. gift, present, generally a present to a prostitute. The ground form תנח is for תנח, from תנח.

תנח (not used) to move away, to make a settle, used of the building of a terrace, to move forward, to move away, to move aside, related to תנח, תנח which in their original signification meet together.

תנח (Aram.) def. תנח, m. place; hence תנח, equiv. to Heb. מקום, to the place where = where; hence תנח, i. e. תנח, after; תנח (Talmud.) equiv. to תנח, on the spot, soon. The signification of the root is obscure.

תנח p. n. m. (places, neighbourhood, countries).

תנח (Aram.) equiv. to תנח, to burn, to glow, from which תנח, which see.

ב

ב called *bet*, *beth*, תנח (=תנח pl. תנח and תנח), signifies house, like תנח taken from the ancient form of letters, when hard, *b*, when soft, *v*, and as a numerical 2.





stands after verbs, which, by the assistance of the **ב**, express the idea of accompaniment: e. g. **בְּמֶלֶךְ, בְּמֶדֶן** (through) **הַתְּנָכָא בְּ**, **בְּרַר**, etc.; hence **בְּעָבַר בְּ**, to serve with somebody; **בְּנִשָּׂא בְּ**, to take usury through somebody, i. e. to lend; **בְּנִשְׁבַּע בְּ**, to swear by somebody; (c) by, at, in reference to objects where it may be translated either within, e. g. of walls, of gates; or upon, if we speak of tall subjects; 2) the moving approximation, signifying as it were a continuous touching; hence (a) towards, thereon, thereto, but distinct from **עַל** where moving is expressed without approximation. In this sense many verbs of motion are construed with **בְּ**, when the motion connected with aiming remains within the limits of the movement, e. g. **בְּנָתַן בְּ**, to give—in; **בְּדָרַךְ בְּ**, to tread—in; also the verbs of ruling and prevailing: **בְּעָצַר בְּ**, to stop, to impede; **בְּמִשַּׁל בְּ**, verbs signifying a hostile attack directed against the mind: as **בְּמַחֲסִים, בְּמַחֲסִים, בְּמַחֲסִים, בְּמַחֲסִים**, where in Latin *in* is used in this sense; (b) *in* (with accus. or abl.) since approximation is not only expressed

by penetrating into a thing, but also by prevailing on space: e. g. **בְּבֵית** in the house; **בְּמֶדֶן, בְּמֶדֶן**, in the town, in the land; thus, **בְּבֵית, בְּמֶדֶן, בְּמֶדֶן** for certain forms. Figuratively to signify the mode and manner, e. g. **בְּדֶרֶךְ**, in or after the manner; **בְּדֶרֶךְ**, according to the command; **בְּעֶצָה**, according to the counsel; (c) *in*, equiv. to *within*, among, amongst, thus only a part of the whole; e. g. **בְּשָׂרִים**, among the conspirators = a conspirator; **בְּכָל**, among all; God is (**בְּעֶלְיוֹרִי**) 'among my helpers = my helper,' (Ps. 118: 7); and in this sense also verbs the action of which refers only to a part of the whole, as **בְּהִכָּה בְּ**, to smite (many); **בְּהִכָּה בְּ**, to smite (entirely); thus also **בְּהִכָּה בְּ**, **בְּהִכָּה בְּ**; (d) *in*, at, on, as shortly comprehending the whole according to its contents: **בְּבִקְחָהּ, בְּבִקְחָהּ**, (in) of fowl and cattle; figuratively to express the essence of which a thing consists, i. e. the existence of the subject comprehended in one quality, e. g. God is (**בְּאַחַד**) in the unity, i. e. he is comprehended in the unity, is not conceivable without it, though the subordinate idea is only an adopted one.

Respecting the etymology of this prepos. it is neither abbreviated from בית (house), nor from בין (between), nor to be derived from any noun, but it is, in its short form ב universally grammatical, as confirmed by analogy. With suff. ב, (which see); בָּבָה, בָּבָה, pause בָּבָה, בָּבָה, בָּבָה, בָּבָה, בָּבָה, בָּבָה, and בָּבָה, בָּבָה, and בָּבָה, compounds, etc.—B.) It appears 1) as an abbrev. from בן (son), in some pp. nn.: as, בְּשִׁלָּם, בְּשִׁלָּה, equiv. to בְּשִׁלָּה, בְּשִׁלָּה, still more frequent in Arab.; 2) as an abbrev. from בית in names of places, e.g. בְּעִשְׁתָּרָה = בְּעִשְׁתָּרָה, but in both cases this abbreviation must not be extended too far.

ב see בער.

ב see בא.

בָּא (for בָּאָה), f. (rare) entrance; (comp. אֵיחָן), after the form אֵיחָה. Root בא.

בָּאָה (Aram.) f. wickedness, from בא. This form is made from the intensive conj.

בָּא (not used) equiv. to בָּר, or-ore, to bore, to dig, (related to בא), as generally with many verbs with the second radical א, are identical with verbs having the second radical ו (ע"י); from

which Piel בא; 1) to bore in, to dig in, to engrave (on tablets); 2) to dig out (the sense), to explain, (related to באר).

בָּאָה with א of motion באָה, with suff. באָה pl. באָה, const. באָה), f.; 1) pit, equiv. to בור; 2) well, complete באָה טִימָה, 'fountain of living waters'; 3) p. n. an encampment of the Israelites in the desert, complete באָה טִימָה, (well of heroes); 4) p. n. of a place in the territory of Judah; 5) באָה טִימָה, also טִימָה only, p. n. a place in the territory of Simeon.

בָּאָה טִימָה see באָה.

בָּאָה לְחֵי רֵאִי p. n. of the well of Agar, (well of beholding the living God), if not to read לְחֵי רֵאִי a well of the rock of beholding; (see לְחֵי), since ל may thus be better explained.

בָּאָה טִימָה p. n. of a place in the territory of Simeon, (well of oath, well of covenant), Βησαβει (Βησαβει).

בָּאָה (originally באָה Ketib for בור) f. water-pit, cistern, pl. באָה, several instances בָּה; see באָה, באָה.

בָּאָה טִימָה p. n. m. (the exclaimer); see באָה.

בָּאָה טִימָה p. n. f.

בְּנֵי־נָחַם p. n. a town in the territory  
of Benjamin, Eus. *Benet*, gent. n.  
בְּנֵי־נָחַם and בְּנֵי־נָחַם.

מַחֲנֵה p. n. of an encampment of the Israelites in the desert, also מַחֲנֵה alone, which see.

פֶּנִּי p. n. m. the illustrator.

שִׂנְאָה (only fut. שִׂנְאֶה) originally bad, odious, (*bos*) to be odious, to be bad, (see Hiph.) Aram. שִׂנְאָה; hence to smell bad, odious, as bad quality is commonly expressed in the East by bad odour.—Niph. שִׂנְאָה to shew oneself, bad or base, to make oneself hateful with somebody, with אֵל, אֵלָּה i. e. to stand in bad odour with somebody.—Hiph. שִׂנְאֶה; 1) originally to make base, to act basely; hence to cast odium; hence to bring in evil reputation, to make hateful, generally carrying out this figure אֲרִיזָה, to make the savour to be abhorred, (Exod. 5: 21); 2) to exoite, to spread bad odour, (i. e. to become hateful, odious).—Hith. to make oneself hateful, only שִׂנְאָה, with אֵל with, etc.

שָׁמַר (Aram.) the same, with לֵךְ,  
(in contrast to עָמַד); see שָׁמַר.

שָׁמָּה (with suff. שָׁמָּה), m. bad  
odour, stink; (comp. שָׁמָּה). The

form is for שָׁמַיָּא, after the ancient and Aram. manner.

**רָעָא** (only pl. **רָעִים**), originally  
adj. bad, evil, unripe, of **רָעִים**,  
but also as a noun, bad, wild  
grapes.

**תִּשְׁבָּץ** (rare) f. bad, thorny growth,  
weed; f. form from תִּשְׁבָּץ.

אָרַר (Aram.) see אָרַר and אָרַר.

**צוה see קב**

**קָבֵה** (only constr. **קָבֵה**), f. originally hollowness, cavity, opening, gate, only **קָבֵה עֵין**, gate of the eye, i. e. pupil of the eye, from **בִּיב**; (comp. **בֵּיב**, Talm. cave, pit; **קָבֵה** Aram. gate). According to others, the little man; (comp. **אִישׁוֹן בֵּה עֵין**, *ashon*, a figure to represent the pupil of the eye; comp. **קָבֵהָה**, Talm. little image).

p. n. probably fatherly, from *bab* father).

בָּבֶל (with ה of motion, בָּבֶלְהָ, p. n. the principal tribe of Babylonia; next, also the empire of that name, אֶרֶץ בָּבֶלִים, אֶרֶץ שֶׁנֶּעַר, which at the time of the Persian dynasty also signified Persia. Scripture also furnishes grammatical explanation. for בְּלָל, division of language, originally confusion; without regard

to tradition, it might be equiv. to **בַּל**, gate of Balus, or **בַּל**, castle of Balus; (comp. **בַּל**).

**בָּבֶלִי** (pl. def. **בָּבֶלִיִּם**), Aram. adj. Babylonian, from **בָּבֶל**.

**בָּ** (only Ketib) m. food, it must, however, be read **בַּ**; (comp. **בָּבֶלֶת**), if the Keri reading **בָּ** is not correct. The root is **בָּבֶל**.

**בָּבֵר** (fut. **יִבְרֵר**, **יִבְרֵר**); 1) (not used) to cover, to cover up, from which **בָּבֵר**, clothing; 2) figur. to cover, to conceal, to hide; hence to act clandestinely, to deceive, (comp. **בָּבֵר**, **בָּבֵר**), either absolute or with **בָּ**, rarely with **בָּ**, or accus. of the person which one deceives or treacherously abandons, e. g. wife, friend, God, **בָּבֵרִים**, the faithless, the treacherous; **בָּבֵרִים**, the wine (drunkard) is treacherous.

**בָּבֵר** (with suff. **בָּבֵרִי**, pl. **בָּבֵרִים**, **בָּבֵרִים**, const. **בָּבֵרִים**), m. (once f.) covering, clothing; hence, 1) especially over-covering, (related to **בָּבֵר**), next, cover, sheet; 2) wrapping, deceit, treachery, injustice. The root is **בָּבֵר**, which see.

**בָּבֵרִים** pl. clandestineness, deceit, as to the pl. termination, compare **בָּבֵרִים**, oppression, always with the sing. signification.

**בָּבֵרִים** adj. m. only **בָּבֵרִים**, adj. f. female hypocrite, traitor, the first vowel **בָּ** is retained, like in **בָּבֵרִים**, **בָּבֵרִים**. The root is **בָּבֵר**.

**בָּבֵרִים** p. n. m. (the fortunate one, *felix*); comp. *Beyaios*, Her.; *Beyaios*, Ael. It might also be formed from the Persian *bāgh*, *hortus*, *paradisus*.

**בָּבֵרִים** see **בָּבֵר**.

**בָּבֵרִים** (Pers.) p. n. m. (probably equiv. to **בָּבֵרִים**), which see.

**בָּבֵרִים** (Pers.) p. n. m. beautifully formed, Persian *beh*, **בָּבֵר**, good, handsome, and *ten* person, body.

**בָּבֵרִים** (pl. **בָּבֵרִים**) m, isolation, separation, from **בָּבֵר**, to be secluded, lonely; hence, 1) separate part; **בָּבֵר**, **בָּבֵר**, part by part, which also may be rendered everything by itself; (compare the adv. **בָּבֵר**, formed therefrom; alone, separately); **בָּבֵרִים** **בָּבֵרִים**, 'they (the hopes) shall go down into the loneliness of the pit,' (Auth. Vers. 'to the bars of the pit,' Job 17:16); where **בָּבֵרִים** loneliness, is used in the singular signification; 2) originally string, thread, cord, from **בָּבֵר**, to bind; hence (a) collectively thread, linen, e. g. **בָּבֵרִים**, breeches of white linen, pl. **בָּבֵרִים**, absolute, linen garments; (b) branches



boughs, so called on account of their being entwined or connected; hence only plural בָּרִים; next, bars, poles for carrying or for lifting, distinct, therefore, from כָּפֶה; (c) pl. בָּרִים, joints of the body, originally branches of the body; complete, עֵר, עֵר, branches of the body; hence figurat. the nobles of the people, as the moving members of the body of the nation; 3) pl. בָּרִים, talk, gossip; next personally, gossip, talker, from בָּרַר 3, related to אָבַר, אָבַר, which see.

אָבַר originally to form; hence to invent, to imagine; part. with suff. בָּרָא, for אָבַר, 'thou feignest them (out of thine own heart,') Neh. 6:8. Comp. אָבַר.

בָּרַר 1) to be separated, forsaken, isolated, lonely. The root is בָּרַר, to be separated, estranged - בָּרַר, lonely; 2) to bind, related to אָבַר, from which אָבַר; 3) (not used) to talk, (related to אָבַר).

בָּרַר m. loneliness, separation, solitude; hence also as an adv. lonely, alone; next to בָּרַר, לְבָרַר.

בָּרַר p. n. m.

בָּרַר see בָּרַר

בָּרַר p. n. m.

בָּרַר pl. בָּרִים m. name of a metal that is mentioned in connection with gold, silver, iron, lead, brass, and by which is understood a kind of tin, (κασσιτερος; Aram. אָבַר) the pl. בָּרִים, (Is. 1:25) signifies several mixtures of tin which are separated as dross from the pure metal. The root is בָּרַר.

בָּרַר 1) (not used) to flow alone. The root is בָּרַר, Βδάλω, from which בָּרַר, which see; 2) only Niph. בָּרַר, to separate oneself, to make oneself lonely, to make oneself solitary, with כֵּן from something; hence figuratively to depart, or altogether to be separated or excluded. With אָל, לְ it denotes to be selected, instead of for or to something; hence to be counted with, or selected for something.—Hiph. (caus.) to make something solitary, i. e. to separate, to divide, to partition off; (comp. הָרַר, הָרַר, הָרַר, הָרַר) figuratively to divide, to distinguish, generally connected with בָּרַר, בָּרַר, but in the signification of connecting joined with כֵּן, to exclude, with אָל; to select for something, with לְ, and like in Niph. without case.

בָּרַר (only const. בָּרַר), m. part,

division, **בְּרִלְאֵן**, lap of the ear, (see **תָּנִין**). The root is **בְּרַל**.

**בְּרִלְאֵחַ** m. **Bδελ-χα**, **Bδελλ-α**, originally fragrant resin, or the gum-drops of an Indian tree; hence afterwards used of the form of a drop, pearl, whose whiteness is compared to the grains of manna, and figures in connection with the ruby (**שֶׁהָם**) and the gold as an important and valuable product of India, (**בְּרִילָה**, Targum) 1 Chron. 1 : 22, **בְּרִילָה**. The etymology is very appropriate from **בְּרַל**, like the Greek form from **Bδελλα**. The original form is here like there, **בְּרַל**, **Bδελ**, **Bδελλ**, the termination **ל** appears to be the well-known Semitic adj. termination *ak*.

**בְּרִי** p. n. m. (= **בְּרִי דָנִית** Danite; hence Targ. Samson), name of a judge of Israel.

**בְּרִי** (not used) to be out of repair, decaying.

**בְּרִי** (with suff. **בְּרִיָּה**), m. that which is out of repair, delapidated, crazy (of a building), from which denom. **בְּרִיָּה**, (only in Chron). to be occupied with something out of repair, to repair the same; perhaps **בְּרִיָּה** signifies there like in Aram. to investigate, to examine.

**בְּרִיָּה** p. n. m. (equiv. to **בְּרִיָּה**, lancer).

**בְּרִי** (Aram.) equiv. to Heb. **בְּרִי**.

**בְּרִיָּה** (not used) equiv. to **בְּרִיָּה**, which is formed therefrom, to be dumb, mute, to be amazed, to be benumbed.

**בְּרִיָּה** (for **בְּרִיָּה** like **בְּרִיָּה**), m. desolation, voidness, terror, related to **בְּרִיָּה**; see **בְּרִיָּה**; the root is **בְּרִיָּה**.

**בְּרִיָּה** m. (only Esther) a kind of marble, LXX. *μαρμαρυγδίνης*, of uncertain derivation.

**בְּרִיָּה** (Aram. const. **בְּרִיָּה**), f. eagerness, hurriedness, from **בְּרַל**.

**בְּרִיָּה** adj. m. bright, shining, from **בְּרַל**.

**בְּרִיָּה** only Niph.; 1) originally to thrust oneself, to press oneself, to rage against oneself; hence generally to be frightened, terrified, to lose courage; 2) figuratively, to be frightened, to do something timidly, e. g. to fly, to flee, to hasten away, to imagine something, always with **ל** the secondary sense of suddenness; hence also suddenly to perish.—Pi. **בְּרִיָּה** fut. **בְּרִיָּה**, to rage against something, to frighten, alarm somebody, figuratively, to accelerate, to hasten.—Pu. pass. e. g. 'an inheritance gotten hastily,' (**נָחֳלָה קִבְּהָלָה**, Prov. 20 : 21).—

High. similar to Pi. but also to frighten away.

בָּהֵל (Aram.) the same.—Pa. like Pi. Heb.—Ithpa. pass.—Ithpe. inf. הִתְבַּהֵּל, rashness, haste.

בְּהֵלָה f. terror, destruction; from בָּהֵל; see בִּלְהָה.

בָּהֵם (not used) is only the lengthened form from בָּהֵה, to be dumb, applied to beast, which lack speech; hence בָּהֵם in modern Heb. signifies the animal kingdom, as כָּל־בָּהֵם signifies mankind, the human kingdom.

בְּהֵמָה (c. בְּהֵמָה, like שְׂאֵלָה, from שָׂאָל, with suffix, בְּהֵמָה, בְּהֵמָה, pl. בְּהֵמוֹת, const. בְּהֵמוֹת, f. cattle, as a collective noun, especially domestic animals, (in contrast to חַיָּה, wild beast); it is, therefore, used of sheep, goats, bullocks, beasts of burden, never of wild beasts; poetically with the addition of שָׂרִי, יָעַר בְּהֵמוֹת, הַשָּׂרִי, it is also used of tame cattle. The root is בָּהֵם, lengthened from בָּהֵה.

בְּהֵמוֹת (sing.) m. the Nile-horse; only Job 40 : 15; origin. water-horse, (Coptic *p-eh-moot*, comp. Italian *domarino*), a name adopted from a foreign language.

בִּתְּןָה (pl. בְּרוֹמֹת, f. the thumb, (with יָד); the large toe, (with

יָדָה), probably equiv. to בְּהֵם, like in Arab.

בְּהֵן p. n. m. (dwarf, a little man), from which the name of a place, אֶבְנֵי בְּהֵן.

בָּהֵק (not used) to shine, to brighten; next, to be white.

בָּהֵק m. an eruption of the skin not of a dangerous tendency, and of a white, pale appearance, (Auth. Vers. 'freckled spot.' Lev. 18 : 49). LXX. *ἀλφός*, (white).

בְּהֵרָה (not used) equiv. to בְּהֵרָה, where ה, like the פ in the latter word, is additional.

בְּהֵרָה (pl. בְּהֵרָה, f. white freckle in the skin, from בְּהֵרָה.

בָּהַם (fut. בָּהַם); 1) to enter, (in contrast to יָצָא) with אֶל, לְ of the place which one enters, or with מִן of motion; poet. with the accus. (comp. *ingredi urbem*, *intrare domum*), also with אֶת of the person; with בְּ it expresses penetrating. In this most extensive sense it is applied in manifold relations, like אֶל (עַל) בָּהַם אִשָּׁה 'go in unto a woman.' (Deut. 28 : 18); (comp. *Baivre*, *inire*, used of the coupling of animals) first joining the husband, (of a virgin); to go in and out (אֵלָּה וְאֵלָּה), i. e. to conduct oneself; with לְפָנַי הָיָה (before the

people), to lead the people, to be at their head, which addition is sometimes dropped; to enter, i. e. to engage in a covenant, (בְּרִית), in an oath (אִמָּה); to be involved, e.g. in dispute, debt; to enter into office; to obtain admission; to enter into the days, i. e. to get old; to go in (of the sun), i. e. to return to his home, to set, (contrast מָצָא); to enter with the ancestors, i. e. to die, (related to מָצָא); to be gathered in, of the corn; to come in, of revenues, etc. but the original and ancient signification is: to go, in cases where the goal of arrival is added, and the goer is considered at the starting-point of the road: אֵיךְ אֶהְיֶה אֵיךְ אֶהְיֶה whither shall I go; figur. to live, to walk; with אֵל, עַם to associate with somebody, (like הָלַךְ); 2) to come, i. e. to meet at some place, (contrast to הָלַךְ), with אֵל, עַל, עַד, לְ, and accus. of the pers. or of the place; (comp. אָבָה, Gr. *ερχομαι*, to go and to come); hence with אֵל to come with something, i. e. to bring; figuratively to mention, to quote; originally to come forward with something, e. g. 'I will mention (אֶבְיֶנָּה אֶבְיֶנָּה) (go in) the strength of the Lord,' (Ps.

71: 16) (related to אָבָה); i. e. I will praise them; with עַד, אֵל to equal some one; of inanimate things: to arrive at something, (also with אֵל)—אֵל אֵל, to come over some one, to attack, to make desolate, of enemies, also of poverty which overtakes one, in this sense poet. with the accus. and לְ to befall, (related to אָבָה, which see); to occur, to realise a wish, a request, to be fulfilled, (something in the future). The forms which especially should be noticed are: 3 pers. f. with suff. אֵל אֵל 2 pers. f. אֵל אֵל and אֵל אֵל, 3 pers. pl. אֵל, once אֵל, 1 pers. pl. אֵל, אֵל inf. אֵל, with suff. אֵל, אֵל, pl. אֵל, אֵל, imp. אֵל, אֵל; imperf. אֵל, אֵל, with suff. אֵל, אֵל, and others.—Hiph. אֵל fut. אֵל, apoc. אֵל; generally causative; hence: 1) to carry in, (the thrashing-floor), to bear, to put the hand in the bosom, to enter in the grave, to introduce the bride (into the house), etc.; 2) to lead to, with לְ, אֵל, to bring, to bring away, to offer (presents); to bring about (misfortune), with אֵל, אֵל, לְ to cause to come, (things which have been predicted or desired); 3) to carry-



a. g. he who carries God in his hand, (Auth. Ver. 'whose hand God bringeth abundantly,' Job 12 : 6) ; to carry back, to carry away, to obtain. The forms are :  
 בָּבִי, הָבִי, with suff.  
 בָּבִי, 2 pers. pl. הָבִי, with part. בָּבִי and בָּבִי, inf. with prep. לָבִי, (for לָבִי), imp. בָּבִי, הָבִי, fut. 1 pers. sing. בָּבִי.—Hoph. pass. 3 pers. fut. הָבִי.

בָּבִי (not used) to excavate, *cavare*, (related to אָבִי; hence Aram. אָבִי, flute; Lat. *ambubaja*, female player of the flute, the *m* in this word is interpolated, like the *n* in Arab).

בָּבִי (not used, see בָּבִי in בָּבִי-בָּבִי) to eat, to cook.

בָּבִי (fut. בָּבִי); 1) to trample upon, with the feet; hence to despise, with the accus.; but with לָ to manifest contempt towards somebody; 2) to treat with indifference, pass with impunity, with לָ.

בָּבִי m.; 1) contempt; 2) p. n. m. 3) p. n. of an Arabian tribe; gent. n. בָּבִי.

בָּבִי f. object of contempt.

בָּבִי p. n. m.

בָּבִי see בָּבִי.

בָּבִי p. n. m.

בָּבִי not used, equiv. to בָּבִי, related

to בָּבִי, בָּבִי, only Hiph. בָּבִי, to be entangled, confused, to confound oneself. From which בָּבִי.

בָּבִי (not used); 1) to flow, to bubble. From which בָּבִי, בָּבִי; 2) to flow in, to gather in, to cause to enter in, from which בָּבִי, 2.—3.) to flow down, of branches, the idea of which is borrowed from the flowing of waves; (comp. בָּבִי, בָּבִי, בָּבִי), hence בָּבִי. 3.

בָּבִי m.; 1) streaming, flowing; hence the name of the rainy month in the East, (November); comp. Aram. בָּבִי, from בָּבִי, to overflow; 2) that which is gathered in, harvesting product, (related to בָּבִי); 3) branch, properly that which hangs down; hence בָּבִי, branch of a tree; next, log of wood generally. See בָּבִי.

בָּבִי (not used) to be high, probably בָּבִי is the root, equiv. to בָּבִי, to raise up, build. From which בָּבִי.

בָּבִי (2 pers. sing. בָּבִי part. pl. בָּבִי), without inf. and fut.; 1) to be distinct, clear, (Arab. *bān*), hence to observe, with בָּ, לָ, and accus.; to perceive by the senses, also by a motion; 2) to guard,

to take notice of something, with אל, ל, על, פ, and the accus. ; 3) to perceive mentally, as a relative verb פ following it ; to know, to recognise, with the accus. and ל : 'thou knowest my thoughts,' (לרע), Ps. 119 : 2 ; without case, to have insight, consideration.—Niph. (1 sing. נִבְּנֹתִי, part. נִבְּנֹן), to shew oneself sensible, knowing, to understand ; נִבְּנֹן of speech.—Fiel בִּנְנֵן, fut. 3 pers. sing. with suff. יִבְּנִנְהוּ, closely to watch something.—Hith. הִתְבִּינְנִי, originally to be attentive within himself ; hence to direct attention to something, with אל, על, פ, and accus. ; next, generally to conceive, to comprehend, to understand properly, to shew oneself of understanding.—Hiph. הִבְּנִין, (2 pers. pl. הִבְּנִינוּם ; part. מִבְּנִין ; fut. יִבְּנִין ; apoc. יִבְּנִין ; inf. הִבְּנִין ; with suff. הִבְּנִינִי ; imp. הִבְּנִין, הִבְּנִין) ; 1) caus. of Kal : to make one understand, to teach, to interpret, to instruct (the people), with 1 and 2 accus. or ל of the pers. and accus. of the object, generally blended with the signification of Kal ; 2) intrans. to take notice, etc., with פ of something ; hence participle מִבְּנִין, experienced, con-

versant, learned in writing : from the Hiph. form a new Kal form ensues by dropping the ה caus. as is common in verbs having a vowel for the second radical, the signification remaining the same as in Hiph. thus : בִּנְנִיתִי, (equiv. to הִתְבִּינְתִּי) ; inf. הִבְּנִין, imp. בִּינֵנִי, בִּינֵנִי ; but no quiescent ' in the middle of a verb must be taken as a radical on account of this word having one.

בִּינֵנִי p. n. m. (insight, knowledge, the man of knowledge).

בִּינֵנִי see בִּינֵנִי.

בִּיט (fut. יִבִּיט, יִבִּיט), to tread (with feet), equiv. to בִּיט : hence also figuratively ; 1) to tread to the ground, to trample upon (enemies) ; 2) to despise, (equiv. to בִּיט) : e. g. food ; part. בִּיטִים, (for בִּיטִים).—Pi. בִּיטִים, once בִּיטִים, to tread violently, used of the hostile treading on holy ground.—Hoph. pass. participle מִבְּיטִים.—Hith. הִתְבִּיטִים, only Ezek. 16 : 6, 22, מִתְבִּיטִים בְּדָמֶיךָ, 'polluted in thy blood,' from בִּיט, to defile, (by treading down).

בִּיץ (not used) to swell up, to spout, related to בִּיץ, compare Aram. בִּיץ, to spout forth ; from which מִבְּיץ.

בִּיץ (not used) to be white, bright,

related to רבץ, Aram. רבץ, רבץ,  
רבץ.

צִיץ (later) m. fine, white cotton,  
*Bússos*, sometimes also for linen,  
 (somewhat different from צִיץ,  
 חִיר), so called on account of its  
 whiteness; comp. Aram. בּוּצִין,  
 lamp, from צִיץ.

ᠢᠶᠢᠨ p. n. m. of a rock, (shining).

בִּי (not used) emptying, pouring out, related to פָּ, which subsequently seems to have merged into the idea of moving, tottering.

From which **צִיָּקָה**, **מְצִיָּקָה**.

בוֹקָה (rare) f. waste, voidness, from  
בִּיק.

**בֹּקֵר** m. a shepherd (רֹעֶה), originally formed from בָּקָר, herd.

בֹּר (only inf. בֹּרֵר), equiv. to בָּאֵר; 1) to bore, *for-are* to dig, (see בֹּר); 2) to dig out, to explore, to explain, Ecc. 9 : 1.

**בֹּר** (with ה of motion בָּרָה, pl. בִּירוֹת, **בְּמָרוֹת** m. 1) a pit, a hole; hence prison, complete **בֵּית הַבּוֹר**; next, grave; e. g. **עַד-בּוֹר** even to the grave; **יֵרְדוּ-בּוֹר** they that go down into the pit, the dead; **אֲבָנֵי-בּוֹר** stones of the grave, i. e. graves built of stone; **רִקְעֵי-בּוֹר** the hindmost sides of the grave, the depths; 2) cisterns, wells.

[illegible]

shine, equiv. to צָוַר, of the sun ; 2) to discolour, to blush, (with shame), to be ashamed ; turning pale, or blushing, as an indication of shame (comp. חָצַר, חָצַר, Talm. הִלָּצִין), generally with כֵּן of the cause of shame. This verb is applied (a) to the being deceived, being disappointed, (fading) of hopes, or in the result of an undertaking to become ashamed, to become embarrassed, disappointed, with כֵּן : hence צָרַעְתָּ until being disappointed, i. e. long ; (b) of inanimate things, e. g. his source will be ashamed, i. e. dried up. Pi. צָוַעַשׁ to cause embarrassment, to keep one waiting, to linger, (comp. צָרַעְתָּ). Hiph. חָוִישׁ and חָוִישׁ, exchanging the forms with חָוִישׁ, fut. יִחְוִישׁ ; 1) to make ashamed, to deceive (hopes), or to cause embarrassment or shame to some one ; 2) to disappoint, put to the blush, to put to shame, to act basely, hence חָוִישׁ acting basely (contrast to חָוִישׁ). Hith. חָוִישׁ to feel oneself ashamed.

בושה f. shame, making ashamed,  
from בוש.

בֵּית (Aram.) to house (dwell, to  
make a dwelling, to move into a  
house, a verb derived from בֵּית.

בָּ (with suff. בָּי) m. spoil, booty, generally with לְ, הָיָה, וְ, הָיָה. The root is בָּזָה.

בָּזָה (only 3 pers. pl. בָּזְזוּ): to trample down, to destroy, e. g. 'whose lands the rivers (swarms of enemies) have spoiled,' or rather, 'trodden down,' (Isa. 18 : 3).

בָּזָה (part. בָּזָה; fut. apoc. בָּזְזוּ) equiv. to בָּזָה to tread with the feet, hence to despise, with the accus. לְ, עָלַי, וְ, בָּזָהוּ 'and he thought scorn,' (and he despised in his eyes, literally) *Eth.* 8 : 6; also to be indifferent, e. g. בָּזָהוּ to his walk in life. Niph. only participle, בָּזוּהוּ, pl. בָּזוּהִים despised. Hiph. only inf. בָּזוּהוּ to cause to be despised, in the eyes of somebody, etc.

בָּזוּהוּ (const. בָּזוּהוּ) adj. m. despised; בָּזוּהוּ of (all) persons despised.

בָּזָה f. equiv. to בָּזָה, booty, often next to שָׁלַל.

בָּזָה (pl. בָּזוּהוּ, or בָּזוּהוּ, fut. בָּזוּ, inf. בָּזוּ, imp. pl. בָּזוּ); 1) to despise (*Zac.* 4 : 10) equiv. to בָּזָה; 2) בָּזָה equiv. to בָּזָה, origin. to withdraw, to take away, to deprive, to cut off, hence to plunder, to despoil. (Aram. and Arab. to rob) with the accus. of the person, or place which is plundered. Niph.

בָּזָה (pl. בָּזוּהוּ, inf. בָּזוּהוּ, fut. בָּזוּ) pass. Pu. the same.

בָּזוּהוּ (later) m. contempt, from בָּזוּהוּ.

בָּזוּהוּ p. n. a place in the territory of Judah.

בָּזָה (not used) probably to be hard, firm, comp *basaltus* iron-marble, of which Pliny says: *invenit Aegyptus in Aethiopia, quem vocant basalten, ferrei coloris atque duritici, unde et nomen ei dedit.* From which בָּזָה.

בָּזָה (not used) to shine upon, to be lustrous, bright.

בָּזָה (only *Ezek.*) m. splendour, ray, of light, from בָּזָה.

בָּזָה p. n. of a town (*LXX.* Βεζία) not far from *Scythopolis*, from בָּזָה.

בָּזָה (fut. בָּזוּהוּ) to strew. Pl. to disperse. The root בָּזָה is related to בָּזָה Aram. retained in בָּזָה seed = בָּזָה.

בָּזָה (Persian) p. n.

בָּזָה m. proverb (of metal); from בָּזָה.

בָּזָה (rare) m. watch-tower, originally a watch-state, only Keri, from בָּזָה.

בָּזָה (for בָּזָה, hence pl. בָּזָה, const. בָּזָה) m. originally, the mature one, hence youth, applied to a young man, in the state of manhood (but unmarried) able to serve in war. The root is בָּזָה, II.

בָּזָה f. pl. the same as בָּזָה.



בְּחַיִּים m. pl. youth, youthful age ;  
from בָּחַר, II.

בָּחִין equiv. to בָּחִין only Ketib.

בָּחִיר (const. בָּחִיר) adj. m. chosen,  
selected, subst. the chosen one,  
from בָּחַר I., which see.

בָּחַל (rare); 1) equiv. to בָּעַל to look  
down upon something, with בָּ to  
despise; 2) only Pual part. מְבַחֵלָת  
in Ketib, either from מְבַחֵלָת  
Keri, or בָּחַל = בָּהֵל as hastily,  
quickly joined together.

בָּחַן (fut. יִבְחֵן) equiv. to בָּחַר; 1)  
to prove (metal in fire), originally  
to make glow, (related to בָּרַח :  
hence purifying (by fire) : e. g.  
'when he hath tried me (purified  
me from the dross), I shall come  
forth as gold,' (Job 23 : 10) ; 2)  
proving, generally, e. g. the hearts  
and the loins ; 3) not used, to  
spy ; originally to prove, to  
search.—Niph. pass.—Pu. only  
בִּיחֵן it is proved.

בִּיחֵן m. watch-tower, spy tower ;  
from בָּחַן.

בִּיחֵן m. trial, proof, e. g. בִּיחֵן  
corner stone of trial.

I. בָּחַר (fut. יִבְחֵר) equiv. to בָּחַן ;  
1) originally to make low, e. g.  
metal by fire ; hence figuratively,  
בָּחַרְתִּי עֲבֹדָה 'I have proved  
(chosen) thee in the furnace of  
affliction,' Isa. 48 : 10. The root

is בָּחַר related to נָר to glow,  
חָרַח to burn ; 2) to prove, inves-  
tigate ; hence 2 Ch. 34 : 6 (Ketib)  
בָּחַר בְּבָתֵּיהֶם he searched there  
(the idolators' houses) ; 3) to se-  
lect, to choose, with accus. בָּ, עַל.  
—לִי בָחַר to choose unto himself ;  
with כֵּן to choose rather than ;  
part. בָּחוּר (pl. const. בָּחוּרִי) se-  
lect, distinguished ; 4) to take  
pleasure in, to be pleased with  
(comp. *diligere, delectari*), origi-  
nally to select, with accus. בָּ, עַל.  
—Niph. נִבְחַר to be chosen, with  
כֵּן to be preferable to : pass. נִבְחָר,  
with מֵן excellent, eminent, with  
לִי of the person to be pleasing to  
some one.—Pu. only once Ketib  
יִבְחַר to be selected, to be chosen.

II. בָּחַר (not used) equiv. to בָּכַר  
Talm. בָּנָר to mature, ripen ; from  
which probably בָּחוּר = בָּחוּר.  
בִּיחֵן p. n. a town in the territory  
of Benjamin, hence n. genti.  
בִּיחֵן, once בִּיחֵן.

בָּכַר (not used) to speak  
(comp. *βρατελογειν*, related to  
בָּרָא, בָּרָא) hence Pl. בָּכַר to make  
speech, to speak without thought,  
to gossip, origin. to speak much.  
בִּיחֵן (only *plene* בִּיחֵן) m. speech,  
talk, in contrast to חִבְּוֹת  
moderation in speaking.

I. בָּכַח (fut. יִבְכֹּחַ) ; 1) originally

to lean upon something (like *אָל*), hence to depend upon; figur. to trust upon, with *על*, *אָל*, *אָ* and sometimes also with *לְ* *sibi*; part. *בִּטְחָא* dependent upon (*אָ*), i. e. to be trusted; 2) to live peaceably, quietly (comp. *חַשְׁוֹן*) e. g. 'the fool rageth and is confident,' (*בִּטְחָא*); also of carelessness, and indifference, considering himself secure either in a good or in a bad sense. Hiph. *בִּטְחֵינָא* to cause one to be sure, quiet, to inspire with trust, confidence, with *אָל*, *על*.

II. *בִּטְחָא* (not used) from which *בִּטְחֵינָא*; but the derivation is uncertain.

*בִּטְחָא* m. 1) confidence, safety: *בִּטְחָא* adv. trustful, sorrowless, safe, sure, for which also *בִּטְחָא* stands especially with the verbs *יִשְׁבֵּן*, *יִשְׁבֵּן*; 2) p. n. a Syrian city (LXX. *Μετρίαν*, *Μετρίθ*) which the chronicler renders, *בִּטְחָא* (*Thapsacus*?)

*בִּטְחָא* f. safety; from *בִּטְחָא* I.

*בִּטְחָא* m. great confidence, hopes, from *בִּטְחָא* I.

*בִּטְחָא* pl. f. quiet life, happiness, duration. The pl. signifies here the collective.

*בִּטְלָא* (only *יִבְטְלָא*, later) to rest, to cease from work, to be unfettered,

unbound, to cease.

*בִּטְלָא* (Aram.) the same. Pa. *בִּטְלָא* (pl. *בִּטְלָא*, inf. *בִּטְלָא*) to separate somebody from something, to divide, to prevent, to hinder.

*בִּטְלָא* (not used) 1) probably to extend, stretch out. Even the sense to keep (*ten-ere*) proceeds from stretching, extending; comp. *per-tinere*; from which *בִּטְלָא*; 2) to extend, to rise, and generally of extension, either in length or breadth. From which *בִּטְלָא*, *בִּטְלָא*.

*בִּטְלָא* (with suff. *בִּטְלָא*) f. belly, body, generally; 1) of the external part, womb; generally followed by *בִּטְלָא*, e. g. *בִּטְלָא אִמִּי*, from the womb of my mother, from infancy *בִּטְלָא אִמִּי*, the fruit of the body, children; *בִּטְלָא אִמִּי* = *בִּטְלָא*, *בִּטְלָא*, sons of my mother's body (brothers), but *בִּטְלָא*, son of my body; 2) figur. the innermost heart; e. g. *בִּטְלָא חֲדָרֵי הַלֵּב*, chambers of the heart; *בִּטְלָא שְׂמֹאל* the innermost (*κοιλία*) of the grave; comp. *בִּטְלָא*; 3) a technical term in architecture: belly of the pillars, a kind of raising; 4) p. n. of a city in the territory of Asher, (Euseb. and Hier. *בִּית־בִּטְלָא*).

*בִּטְלָא* m. pl. (Tal. sing *בִּטְלָא*) *pistacchio*, so called on account of

its resemblance to the form of the belly, from בֶּטֶן.

בֶּטְנִים p. n. a town in the territory of Gad.

בִּי particle, upon me (hear) ! pray ! always with אֲדֹנָי, my Lord ! according to others = בָּעֵי ; (comp. Aram. בִּיְעֵי), pray ! from בָּעֵה. Perhaps בִּי is originally a prep. = by ; therefore אֲדֹנָי בִּי, form of a request, prayer ; compare Talmudical בִּי, on, in, by, at ; אֵצֶל, in, at, by.

בִּין see בֵּין.

בֵּין (const. from בֵּין) ; 1) m. origin. division, separation ; hence בֵּינִים, space intervening between two armies (τὰ μεταξὺν), אִישׁ מֵבֵין middle-man, (single-handed combatants between two armies) ; 2) בֵּין (pl. בֵּינֹת, const. בֵּינִי, with suff. בֵּינִי, בֵּינִי, pause בֵּינִי, pl. בֵּינִי, בֵּינִי, בֵּינִי ; suff. of the pl. בֵּינֹת, בֵּינִי, בֵּינִי, prep. between, under ; e. g. שְׁוֹרֹת בֵּין, גִּידֵי אֲזִימִים, between brothers, between trees, the eyes, i. e. on the forehead ; beneath the walls, etc., for between the one thing and the other stands בֵּין, בֵּין, בֵּין ; hence the verbs that express such separation (e. g. הִפְרִיד, יָדַע, נִשְׁבַּח,

אָר, נָתַן, וְבָל, הִקְלָה, הִקְדִּיל ; רָאָה) generally make use of the repetition, and it is but seldom it has the signification of *sive—sive* which is only a modification of between—between. The pl. בֵּינֹת, const. בֵּינִי, only occur when the suff. has a plural sense. Compounds אֶל-בֵּין, אֶל-בֵּינֹת, אֶל-בֵּין, on between, to between, בֵּין, from between (something) ; hence רִנְנִים originally for where *ex utero* ; רִנְנִים (= בָּעֵי) expresses gender and root ; מִבֵּין, from between—between, מִבֵּינֹת, from between—away ; (comp. לֵ, מֵעַל לֵ ; מִבֵּין, מִבֵּינֹת, לֵ ; Isa. 44 : 4) meanwhile, equiv. to בֵּין. See בֵּין.

בֵּין (Aram.) the same.

בִּינָה f. understanding, knowledge, wisdom, הוֹתָבִינָה, יָדַע בִּינָה, to obtain understanding, לְעֵתִים, knowledge of times, a chronologist, equiv. to יָדַע עֵתִים, the Rabbis distinguish it from הִבְחִינָה, by בִּין, הִבְחִינָה, to conclude, to infer, to deduce. See בֵּין.

בִּינָה (Aram. the same).

בִּיצָה (only pl. בִּיצִים, f. egg, so called on account of its whiteness : בִּיצֹת (בִּיצִי) 'eggs that are left,' (Isa. 10 : 14).

בֵּיר (only Jer. 6 : 7 Keri) m. wall, from בָּר.

בֵּירָה (later) f. ; 1) castle, fort, e. g. the fort Shushan, (שׁוּשַׁן), castle of the Lord, i. e. the temple ; 2) capital, metropolis, e. g. of Shushan. Comp. בֵּירָנִית.

בֵּירָר (Aram.) f. the same, (def. בֵּירָרָא), the residence Eekbathana.

בֵּירָנִית (only pl. בֵּירָנִיּוֹת) f. burgh, castle, בֵּירָנִית is the termination : it is also formed from בֵּירָה.

בֵּית (with בֵּיתָה : const. בֵּית, with suff. בֵּיתוֹ, pl. בֵּיתֵיהֶם, for בָּתִּים), m. ; 1) house, in the widest sense, as, pavilion, hut, burgh, palace, temple, for all these things were plainly called house. So also בֵּית, בֵּית, בֵּית, a slave born in the house, (verna) בֵּית עוֹלָם, the house of eternity, i. e. the grave. Later בֵּית was also taken for part of the house or palace, like בֵּית מִשְׁכָּה, בֵּית הַנְּזִימִים, drinkin'-hall, haram : 2) in the remotest extension : (a) place of staying, dwelling, e. g. for man, animals, or a recluse ; hence for the lower regions, cave, nest, cobweb ; (b) a place where a thing is found : a room, cover, case, בֵּית נֶפֶשׁ, scent-boxes, בֵּיתִים לְבָרִים ' the

places for the staves,' (Exod. 37 : 14) ; (c) of the space in which anything is found, e. g. בֵּית קֶמֶחַים a space containing two measures (seah) of seed ; בֵּית אֲבָנִים a place containing stones ; בֵּית קְבָרוֹת place of graves, burial-ground ; בֵּית צִלְעוֹת ' place of the side chambers,' (Ezek. 41 : 9) : בֵּית נְתִיבוֹת ' places of the paths,' (Prov. 8 : 2) ; (d) expressing generally the innermost, enclosed in a circle, (in contrast to חוּץ), and used as an adv. : e. g. בֵּיתָה within ; מִבֵּיתָה, from within ; לְמִבֵּיתָה, inward of ; אֶל מִבֵּיתָה, towards the inward of ; 3) house in the ideal sense, that which morally belongs to a house : as a wife, children, people, servants, who collectively constitute a tribe, family, people, etc. e. g. house (people) of Israel ; house (family) of David ; house, (tribe) of Levi ; בֵּית אָב, father of a family, of a house, ancestry, division of a tribe, (distinct from מִשְׁפָּחָה), pl. בֵּיתֵי אֲבוֹת, ancestral houses, where, however, בֵּית is often omitted, when בֵּיתָה, (head or chief) preceeds it : hence figuratively בֵּיתָה, עָשָׂה, to make, to produce progeny. בֵּית is also used,



though rarely for household property, possession ; 4) characteristic of many cities and places : as בֵּית־אֱלֹהִים, (house of idols), town in the territory of Benjamin ; בֵּית־אֵל, (house of God), formerly לֵזַי, a town on a hill between Sechem and Jerusalem ; gent. n. בֵּית־אֶזֶל, בֵּית־אֶזֶל, (house of Ezel), city in Samaria ; בֵּית־אַרְבֵּל, (house of Arbel) Arbela in Galilee ; בֵּית־רְעֻבֵן, town in the territory of Reuben ; בֵּית־שִׁמְעוֹן, town in the territory of Simeon ; בֵּית־יַרְדֵּן, (house of transition), town of the Jordan ; בֵּית־יְרֵד, (house of wall) protected place, town in the territory of Judah ; בֵּית־יָזְלָל, (district-house) town between Jericho and the Jordan ; בֵּית־נֶמֶל, (camel-house) town in Moab ; בֵּית־רִבְלִיתִים, (place of fig-cakes), town in Moab ; בֵּית־דָּגוֹן, (the temple of Dagon), town in the territory of Judah and Asher ; בֵּית־הַיְשֻׁמוֹת, (place of desolation), town in the territory of Reuben ; בֵּית־הָעֶקֶד, (house of union), town near Samaria ; בֵּית־הַרְרִים, (house of pyramids) town in the territory of Gad, (Livia) ; בֵּית־הָרִים, (house of mountains) in the same territory ; בֵּית־חֶגְלָה, town in territory of Benjamin ; בֵּית־חֶן, (house of grace)

town in the territory of Judah and Dan ; בֵּית־חֻרֹן, (house of caves), name of two towns in the territory of Ephraim ; בֵּית־מְדָנִים, (house of meadows) a Philistine town in the territory of Judah ; בֵּית־נָפְתָלִים, (house of vineyards) town in the territory of Judah ; בֵּית־לִבְיָנוֹת, (house of lions) town in the territory of Simeon ; בֵּית־לֶחֶם, (house of bread or contention) town in the territory of Judah ; בֵּית־לְעִזָּה, (house of Gazelles) town in the territory of Benjamin ; בֵּית־מְלִיחָה, (house of rampart) name of a castle in Sechem ; בֵּית־מִקְוֵה, (place of sojourning) town in Moab ; בֵּית־מִצְבָּה, (lower house) a town at the foot of Hermon ; בֵּית־מִרְצָבוֹת, (house of chariots) town in the territory of Simeon ; בֵּית־נִמְרֹת, (house of panthers) a town in Moab ; בֵּית־עֵדֶן, (house of delight) royal residence of Syrian kings on the Lebanon ; בֵּית־עֶזְרָה, town in the territory of Judah ; בֵּית־עֶמֶק, (house of the vale) town in the territory of Asher ; בֵּית־עֲנוֹת, (house of furrows) town in the territory of Judah ; בֵּית־עֶפְרָת, (the same) town in the territory of Naphtali ; בֵּית־עֶרְוָה, (house of roes) town in the territory of Menasseh ; בֵּית־עֶקֶד, (meeting-house of the

shepherds) like **בֵּית הַטֶּמֶר** (house of deserts) a border town between Judah and Benjamin; **בֵּית פֶּלֶט** (house of escape) town in the southern vale of Judea; **בֵּית פְּעוֹר** (house of Peor) a town in Moab; **בֵּית הַחֲרָבָה** (house of destruction) town in the territory of Issachar; **בֵּית צִלְעֵי** (house of cliffs) town on the mountain of Judah: **בֵּית רְחוֹל** (house of streets) town in the territory of Aaher; **בֵּית שִׁמְעוֹן** (house of fortune) also **בֵּית שִׁן**, town in the territory of Manasseh; **בֵּית שִׁטָּה** (house of acacias) town on the Jordan; **בֵּית שֶׁמֶשׁ** (house of the sun) town in the territory of Judah, (gent. **בֵּית הַשֶּׁמֶשׁ**), **בֵּית הַפְּרִי** (house of fruit-trees) town in the territory of Judah. In reference to the derivations **בֵּית** and **בְּתִים**, abbreviated from **בֵּיתִים** indicate a root, the second radical of which is a vowel, the nominal root **בֵּית**, however, appears originally to have signified room, like in 2.

**בֵּית** (def. **בֵּיתָא**, **בֵּיתָא**) Aram. m. the same, from which **בֵּית הַמִּטְעָה** treasury-house, **בֵּית הַמִּסְכָּרִית** manuscript-vault, archive.

**בֵּיתָן** (const. **בֵּיתָן** rare) m. palace, formed from **בֵּית** = **בֵּית**; it is improbable to be derived from the

Persian **Bâtân**, though it only appears in Esther, and only joined to **יָדָה** whose name it appears to be.

**בֵּיתָא** (not used) equiv. to **בֵּיתָה**.

From which:—

**בֵּיתָא** and **בֵּיתָה** m. 1) the weeping (originally, flowing); hence probably **בֵּית הַנֶּחֱלָה** valley of weeping; 2) p. n. of a tree, similar to the balm tree (originally dropping of gum), pl. **בֵּיתָיִם**.

**בָּכָה** (fut. **יִבְכֶּה**, apoc. **יִבְכֶּה**) originally, to flow; next, to weep, to wail; in cases of disaster, or in penitence, with accus. to weep for, to bewep; with **עָל**, **אָל**, **ל** to weep over something; where, however, **עָל** over, is also taken in the sense of against, on account of, or locally over some one. Pi. with accus. to bewep; see **בָּכִיתָ**, **בָּכִים**.

**בָּכֹר** (pl. **בְּכוֹרוֹת**) m. originally the maturing, ripening: hence first-birth (abstract) of man and beast, (hence **בְּכוֹרוֹת** pl.) from which: the first-born; figuratively precursor, the first, as **בָּכֹר מָוֶת** precursor of death, i. e. sickness; **בָּכֹרֵי הָעָלְמִים** the first of the poor, i. e. the poorest. From which verb denom. Pi. **בָּכַר** to make one a **בָּכֹר**, to invest with the right of a first-born.

**בְּכֹרֶה** (pl. **בְּכֹרוֹת**) f. early fig (Spanish *albacora*) originally an adj. to complete **בְּכֹרֶה**, as is proved in **בְּכֹרֶה**; see **בְּכֹרֶה**.

**בְּכֹרִים** pl. m. the firstlings (of fruit, corn), **בְּכֹרִי עֲנָבִים** firstlings of grapes, early grapes; **לֶחֶם בְּכֹרִים** firstling of bread, used of fresh corn; **יוֹם הַבְּכֹרִים** festival of the first fruits, otherwise, feast of weeks. The sing. **בְּכוֹר** appears only in the Masoretic reading Isa. 28 : 4. Root **בְּכֹר**.

**בְּכוֹרֶת** p. n. m. (first-birth).

**בְּכֹרֶת** f. weeping, mourning, from **בָּכָה**.

**בָּכִי** (paus. **בָּכִי**, with suff. **בָּכִי**) m. originally to drop: hence 1) of the water-drops in the shafts, pits (thus *δάκρυον*); 2) to weep, **בָּכָה** *fletum flere*, where, however **בָּכִי** (violent) and **בִּמְרוֹרִים** bitterness, (i. e. bitterly), is added. Root **בָּכָה**.

**בְּכִים** p. n. of a place.

**בְּכוֹרָה** (from **בָּכִיר**) adj. first-born, subst. eldest. The root is **בָּכִיר**.

**בְּכוֹת** f. equiv. to **בְּכוֹת**.

**בָּכֹר** (Kal not used) to break forth, to press forward: hence ripening, maturing. Pi. to make ripe, to mature, **לְהַרְשִׁים** the new fruit. Pu. to be born first. Hiph. to bear the first. But Pu. and Hiph.

may also be denominative.

**בָּכֹר** (only const. pl. **בָּכָרִי**) m. a young camel, therefore different from **בָּכָל**.

**בָּכָר** p. n. m. (youth), gent. n. **בָּכָרִי**. **בָּכָרָה** (from **בָּכָר**) f. a young she-camel.

**בְּכֹרָה** f. first-birth, from **בָּכֹר**.

**בְּכוֹרִי** p. n. m. (first-birth, or youth).

**בָּכָרִי** p. n. m. (adj. from **בָּכָר**, young).

**בָּל** (in compounds **בָּל**) adv. negative, not (only poetical), especially before verbs generally = **לֹא** and interchanging with the same. Before the future it often signifies: that not, sometimes, scarcely, i. e. not yet, but the primitive signification does not differ from **בָּלֹא** (e. g. **בָּלֹא יִבְלֶה**) with which it appears to be related, and hence often for **לֹא**. No derivation from a verb is necessary if **בָּל**, **בָּלֹא**, **בָּלִי**, **בָּלִי**, **בָּלִי**, **בָּלִי**, **בָּלִי** are taken as a group. With other prepositions **בָּל**, **בָּל**, **בָּל**, **בָּל**.

**בָּל** (Aram.) m. heart, originally, courage, strength.

**בָּל** (from **בָּעַל** = **בָּעַל**, also **בָּל** from **בָּעַל**), m. Bel, Belus, a Babylonian deity, (answering to the planet Jupiter, hence Jupiter Belus, with the Sabians **בָּלִי**, the planet

Jupiter, to whom the Babylonian tower was dedicated). See **בָּבֶל**, **בָּבֶל**, **בָּבֶל**. The signification is the strong, mighty one. Compare Phryg. *Βαλός*, mighty one. Compounds with **בָּל**, **בָּל** are found in pp. **מ**.

**בָּלָא** (Pacl, fut. **בָּלָא**), Aram. with **ל** to speak against somebody, (= **לָל** with which it is parallel) originally to bully, bluster, at some one, according to others equiv. to Heb. **בָּלָה**, which, however, is not at all appropriate.

**בָּלָא** p. n. m. (ruler of Belus), from **בָּל**, eq. to **בָּלָא** and **בָּלָא** ruler, father of King Merodak, Bal-adan.

**בָּלָא** (not used) to glimmer, to throw light on something, in Arab. used of the shining, of the brightness of the morning-dawn, only Hiph. **הִבְלִין**, fut. **יִבְלִין**, part. **מִבְלִין**, to shine, to lighten, i. e. to throw out light, to remain serene, cheerful, as (Job 9 : 27) 'I will leave off my heaviness and comfort myself,' (look cheerful), so also in (Ps. 89 : 18), 'O spare me that I may recover strength,' (look cheerful); figur. with **עָל**, to cause to shine upon, or illumine something, as Amos 5 : 9, 'That strengtheneth the spoiler,' (that causeth destruction to pour forth

over the strong one, i. e. misfortune overwhelms him). From which **בָּלָא**, p. n. **בָּלָא**, p. n. **מִבְלִין**.

**בָּלָא** (from **בָּלָא**) p. n. (cheering, strengthening, illumining). See **בָּלָא**.

**בָּלָא** (from **בָּלָא**) p. n. m. (the shining one, the beautiful one), it stands once for **בָּלָא**

**בָּלָא** p. n. m.

**בָּלָא** (fut. **יִבְלָא**), 1) to be decaying, to be withered, worn out, used of garments, (related to *παλαιός*), with **עָל**, to be worn out in something; i. e. on the body (of raiments), figur. of the wearing out or decaying of heaven and earth, which are to fall to pieces like the worn-out clothing; 2) of the human body, to fall off, to decay, through care or disease.—Pi. to wear out, i. e. to use up, enjoy, figur. to reduce (a people), only 1 Chron. **לְבִלָּתוֹ**, if not to read **לְבִלָּתוֹ**. From which **בָּלָא**, **בָּלָא**, **בָּלָא**, **בָּלָא**.

**בָּלָא** adj. m. **בָּלָא**, f. worn out (of garments), from **בָּלָא**, an old part. form.

**בָּלָא** see **בָּלָא** and **בָּלָא**.

**בָּלָא** (only once Ketib) equiv. to **בָּלָא**, from which it is transposed.

Herefrom.—



**בְּלִהָה** (sing. rare pl. **בְּלִהָהוֹת**, const. **בְּלִהָהוֹת**), f. equiv. to **בְּלִהָה**, terror, destruction, as terror of darkness: thus, Job 18:14, 'and it shall bring him to the king of terrors,' i. e. it drives him on like a king of terrors, 'they are utterly consumed with terrors.' (**מֶדְבְּלִהָהוֹת**), Ps. 78:19; also Ezek. 26:21, 'I will make thee a terror (I will deliver thee up to terror), and thou shalt be no more.' Root **בִּלַּח**.

**בְּלִיָּה** 1) p. n. f. (equiv. to **בְּלִיָּה**, beauty) mother of Dan and Naphtali; 2) a place in the territory of Simeon, also **בְּעֵלָה** and **בְּלָה**.  
**בְּלִיָּה** p. n. m. (equiv. to **בְּלִיָּה**, the beautiful one).

**בְּלִי** (Aram. for **בְּלִי**), f. tax, perquisites, contribution, from **בָּלָה** in the sense of that which falls off.

**בְּלִי** (only pl. const. **בְּלִי** and **בְּלִי**) m. the being decayed, worn out; concrete: worn-out garments, rags, generally connected with **מְלָחִים**, קְחוּבֹת, from **בָּלָה**. The form is rare.

**בְּלִי שְׂאֵצֵר** p. n. m. applied to Daniel at the Babylonian Court. See **בְּלִי שְׂאֵצֵר**.

**בְּלִי** m. corruption, from **בָּלָה**, only Isa. 38:17; **חֲשֵׁקָה נִשְׁחָה מִשְׁחָה**

**בְּלִי**, 'but thou hast in love to my soul delivered it from the pit of corruption,' i. e. thou guardest, protectest it, if not **בְּלִי מִשְׁחָה** is only to be taken as a poetical transposition for **שְׁחָה מְבִלִי**, i. e. so that there was no grave.

**בְּלִי** (pronom. root) adv. equiv. to **בְּלִי**; 1) without, un—, —less: as, **בְּלִי שֵׁם** fameless, without calling; **בְּלִי מַיִם** (**בְּלִי** in the first sentence), without water, waterless; **בְּלִי מְקוֹם**, without (empty) place, roomless; **בְּלִי מְשִׁיחַ**, unanointed; **בְּלִי מִפְּנֵי**, unturned, and thus frequently before a noun; 2) like **בְּלִי** also before the verb, before the preterite and fut. e. g. **בְּלִי חֵשֶׁךְ** where it signifies: without, not. In compounds the same, as **בְּלִי דַעַת**, unaware, unintentional; **בְּלִי** after verbs of motion or purpose; as, **לְבָלִיחַק**; **לְבָלִיחַת**, etc.; **מִבְּלִי** from—without = because not, since not (is); see **בְּלִי**, **לֹא**; compounds **בְּלִי מֶלֶךְ**.

**בְּלִי** m. provender, grass for fodder, (*farrago*), fodder of mangel wurzel, (related to **מְבִלִי**), from **בָּלָה** mixing; from which denom. Kal, fut. only **יַבֵּל**, to provide with provender.

**בְּלִי מֶלֶךְ** (for **בְּלִי מֶלֶךְ**), subst. origi-

nally, not=what, i.e. nothing, a noun created in poetry.

בָּלִיעַל (from בָּלִיעַל m. 1) not high, hence, depths: בָּלִיעַל floods of the depths (Auth. Vers. "floods of ungodly men." 2 Sa. 22:5), i.e. deep floods (יַעַל subst. m. יַעַל=עָלָה); 2) figuratively, spolling, corruption; as, matter, (דָּבָר) of corruption; man (אִישׁ); woman (יְהוָה); a witness (עֵד) of corruption, i.e. corruptible. See יַעַל.

בָּלַל (fut. יַבִּיל) 1) to flow, to stream (comp. יָבַל, רָבַל, אָבַל, יָבַל), to overflow, poet. pass. בָּלוּל overflowed, i.e. poured over.—2) figur. to pour together, i.e. to mix (comp. confundo, συγχέω), to confound (the language), i.e. to split them into various families, נִבְלָה (1 pers. plur. fut. Kal, from נָבַל, like יָבַל from יָבַל), let us divide (the languages); from which later, to speak confusedly (unjustly), to stammer.—Hith. הִתְבַּלַּל to mix oneself up, to enter into connexion with some body. From which תִּבְלִי, בָּבֵל, p.n. תִּבְלִי.

בָּלַם (only inf. בָּלֹם) to tie up, to fasten, (a bit) to bridle, to curb. The root is בָּלַם, related to אָלַם to bind, where לָם is the chief syllable.

בָּלַם m. (denom. from בָּלַם a fig, which

is yet found in the Arabic, comp. בָּלַר from בָּלַר in the same verse) with שָׂקִים "a gatherer of sycamore fruit," or one that nips them in order to assist them in ripening (Hos. 7:14); probably the subordinate occupation of a shepherd (בָּלֵר).

בָּלַע (fut. יִבְלַע)—1) to swallow, to swallow up, to swallow down eagerly (for man, beast, hell, earth); figur. to annihilate altogether. Proverbially: עַד-בָּלַעִי רָקִי till I swallow down my spittle (Job 7:19), i.e. in a moment; inf. Pl. בָּלַע (where spittle is omitted) like the swallowing down of spittle, i.e. in a moment.—Niph. נִבְלַע to be swallowed up (of enemies), i.e. to be conquered; of the wine (מִן-הַיַּיִן), to be swallowed up, i.e. to become intoxicated (comp. הִלְגַּמִּי יַיִן—Pl. בָּלַע inf. תִּבְלַע, see Kal) fut. יִבְלַע; pause, בָּלַע, בָּלַע.—1) to swallow entirely, but only figuratively; to swallow injustice, i.e. to exercise it in abundance; 2) like Kal, to destroy, to annihilate.—Pu. pass. to be brought into destruction, to be carried to destruction, e.g. "lest the king be swallowed up, and all the people that are with him" (2 Sa. 17:16) יִבְלַע.—Hith. to destroy oneself.

לָעָ (with suffix לָעָי, לָעָי m. 1) originally the state of being swallowed up, but as concrete, that which is swallowed up; 2) destruction; 3) p.n. m. of persons (patron. לָעָי) and places.

לָעָ (לָעָי with לָ) from לָעָ and לָ, לָ (compounded from a pron. root), prep. originally, not till then, not till, only with suff. pl. לָעָי, pause לָעָי— not to me, i.e. besides me, nothing (come) to me, it concerns not me; thus, לָעָי without thee; and in the sense of except, without, is suitable to most passages. לָעָי without me. More frequent, however, is the pl. const. occurring in many prepositions; לָעָי, לָעָי except, without being accompanied by a noun or verb. See לָעָ.

לָעָ 1) p.n. m. (from לָעָ, formed with the termination עָ— a curser, a denouncer), a heathen prophet (LXX. *Balaam*, Josh. *Balaam*); 2) p.n. of a place, otherwise עָלָעָי.

לָעָ (Kal only part. with suff. לָעָי) equiv. to עָלָ to empty (a country), to devastate.— Pu. (only part. f. לָעָי) pass.

לָעָ p.n. m. (desolator, conqueror), from עָלָ, which see.

לָעָי, once לָעָי (Babylon.), p.n. masc. of the last king of the

Chaldeans. The derivation is obscure.

לָעָ p.n. m. (enquirer), from עָלָ, Aram. to enquire. לָ is the suffix.

לָעָ (only before suff. לָעָי, לָעָי), prep. equiv. to לָ, לָ, לָ, לָ, not, without; לָעָי without me; hence also, except; the form is derived from לָ, by adding the termination לָעָ.

לָעָ adv. not=לָ; next prep. without, except; it becomes conjunctive when it stands as an abbreviation for לָעָי, לָעָי, לָעָי. It is distinguished from לָעָי, which generally occurs before a single word, and also for עָלָ, עָלָ, which occurs in parenthetical sentences, by its position before a complete sentence, and there it may be translated "except," but also except that, if; in that case it expresses next to the negation, the condition. Before nouns: not, without, un—, like לָעָ, לָעָ, closely connected with the nouns: as, לָעָי unclean; לָעָי without ceasing, unremitting; and before inf. with לָ (where לָ never stands), לָעָי, לָעָי, לָעָי, לָעָי, לָעָי, not to—act,—come,—drink,—turn away, etc.; but more rarely before the finite verb: as,

לֹא יִשְׁבּוּ אֶת־רָעוֹתָיו יָשִׁיב לוֹ "without his own reproach he shall cause it to turn upon him" (Dan. 11:17); בָּרַעַתְתָּם אִסִּיר "not to be bowed down among prisoners, but they will fall among the slain" (Isa. 10:4; Auth. Vers. "Without me they shall bow down under the prisoners, and they shall fall under the slain," which rendering is very obscure). נָסַל בָּרַעַתְתָּהּ is like לְבַלְתִּי one idea; likewise לְבַלְתִּי compounds are לְבַלְתִּי (once לְבַלְתִּי) before the inf. not to; before the finite verb, so that not, without that; מִן־לְבַלְתִּי from that not, because not; עַד־לְבַלְתִּי till not (before verbs and nouns); לְבַלְתִּי not if=not, it be then, etc.—The form מִן־לְבַלְתִּי is from בָּלַת, through the old gen. form בָּלִי; like מִנִּי, זֶמְנִי, and מִנִּי is lengthened from בָּל, בַּל.

בָּמָה (with ה of action בָּמָה; pl. בָּמוֹת; const. בָּמוֹת and בָּמֹתַי, from the Ketfb בָּמֹתַי; comp. בָּמֹתַי for בָּמֹתַי; with suff. בָּמֹתַי, בָּמֹתַי) f. originally, equiv. to *Bom-de*, elevated place, in Heb. signifying: 1) high place, especially sacred heights, high places for altars; the holy chapels there were called הַבָּמֹת; the priest בָּמֹתַי; sometimes בָּמֹתַי for

בָּמָה, to denote the unlawful worship in the cities, on the mountains of Judah, and in the valley of Hinnom. Many of these sacred places were made like tents of canvas, which were called בָּמוֹת; 2) castle, fortress: hence figuratively, to place on castles, i.e. to secure; to ride on the high places of the earth, i.e. to possess them; of God, to tread on the high places of the earth, i.e. to rule them; also, of the high places of the sea, of the clouds, which God rules. The root is בָּלַת, which see. בָּמָה is not the basis of this word.

בָּמֹתַי p.n. m. (=בָּמֹתַי) a circumcised one, a Hebrew).

בָּמוֹ see בָּמוֹ.

בָּמֹתַי p.n. of a place; complete, בָּמֹתַי heights of Baal.

בָּן (const. בָּן, rare בָּן, with suff. בָּן, בָּן; plur. בָּנִים, const. בָּנִים) m. son (a male child in contrast to בָּת); complete בָּן; also, a king's son, prince; complete בָּן; pl. generally, children. Figuratively, sons of my father, or of my mother, i.e. brother on father or mother's side; son of the Ionians, i.e. Greeks; sons of the poor, i.e. the poor. The application of בָּן, like אָב, father, אָח, brother, etc., is ver-



manifold; since the ancient figurative expression of the name taken from family circles symbolised many circumstances. It stands therefore for—(a) boy, youth, like *waits*, contrast to בָּתָּלָה; (b) grand-child (as later בָּנִי), especially בָּנֵי דָם (complete בָּנֵי דָם; (c) descendants, progeny; hence, the nations: as, בְּנֵי יִשְׂרָאֵל, אֲמוֹנִיטִים, יִשְׂרָאֵלִיטִים, יְהוּדָאִים; as inhabitants of a province, city, country: בְּנֵי הַקְּדִישִׁימָה, בְּנֵי הַקְּרִי, etc.; as a community: hence, plur. e.g. בְּנֵי הַיִּשְׂרָאֵלִיטִים, Greeks, Ethiopians; (d) pupil, disciple, protegee, favorite; comp. *waits*, *filius*, e.g. children of God, children of my people, i.e. protected by God, favorites of the people: also, figuratively, son of the house, i.e. slave bred in the house; sons of Bashan, i.e. rams, bred at the meadows (of Bashan); sons of the quiver, i.e. arrows. (e) of animals; the young one, בְּנֵי הַיָּמָה, עֵרֶב, דָּבָר; even of plants: בְּנֵי הַפֶּתַח; (f) purely symbolical, expressing a certain dependence, as, for instance, of time in describing the age, son of so many years, i.e. so old; son of a year, i.e. one year old; son of a night, i.e. arisen in one night;

but son of old age, i.e. born in old age of the parent; of the quality: son of abjectness (בְּנֵי עֲלִיזָה), of affliction, i.e. abject, miserable; of inheritance, of fatness, of anointment; but the qualification may be often differently expressed: e.g. בָּנֵי הַבִּזְיוֹן worthy to be beaten, בָּנֵי הַמָּוֶת guilty of death, etc. Of בָּנֵי or בְּנֵי a denom. verb is found in the Niph. (only fut. בְּנֵי), signifying to obtain sons. The noun בָּנֵי, plur. בְּנֵי, appears like בָּנֵי, בָּנֵי, בָּנֵי, primitive and ancient, softened from בָּנֵי=בְּנֵי; the grammatical analogy is similar.

בְּנֵי רָחֵל p.n. m. (son of affliction) so Rachel called Benjamin.

בְּנֵי דָם p.n. m. (בְּנֵי name of a deity), a king of Damascus. See בְּנֵי דָם.

בְּנֵי הַיָּמָה p.n. m. (the valiant one).

בְּנֵי הַבִּזְיוֹן p.n. m. (the benevolent one).

בְּנֵי הַמָּוֶת p.n. m. (son of fortune), once also Ketib for בְּנֵי הַמָּוֶת.

בָּנָה (fut. יִבְנֶה, יִבְנֶה, inf. יִבְנֶה, rare יִבְנֶה, inf. abs. יִבְנֶה, const. יִבְנֶה, with suff. (בְּנֵי הַיָּמָה), 1) to build (house, city, altar); with accus. of the object (seldom לְ) and the material (seldom בָּ), to found; with accus. of the place, to build upon; with בָּ, to build near some place; with עַל, to build over, to block up. Also, to rebuild, desolate places, waste

grounds; figuratively, to build the fortune of the house, i.e. the descendants; of nations, to procure them happiness, prosperity. Niph. pass. is of another signification; see בָּנָה. From which תְּבִנִית, מְבִנָּה, בְּנִיָּה, בְּנִי, p.n., מְבִנִּי p.n. and others.

בְּנָה (Aram.), the same; part.

מְבִנִּי, מְבִנָּה p.n. pass.; inf. מְבִנֵּה.

Hith. pass.

בְּנִיָּה p.n. masc. (family association).

Also בְּנִי.

בְּנִי (not used), to bind. From which

אֲבָנָה.

בְּנִי see בְּנִיָּה.

בְּנִי p.n. m.

בְּנִי-בְּרָק p.n. of a town in the territory of Dan.

בְּנִי-עֵקֶן see בְּנִי-עֵקֶן.

בְּנִיָּה p.n. m. (made happy by God),

equiv. to בְּנִיָּה.

בְּנִיָּה f. equiv. to בְּנִיָּה building. The root is בְּנָה.

בְּנִיָּה p.n. m. (equiv. to בְּנִיָּה).

בְּנִיָּה see בְּנִיָּה.

בְּנִיָּה p.n. m. (son of happiness);

Israelitish ancestor; gent. noun.

בְּנִיָּה, or only בְּנִיָּה.

בְּנִי m. equiv. to בְּנִיָּה building, from

בְּנָה, after the form בְּנִיָּה.

בְּנִיָּה p.n. m. (perhaps, posterity, from

בְּנָה, with בְּנִי terminating).

בְּנִיָּה (Aram.), to be wrath, originally

to snort, to foam (syn. with אָנַף to snort).

בְּנִיָּה p.n. m.

בְּנִיָּה p.n. m. (i.e. בְּנִיָּה).

בְּנִי p.n. f. (related to בְּנִי).

בְּנִי see בְּנִי, as such a verb does not exist.

בְּנִי (not used), originally, to look

sourly on a thing, to make sour,

to produce acidity, i.e. to be sour;

of fruits, unripe. The root is

בְּנִי, related to בְּנִי to make

sour, whose further analogy see

under בְּנִי, from which בְּנִי.

בְּנִי masc. place for collecting sour

grapes, i.e. unripe (בְּנִי bad

grapes), from בְּנִי.

בְּנִי m. the same, only varying in

the form.

בְּנִי and בְּנִי (pronom. root; with

suff. בְּנִי, בְּנִי, בְּנִי, pause

בְּנִי, בְּנִי, בְּנִי, בְּנִי, בְּנִי,

בְּנִי, בְּנִי, בְּנִי, בְּנִי, בְּנִי,

from עַד (which see), and בְּ, or

בְּ (significations of approximity),

like *apud*, from *ape*—*ad*, therefore

originally expressing: to—there—

near—over. The following are the

gradations: 1) by, near something

(like *apud*): as, בְּנִי יַד הַשַּׁעַר,

near by the place (יַד) of the gate,

for which in other places אֶל־יַד

stands; 2) behind, different from

אֶחָר, which expresses behind, as

keeping back; so the form **סָנַר** **בָּעַר** to close behind something, near to it, e.g. in going out, closing the door behind oneself, or closing the door immediately after admitting another; figuratively, **סָנַר** **בָּעַר רֶחֶם** "closed up (behind) the womb," i. e. to make unfruitful; so also (Judg. 3:22), "and the fat closed upon (behind) the blade," **פִּי הַחֶבֶל**; i. e. the haft almost penetrated; "If he cut off and shut up **פִּי** **עַרְסָל** behind the cloud of night" (Job 11:10); 3) signifying moving approximity, as, towards, that place, or under, near that place, as, **בָּעַר מְעוֹת** towards caves, i. e. under caves; **בָּעַר הַשֶּׁלַח** "fall upon (or by) the sword" (Joel 2:8); **בָּעַר הַחֲלוֹן** by, through the window (Judg. 5:28); 4) approximity and circumference, different from **סָבִיב**, which only expresses surrounding, without consideration of approximity; especially in the verbs **סָנַר**, **גָּדַר**, **שָׁנַר**, **הָתֵם**, **נָן**, **שָׁנַר** surrounding, closing in, fencing round, covering, etc.; figuratively, for the sake of, especially in the verbs, interceding, inquiring, atoning, standing in the breach, for, etc. (**הַתְּפִלָּה**), **בָּעַר**, **הַתְּפִלָּה**, **הַתְּפִלָּה**; — **בָּעַר** behind — from,

with **ל**: as, **מִבְּעַר לְעֵצְךָ** "from behind thy veil" (Auth. Vers., with- in thy locks), Cant. 4:1.

**בָּעַר** see **עוֹר**.

**בָּעַר** (fut. **יִבְעֹר**, 2 pl. **תִּבְעֹר**, imp. plur. **יִבְעֹרוּ**), equiv. to **בָּעַר** to swell up, to flow along (related to **בָּעַר**), hence of the bubbling of water on the fire; figuratively, to desire, pray, ask, inquire vehemently. The forms **יִבְ**, **יִבְ**, are Aram., and proceed from the closing vowel **יִבְ**. Compare **יִבְ**, etc. Niph. to be thrust forward, figuratively, drawn forward, sought for, from which **יִבְ**.

**בָּעַר**, **בָּעַר** (Aram.) 1) to desire, to pray; e.g. **בָּעַר** his prayer, construed with **מִן**, **מִן**, and **מִן**; 2) to seek, to seek forth. From which **בָּעַר**.

**בָּעַר** (Aram.), fem. prayer, request; originally, the vehement longing, from **בָּעַר**.

**בָּעַר** see **עוֹר**.

**בָּעַר** p. n. m. (probably, a shepherd, from **בָּעַר** cattle, herd).

**בָּעַר** (with suff. **יִבְ**), m. pl. terrors, from **בָּעַר**.

**בָּעַר** p. n. of a pillar on the left in front of the temple (probably the strong one), part. from **בָּעַר**, related to **בָּעַר**; comp. **יִבְ**, name of the other pillar, from **יִבְ**; 2) p. n. m.

בָּעַל (fut. יִבְעַל) 1) originally, to tread, press forward; hence, to tread (with the feet); with בָּ, figuratively, to despise, abhor; 2) to tread away, to kick behind (of the bull); figuratively, of rebellion, disobedience.

בָּעַל see בָּעַל.

בָּעַל m. collectively, cattle (related to בָּעַל, field cattle, grazing cattle, from בָּעַל = בָּעַל field; comp. Aram. בָּעַל = בָּעַל rough, wild. See בָּעַל.

בָּעַל (in pp. n.m. בָּעַל, בָּעַל, Aram. בָּעַל, hence Heb. בָּעַל, with suff. בָּעַלִּי, בָּעַלִּי; pl. בָּעַלִּים, const. בָּעַלִּי; בָּעַלִּי, בָּעַלִּי; primitive) m. lord, originally, the mighty one. The signification, master, is applied—1) to possession and power: e.g. בָּעַל הַבַּיִת, proprietor of the ox, —the house; בָּעַל הָאִשָּׁה, possessor of a woman, husband; בָּעַל הַנְּעִרִים, the husband of a youthful wife; בָּעַלֵּי נְאֻם, the mighty (warriors) of the people; hence, in connection with nouns to signify possession, as possessor of horns, wings, double edges, dreams, arrows, i.e. the horned one, the winged one, the double-edged one, the dreamer, etc. בָּעַלֵּי עֲשָׂוִים busy one, having law disputes. Seldom of the property due to some one but not in his

possession; 2) belonging to a thing, especially before names of cities, to denote inhabitants and citizens; 3) with the article: p.n. of a Phœnician deity (Belus), probably the planet Jupiter, which the Grecians always expressed by Ἡρακλῆς; see בָּעַל. בָּעַל is often found in Punic inscriptions; as, Hannibal (חַנְנִיבָל), Hasdrubal (חַסְדְּרִבָּל), Adherbal (אַדְהֵרְבָּל), Abibal (אַבִּיבָל), etc.; and gradually we find it in Hebrew surnames: בָּעַל בְּרִית (for which also בָּעַל הַבְּרִית, the Baal of the covenant, comp. Zeb. 8:18); בָּעַל לֵבָב the Baal of flies (see לֵבָב); 4) denoting the possession of things not personal: hence, places (like בְּרִית), if it is represented to signify possession, and joined to a noun, בָּעַל הַמֶּלֶךְ, בָּעַל הַמֶּלֶךְ, בָּעַל הַמֶּלֶךְ, בָּעַל הַמֶּלֶךְ, בָּעַל הַמֶּלֶךְ, which see; 5) p.n. m. pl. בָּעַלִּים the statues of Baal (compare עֲשָׂוִים); from which, בָּעַל, בָּעַלִּים, בָּעַלִּים, בָּעַלִּים.

בָּעַל Aram., the same.

בָּעַל (fut. יִבְעַל, denom. from בָּעַל);

1) to become master, possessor, to govern, with בָּ; hence, בָּעַל אִשָּׁה, to become the possessor of a wife, to marry (as in Arabic *malaha*); בָּעַל הָאִשָּׁה, husband, and בָּעַל הָאִשָּׁה.



**בַּעַל** the one that is ruled over, married; 2) figuratively, to make something subordinate, despise, with **בָּחַל** = **בָּחַל**.—Niph. to be taken as a wife.

**בַּעֲלָהּ** f. 1) female possessor, e. g. of the house, of sorcery (witch), used in the same sense as **בַּעַל**; 2) figuratively, denoting territory, city, especially as a p. n.; (a) city in the north in the dominion of Judah, otherwise also **קְרִית יְעָרִים**, **קְרִית בַּעַל**; (b) in the south of that territory, otherwise also **בְּלָהּ**, **בְּלָהָה**; (c) p. n. of a mountain.

**בַּעֲלוֹת** p. n. of a city in the south of the territory of Judah.

**בַּעֲלֵהֶן** p. n. m. (gracious ruler).

**בַּעֲלֵי־רַע** p. n. m. (adorer, or worshipper of Baal) for which also **אֱלֵי־רַע** (worshipper of God).

**בַּעֲלֵיָהּ** p. n. m. (the mighty one of the Lord).

**בַּעֲלִים** p. n. m. (probably, more correct with Josephus and 16 MSS. **בַּעֲלִים**), however, see **שׁ**.

**בַּעֲלָת** p. n. of a city in the territory of Dan (Joseph. *Baléθ*).

**בַּעֲנִי** p. n. of a place (*Baḏni*), probably equivalent to **מַעֲנִי** (**בַּעֲנִי**).

**בַּעֲנָא** p. n. m.

**בַּעֲנָה** p. n. m.

**בַּעֲרִי** (not used) m. probably: 1) equivalent to **בָּר** a field, meadow, or

forest, which is not cultivated. From which **בַּעֲרִי**. 2) figuratively, wild, rough (Aram. **בֹּר**), uncultivated; **אִישׁ־בַּעַר** a rough, uncultivated man (boor), from which denomin. **בַּעַר** (fut. **יִבְעַר**) to be rough, uncultivated, insensible, uncouth; **בַּעַר** of no understanding (always next to **בְּסִיל**, **בְּסִיל**).—Niph. **בַּעַר** pass., see **בַּעֲרִי**, **בָּר**. The transition from roughness, wildness, etc., to wickedness, is here like in all other languages.

**בַּעַר** (fut. **יִבְעַר**): 1) to kindle, to set on fire (originally to inflame, to fire) as **בַּאֵשׁ תִּבְעַר יֵשׁר** "as the fire burneth a wood" (Ps. 83:14). **וַתִּבְעַר בָּצָאן וּבְגָעִים** "The fire of God is fallen from heaven, and hath burnt up the sheep and the youths" (Job. 1:16).—2) intrans. to burn away, especially of combustibles; **זָפַת בַּעֲרָה** burning pitch. Pl. **בַּעַר** (fut. **יִבְעַר**, inf. **יִבְעַר**); 1) to kindle (wood), to make burn (fire), to burn off (flaming arrows); hence, 2) figuratively, to remove, to clear away, to sweep away, with **מִן**, away from something; with **אֲחֵרִי**, to clear away after some one, to sweep away everything; **רוּחַ בַּעַר** spirit of removing, sweeping; 3) to pasture, to graze. Pual to be

kindled.—Hiph. (caus), like Pl. in all three significations.

בַּעֲרָא p. n. m.

בַּעֲרָה f. brand (that which is burnt)

בַּעֲשָׂא p. n. m.

בַּעֲשָׂא p. n. m. of a king of Israel (953—930 B. C. E.), LXX. Βασαδ, Joseph. Βασάνης.

בַּעֲשֵׁתָרָה p. n. of a Levitical town (contracted from עֲשֵׁתָרָה בְּיָת עֲשֵׁתָרָה) otherwise עֲשֵׁתָרוֹת; LXX. Βοσόρα, Vulg. Bosra; see עֲשֵׁתָרוֹת.

בָּעַת (Kal not used) Niph. נִבְעַת. נִבְעַת (to be affrighted, terrified, in terror, with מִפְּנֵי and מִלִּפְנֵי, of some one (comp. יָרָא, נָחַת, פָּחַד, שָׁרַח).—Pi. בָּעַת. בָּעַת (3 pers. sing. f. with suff. בָּעַתְתִּי, בָּעַתְתִּי, part. f. מְבַעֲתָהּ from בָּעַת for מְבַעֲתָהּ; fut. בָּעַת), to set in terror, to attack suddenly.

בָּעָת f. fear, terror (compare אִימָה, בָּלָהָה, רָטַם, רָתַת, פָּלְצוֹת, רָתַת, from בָּעַת).

בָּץ m. a quagmire, a bog, from בָּץץ to swell.

בָּצָה (pl. with suff. בָּצָהִי, f. quagmire, from בָּץץ, in the Talmud בָּצָץ.

בָּצִי p. n. m. (the brilliant one), see בָּצִי.

בָּצִיר m. 1) time of cutting the grapes, vintage; originally like

בָּצִיר harvest, cutting of fruit, of berries; comp. אָכַר, אָכַר, אָכַר; 2) adj. Ketib for בָּצִיר.

בָּצַל (not used) to be peeling, peelable. The root is בָּצַל, comp. Greek σκόλ-ον, σκυλ-όω; Germ. Schale, [schäl-en, to peel; comp. also בָּצַל to peel.—Piel, to peel off, שָׁחַל; hence שָׁחַלָה peel; שָׁחַל, Gr. σκυλ-έω, the taking off the clothing (the armour); σκόλ-ον=שָׁחַל, שָׁחַל=שָׁחַל; hence שָׁחַל; Aram. בָּצַל to cover over, from which מְבַצֵּלָהּ an over-covering; בָּצַל, בָּצַל, etc., where ש, ס, ז, צ interchange without any alteration in the principal signification.

בָּצָל (pl. בָּצָלִים), masc. bulbs, hence, onions, on account of the peelableness of the substance; from בָּצַל.

בָּצָלָאֵל p. n. m. (claimed by God).

בָּצָלוֹת p. n. m. (covering, clothing), for which also בָּצָלִית occurs.

בָּצַע (fut. יִבְצַע; imp. בָּצַע, with suff. בָּצַע, with quiescent suff.), to tear, to break, to cut; hence, to rob, to plunder (of enemies); to heap up money=to make profit; next, to wound, with בָּ (comp. מָצַע, Aram. מָצַע, related to מָצַע, originally to break (Tal. to break the bread); intrans. to be broken

open, to be wounded; inf. with suff. **צץ**, as, **צץ** **אזק** **אזק** **אזק** "thy end is come, and the measure of thy covetousness" (Jer. 51:18), i.e. of thy being cut off. Pl. **צץ** (fut. **צץ**, to cut off (**צץ**) to deprive, to make profit; figuratively, to bring something to its end; hence, to fulfil a word, to accomplish something.

**צץ** (with suff. **צץ**) m.; 1) planter, originally, that which is torn away, or, in an active sense, the tearing away; hence, figuratively, gain, profit, and the phrase (**צץ**) **צץ** **מה** what profit is there (therein); 2) equiv. to **צץ** end, originally, cutting off, ceasing.

**צץ** (not used) equivalent to **צץ** to swell forth, or swell up; Aram. **צץ** to protrude; the relationship of **צ** and **צ** manifests itself in several roots, by tracing which the lexical analysis is rendered easier.

**צץ** (only **צץ**, **צץ**) to swell (of the feet), but in other words used also of swelling of a mass; originally, to rise up.

**צץ** m., that which swells up; hence, the dough that swells and ferments; next, dough in general.

**צץ** p.n. of a place (height).

**צץ** (fut. **צץ**); 1) to cut off (grapes);

originally, to prune, with the accus. of the vineyard; hence **צץ** a vintage (comp. **צץ** harvest of corn or fruit); **צץ** vintner; figuratively, of the cutting down of the enemy; 2) to hedge off, to mark a boundary, to separate; hence, the fortifying (of walls and cities); **צץ** (Ketib **צץ**) fortified, entrenched; figur. he limits (**צץ**) the courage of princes. **צץ** that which is inclosed, i.e. incomprehensible. The sense of confining, limiting, and condensing is then, as usual, transferred to clipping, shortening. — Niph. pass. (from No. 2) but only figuratively, to be fortified, i.e. to become inaccessible (**צץ** plan) with **צץ** of the person. — Pl. **צץ** (fut. **צץ**, inf. **צץ**) to fortify (wall, fortress).

**צץ** (pause **צץ**, pl. **צץ**) masc.; 1) brittle metal (separated from the mine), quarry stone, from **צץ** to break; 2) p.n. (a metal district) name of town in the territory of Reuben (LXX. Βοσπε).

**צץ** f., originally, hedging in, surrounding; hence, a pen (comp. **צץ**); 2) p.n. of a town (originally, a place walled in, comp. Phœnician **צץ** Cadix in Spain), in Idumea, probably the present

Bessira in Gebel. Another city is *Bósra*, Bosra in the dominions of Hauran, which Jeremiah (in 48: 24) designates as a Moabite town.

בְּצִרָה (from בָּצַר firm, fortified), m. fortress, castle.

בְּצִרָה (pl. בְּצִירוֹת) f. want of rain, dearth; from בָּצַר 1. (comp. אֶצֶר).

בְּבִצּוֹן m. 1) flask, leather bottle, so called from the sound *bak, bak*, (comp. בָּק, בָּק; 2) p. n. (from בָּק to spread out, e.g. the number of a family).

בְּבִצְיָה p. n. m. (to be extended by God).

בְּבִצְיָה p. n. m.

בְּבִי p. n. m. (from בָּב seclusion).

בְּבִיָּה p. n. m. (destroyed by God).

בְּבִיָּה m., breach, rend; especially of the breach in the wall; from בָּצַע (comp. אֶצֶע, Aram. אֶצֶע).

בְּבִיָּה (fut. יִבְצַע; inf. with suff. אֶצְעָם) equiv. to אֶצַּע to cut up (bowels of a woman), to split up (the womb), to cleave (wood), to divide (the sea); hence, of the breaking forth of a fountain; figur. to break in (a camp, a town), to conquer; to split eggs, i. e. to hatch them.—Niph. נִבְצַע to split itself, to burst; hence, to open themselves (of fountains), to break forth (of water, light), figur. to be conquered (of a city), to break forth (from

the egg)=to be hatched.—Pl. *intens.* from Kal; and only rarely causative.—Pu. pass. from Kal.—Hiph. to cause to break (a town), to raze; with אֶל against somebody, to break through.—Hoph. to be conquered.—Hith. to split, rend, itself asunder.

בְּבִיָּה m. splitting, hence, the half, but only the half of a shekel, about two drachms.

בְּבִיָּה Aram. equiv. to Heb. בְּבִיָּה, which see.

בְּבִיָּה const. בְּבִיָּה, pl. בְּבִיָּה f. fall of earth, marshy plain, valley (originally, a ground that splits itself, or has cracks); בְּבִיָּה הַלְבָּנוֹן a marshy plain between Anti-Lebanon and the Hermon.

בְּבִיָּה (1st pret. בְּבִיָּה equiv. to בָּצַע to pour forth, to pour out (a root of sound like פָּצַ, hence, intrans. Rab. to spread itself, used of the volutuous vine); trans. to pour around, to empty; figur. to despoil (a people), to depopulate (a country).—Niph. נִבְצַח like נִבְלַח) fut. בָּצַח (inf. בָּצַח) pass. to be emptied out, to vanish (נִבְצַח).—Pl. redoubled form בְּבִיָּה equiv. to Kal. From which בְּבִיָּה, בְּבִיָּה p. n., בְּבִיָּה p. n., בְּבִיָּה p. n., בְּבִיָּה.

בְּבִיָּה (Kal not used) 1) to dig, to break, to plough (the ground);



hence, **בָּקָר** cattle for ploughing, like *amentum*, f. *amentum* ; fig. to break forth (of light), hence, **בֹּקֶר** (of the day), dawn, early, light of morning ; 2) to break asunder, to judge (judging being connected with the idea of dissecting), only Pl. **בִּקֵּר** (fut. **יִבְקֹר**) to decide, to distinguish between **בִּידֹל** ; with **בִּ** to judge, to contemplate ; with **בִּ** to direct, contemplation for the purpose of judging a matter, to contemplate with pleasure ; with the accus., to investigate a matter perseveringly, either to protect or punish it ; figur. to consider, to reflect.

**בָּקָר** (Aram.) equiv. to **בִּקֵּר** only Pa.

**בִּקֵּר** to inquire into, to search.—

The derivation is as in the Hebrew.

**בָּקָר** (pl. **בָּקָרִים**) com. (a collective noun), origin., cattle for ploughing, *amentum* (=Aram.), cattle or herd for the use of working in the field, the sing. noun is **שׂוֹר** (comp. **שָׂח**, **צָח**, **עָח** ; **עָחֹר**, **עָחֹר**) in the application, however, it signifies, the larger cattle, for which also **בָּקָרִים** is found. **בֶּן-בָּקָר** young cattle ; **פֶּרֶן בֶּן-בָּקָר** a young heifer ; **עֵגֶל בֶּן-בָּקָר** a young calf ; constructed with the fem., cow ; as **בָּקָר עֹלוֹת** suckling cows, which denom. **בֹּקֵר** herdsmen, shepherd.

**בָּקָר** (pl. **בָּקָרִים**) masc., originally, to break forth (early dawn), hence, early morning, dawning, from **בָּקָר** (if **בָּקָר** is not equivalent to **בֹּקֶר**) ; **בָּקָר מִבֹּקֶר עַד עֶרֶב** from morning until evening ; **בָּקָר אֶשְׁמֶרֶת הַבָּקָר** early watch of the night ; hence, if **בָּקָר** is mentioned in the day, it generally signifies the next morning. As an adv. **בֹּקֶר**, **בִּבְקֹר** (in the accusative), **לְבֹקֶר** (poetically) of the morning **לְבֹקֶר לְבֹקֶר**, **בִּבְקֹר לְבֹקֶר**, **לְבֹקֶרִים**, **לְבֹקֶרִים** every morning ; seldom **בָּקָר** has the signification of "soon," for which, however, **לְבֹקֶר** occurs.

**בִּבְקֹרָה** f. protection, from **בָּקָר**, which see.

**בִּבְקֹרָה** fem., investigation, inquiry for punishment, from **בָּקָר**, which see.

**בָּקַשׁ** (Kal not used), to seek, to seek after something, to desire, to wish ; next, to seek out, to select. The root is **בָּקַשׁ**, Aram. **בָּקַשׁ**, with the general idea of investigating, seeking.—Only Piel **בִּבְקַשׁ**, fut. **יִבְקַשׁ** ; 1) to seek (perseveringly), abs. and with accus. Very frequently for, to visit ; hence the phrases, to seek the countenance of the king, i. e. to visit him, to court his favor ; to seek God, i. e. to apply to him, to pray to him ; 2) seeking for, striving after, medi-

tating for, e.g. נָפַשׁ אַחֲרֵי הַחַיָּה after the misfortune, after the life, either to take it away, or to preserve it; 3) to seek—to demand, to desire, with כִּי, of somebody; 4) to seek—to request, with מִן, of somebody; with עַל for something; 5) to ask, with מִן, Pu. pass.

אַרְשֶׁת (later) f. desire; comp. אֲרֻשָּׁת (אֲרֻשָּׁה רְעוּת).

בָּרָא (poetically, with suff. בָּרִי) masc., son, Aram. From which also, בִּרְתָּא daughter. This word בָּרָא is primitive; the supposition of a verbal root is therefore wrong.

בָּרָא and בָּרָא m. 1) field, arable land, Aram. בָּרָא, def. בָּרָא the same, in contrast to towns; originally, open, free place; 2) fruit of the field, corn, whilst yet in the sheaf (therefore not of winnowed corn) transferred also to every kind of corn. Comp. Talm. בָּרִי, בָּרִי, rough, uneducated; בָּרִי, the outer (law), i.e. not Mishnaic; בָּרָא the uneducated one (Hebrew בָּרָא).

בָּרָא adj. m. בָּרָא fem. (from בָּרָא); 1) proven, proved; בָּרָא of a pious heart; chosen, select; figur. clean, also in a moral sense; 2) clear=void; from בָּרָא.

בָּרָא m. 1) cleanliness (בָּרָא; בָּרָא)

of the hands; as a figure of innocence; 2) equivalent to בָּרִית which see.

בָּרָא (fut. בָּרָא) 1) to create, to form, originally, to cut out, model. The root is בָּרָא to cut, comp. חָבַר. Used of God's creating objects of nature; בָּרָא לְעֹשֶׂה he made it in a creating manner, i.e. he created it anew; comp. הִנְדִּיל לְעֹשֶׂה; 2) not used, to nourish, to feed.—Niph. pass. from Kal to be created, to be originated; עָם נִבְרָא the people being created, rising.—Pi. בָּרָא to cut off, to fell, to hew down (a forest), originally, to cut in deeply; to furrow, to pierce, e.g. בָּרָא to cut in, inscribe.—Hiph. caus. from Kal from signification 2) to give nourishment, to feed.

בָּרָא an orthographical variation for בָּרָא, which see.

בָּרָא p.n. m. (son, adorer of God).

בָּרָא (after the form בָּרָא) m. name of a bird (not well defined); probably this word is imitating some idea by sound.

בָּרָא equiv. to בָּרָא to strew; hence, figur. to hall. Comp. בָּרָא, בָּרָא p.n.

בָּרָא m., grain, hall stones. Comp. בָּרָא grains of seed, from בָּרָא to strew.

בָּרָד adj. masc. (pl. בָּרָדִים dispersed (of colors), chequered, spotted.

בָּרָד p.n. of a place (probably, place of seed, from בָּרַד to strew, to sow).

בָּרָה 1) equiv. to בָּרַח (not used), to cut; hence בָּרִית; 2) to feed, to feed oneself, to eat; 3) to choose = בָּרַר.—Hiph. הִבְרָה to give to eat, to let eat.

בְּרָכָה p.n. m. (blessed; *Benedictus*).

בְּרוֹם (only pl. בְּרוֹמִים) m. a colored chequered stuff; וְנָנִי בְּרוֹמִים "in chests of rich apparel" (chests of colored stuffs), Ezek. 27:24, probably damask, from בָּרַם, which see.

בְּרוֹשׁ (or Aram. form בְּרוֹת) m.; 1) tree of the fir kind, the wood of which is used for various purposes, e.g. for floors, musical instruments, lances, etc.; the derivation is to be looked for in בָּר, for בְּרוֹשׁ is an ancient termination. The particulars will be found under בָּר.

בְּרוֹת see בְּרוֹשׁ (Aram. pl. בְּרוֹן from בָּר).

בְּרוֹת fem. equiv. to בְּרוֹת, nourishment, sustenance, from בָּרַת which see.

בְּרוֹת 2. בְּרוֹת food, nourishment, from בָּרַה.

בְּרוֹתָה (probably equiv. to בְּרוֹתָה from בְּרוֹת) p.n. of an Aramaic-Sabaic town (signifying cypress-

place), according to some a maritime town. Βαρύρος (later, Felix Julia).

בְּרוֹתִי p.n. (the same).

בְּרוֹת (Ketib) בְּרוֹת (Keri) p.n. m. (from בָּר son, and לוֹת olive; originally, splendour, i.e. the beautiful one); see לוֹת.

בְּרוֹל (with suff. בְּרוֹלִי) m., equiv. to בְּרוֹל βαράλ-της with ר interpolated, hard stuff, marble-iron, generally, iron, but only in reference to its hardness; hence, figuratively, hard, strong, e. g., iron sceptre, iron land, i.e. rigorous, severe government, unfruitful land. Comp. Aram. בְּרוֹלִי severe commander. Next transferred to fetter, iron instrument. The root is בָּרַל to be hard, close, firm.

בְּרוֹלִי p.n. m. (the strong, iron one).

בָּרוּחַ (fut. בָּרוּחַ) 1) to go away, to depart, to hurry away, to flee, with מִן, מִלְפָּנַי, מִלְפָּנֶיךָ of the person, from whom one hastens away, escapes; with מִיֵּד out of the power of some one; with מֵאֵת to hasten away from the proximity; with אֵל, לֵ, accusative of the place whither one flees; with מִן of the place from which one flees; with אַחֲרַי to see after, to follow after; 2) figuratively, with בְּתוֹךְ to go away through

something=to bolt through, originally denom. from בָּרַח. —Hiph. בָּרַח (caus.); 1) to make fugitive, to put to flight, to drive away; 2) denom. from בָּרַח; to cause to be bolted.

בָּרַח see בָּרַח.

בָּרַח (only in Job) m. serenity, regularly formed from בָּרַח; after the forms בָּרַח, בָּרַח, בָּרַח. See בָּרַח.

בָּרַח (equiv. to בָּרַח) p.n. mas. (*son-tanus*).

בָּרַח adj. m., בָּרַח f. (fattened, of beast and man), fat (of food), from בָּרַח 2.

בָּרַח f. the created, the new one not heard of; from בָּרַח 1.

בָּרַח f. 1) food, nourishment (comp. בָּרַח, בָּרַח); 2) part. pass. f. Kal. (after the Aram. form)=בָּרַח fat-tened, fat (comp. the form בָּרַח), for which, however, some read בָּרַח, from בָּרַח.

בָּרַח (בָּרַח) adj. m. fugitive; of a serpent, stretching itself, slipping away, quickly; also where בָּרַח signifies a planetary figure.

בָּרַח m. 1) the same; hence בָּרַח her fugitive ones; 2) figuratively, wood stretched forth, a bolt, orig., a bar, e.g. for the closing of gates; the bolts of the earth, i.e. that obstruct the egress. From בָּרַח pass. form.

בָּרַח p.n. m. etymologically equiv.

to בָּרַח=בָּרַח the unfortunate one), patron. בָּרַח.

בָּרַח fem. originally, the cutting of animals of sacrifices, trans. to covenant, treaty, on account of the custom to pass between two rows of animals cut for sacrifices. Root בָּרַח. In a wider sense, בָּרַח naturally implies all covenants (between nations, friends, and married couples), especially of the covenant of God with the patriarchs, and later, with Israel; hence, sometimes equiv. to promise, ordinance, as part of the covenant; as, בָּרַח land of the covenant; i.e. Palestine; מַלְאֲכֵי הַבָּרַח the messenger of the covenant, i.e. the Messiah; לְחוֹת הַבָּרַח tablets of the law, etc., בָּרַח is sometimes used as a concrete for mediator of the covenant, token of the covenant, circumcision, or people of the covenant. The conclusion of a covenant is expressed by הַקִּים, בָּרַח, שָׁם, בָּרַח; the dissolving of a covenant is expressed by בָּרַח, הַקִּים בָּרַח.

בָּרַח p.n. of a deity of Shechem (Baal of the covenant; comp. *Zebus*, *deus adius*).

בָּרַח f. for which also בָּרַח means of cleansing, generally occurs in con-



junction with *נָתַר* *nir-ov*, where the latter signifies a mineral, the former, a vegetable kali (alkaline salt extracted) from fullers' earth. The root is *בָּרַךְ*.

*בָּרַךְ* (fut. *יִבְרַךְ*) 1) to bow, to bend oneself (*inflectere, curvare*), *בָּרַךְ* *עַל-פְּרָפִים* kneel; 2) to bend the knees, equiv. to worship, to pray (before God), to obtain by prayer; hence, to bless, only part. pass. *בָּרוּךְ* blessed, specially in the form of salutation: *בָּרוּךְ לְוִי*, *בָּרוּךְ יְיָ* to praise.—Niph. *נִבְרַךְ* see Hith.—Pi. *בִּרַךְ* (with suff. *יִבְרַכְךָ*; fut. *יִבְרַךְ*; inf. *יִבְרַךְ*, *יִבְרַךְ*); 1) to worship (adore, through praise, lauding, invocations), originally, bending the knee, with the accus. of the obj. sometimes with the addition of *בְּשֵׁם* adoration of the Divine name by calling on it in prayer: *בָּרַךְ אֱלֹהִים וּמָרַת* (only) pray to God, and die (nevertheless); 2) to implore something from God, either blessing: hence, of the blessing of the priest, the prophet, or of dying parents; or imploring destruction=to curse; hence generally, to bless, with the accusative; sometimes *ל* with double accus., blessing with something; also with *בְּ* of the object; likewise of God, to bless, to felicitate, of the pro-

nouncing of a blessing, or of the effecting of a blessing; to greet (an arriver), to wish luck (to a departer), etc.; to curse.—Pu. pass.—Hiph. *הִבְרִיךְ* to cause to kneel down (camels), to rest.—Hith. and Niph. to bless oneself; with *בְּ* of the object whose luck one wishes to assimilate to himself, or whom one implores for a blessing. From which *בָּרַךְ*, *בְּרַכְיָהוּ*, *בְּרַכְיָהוּ* p. n., *יִבְרַכְיָהוּ* p. n.

*בָּרַךְ* (Aram.) the same.—Pael *בָּרַךְ* equiv. to Hebrew *בָּרַךְ*.

*בָּרַךְ* (dual *בְּרַכְיִים*) f. knee, originally, bent, often in use like the Greek *rd yóvata*, from *בָּרַךְ*, which see.

*בָּרַךְ* (Aram.) f. the same, otherwise also *אַרְבַּנְכָּא*, which see.

*בָּרַכְאֵל* p. n. m. (the worshipper of God, *בָּרַךְ* part. for *בָּרַךְ*).

*בְּרַכָּה* (with the interrog. *הֲ*, *בְּרַכָּה*, cons. *בְּרַכָּה*; pl. *בְּרַכּוֹת*, c. *בְּרַכּוֹת*), f. 1) blessing, whether it be as the result of a blessing=present from God, benefit, or as the wish or imploring of a blessing; e. g. *נִפְסָה בְּרַכָּה* blessed (benevolent) soul; *עָשֵׂה אִמְתִּי בְּרַכָּה* "act salutary (for you) towards me," etc., (Author. Ver. "Make an agreement for me," etc.), 2 Kings 18:31; 2) p. n. of a valley near Tekoa; 3) p. n. m

בְּרִכָּה (const. בְּרִכָּה, pl. בְּרִכּוֹת) fem. originally, bowing, bending, winding, with כְּוִים winding of waters, but when standing alone, signifies a pond, similar to that which formed the pool of Siloah (Neh. 3:15), from בְּרַךְ.

בְּרִכְיָה p. n. masc. (blessing of God), בְּרִכָּה = בְּרַךְ. LXX. *Bapaxias*.

בְּרִכְיָהוּ p. n. m. (the same).

בְּרִם (not used) colored, checkered.

Arab., in the intensive form, to make colored. From which בְּרוֹם.

בְּרִם Aram. adv. but, however, in Targ. assuring: truly, certainly.

בְּרִע p. n. m. (probably = בְּרִיעַ).

בְּרִק (not used) 1) to brighten, to lighten; hence בְּרִקָּה, בְּרִקָּת, בְּרִקִּים p. n.; 2) equiv. to בְּרַךְ to break, to bruise, to shatter; comp. Lat. *fra(n)g-ere*, to break. From which בְּרִיקָן.

בְּרִק (pl. בְּרִיקִים) masc. 1) lightning, orig., brilliancy; hence בְּרִיקָה the brilliancy of the sword, i.e. glittering sword; also בְּרִיק alone indicates the same; 2) p. n. m. (the brilliant one).

בְּרִיקִים p. n. masc. (from בְּרִיק, see ש; comp. the Punic *Bar-cas*).

בְּרִיקָן (only plur. בְּרִיקָנִים) masc. the breaker to pieces, the bruiser to pieces (after the form אֶלְקָן) according to some, the thrashing

machine, according to others, certain thorny plants, from בְּרַק 2.

בְּרִיקָת f. emerald, so called from its brilliancy. See בְּרַק 1.

בְּרִיקָת f. the same.

בְּרִי 1) (בְּרִי, inf. בְּרִי, like שֶׁךְ) to elect, to choose, to select, e.g.

בְּרִיִּים to purge out the rebels;

part. בְּרוּר selected, chosen (related to בְּרִי, בְּרִי); 2) in the physical and moral sense, particip. distin-

guished, eminent, able; hence, pure, בְּרוּרָה שְׂפָה pure language;

3) not used, clean; transferred to emptiness.—Niph. נִבְרַר (imp. הִבְרִיר, part. נִבְרַר) to cleanse oneself (morally) Pi. intensitive from Kal sig-

nification 2. — Hiph. (caus.) to make clean (grain), to purify, e.g. the arrow from the rust, i.e. to sharpen.—Hith. to shew, conduct oneself clean, pure (pious); הִתְבְּרַר

for הִתְבְּרַר. From which, בְּרִי, בְּרִי, בְּרִית.

בְּרִישׁ p. n. m. (son of victory, victor, from בְּרִישׁ and בְּרִי).

בְּשׁוּר (always, with the article) p. n. a brook, LXX. *Bóssop*, Joseph. *Bá-selos*, now El-Scheria.

בְּשׁוּרָה see בְּשׁוּרָה.

בְּשֶׁל probably transposed = שְׁבֵל to swell, to boil, to seethe; figur. to ripen, originally, to be boiled (by the sun); comp. *πίπτω*, *coqui*.

Aram. **ܩܠܐ** in this double sense.

Pl. **ܩܠܐ** to boil (trans.) = **ܩܒܠܐ** cook.—Pu. pass.—Hiph. to make ripe (originally, to boil.)

**ܩܠܐ** adj. m. **ܩܠܐ** f. equiv. to **ܩܠܐ** cooked, prepared, subst. that which is boiled.

**ܩܠܐ** p.n. m. (= **ܩܠܐ**).

**ܩܠܐ** (not used) to smell well, to diffuse fragrance. The root is **ܩܠܐ** equivalent to **ܩܠܐ**, hence **ܩܠܐ** sweet odour; comp. Aram. **ܩܠܐ**; Pa. **ܩܠܐ** and **ܩܠܐ**, from which **Βάλαμος**. From which **ܩܠܐ**, **ܩܠܐ**, **ܩܠܐ**, p.n., **ܩܠܐ** p.n., **ܩܠܐ** p.n.

**ܩܠܐ** m. balsam-shrub.

**ܩܠܐ** (plur. **ܩܠܐ**) balsam-odour, sweet odour; **ܩܠܐ** precious spices; **ܩܠܐ** the flowing out of spices, i.e. diffusion of fragrance.

**ܩܠܐ** masc. odour of spice, spice; hence **ܩܠܐ** sweet cinnamon, (**ܩܠܐ**, Gr. *κινναμון*) **ܩܠܐ** sweet calamus; **ܩܠܐ** the principal spices, **ܩܠܐ** beds or furrows of spices.

**ܩܠܐ** p.n. f. one that is fragrant of balm.

**ܩܠܐ** (only with **ܩ** affix **ܩܠܐ** f. from **ܩ** shame; **ܩ** is a suffix, as probably like in **ܩܠܐ**, **ܩܠܐ**.

**ܩܠܐ** p.n. a country the other side of

the Jordan, celebrated for its oak forest, and for its cattle pasturage; Samaritan **ܩܠܐ**, LXX. *Ba-sas*, *Em. Basas*, *Joseph. Baravala*, *Batanza*, now called *el-Bottin*.

**ܩܠܐ**; **ܩܠܐ**; see **ܩܠܐ**.

**ܩܠܐ** (only Pi. **ܩܠܐ**, fut. **ܩܠܐ**) 1) to announce, relate, whether good or evil; hence, with the addition **ܩܠܐ** to announce good; **ܩܠܐ** to announce praise, help; even to announce a defeat (1 Sam. 4:17); 2) to announce something good, joyful, with the accus. of the person, but it never signifies, cheering.—Hith. only **ܩܠܐ** origin., it announces itself, it is announced.

**ܩܠܐ** (pl. **ܩܠܐ**) m. 1) flesh (of the bodies of man and beast); hence, body in general, **ܩܠܐ** bodily exertion; 2) figur. (a) = *σάρξ*, hence, man, mortal, in general; **ܩܠܐ** human arm (i.e. mortal, weak), (b) relations of consanguinity (related to **ܩܠܐ**) properly of the same flesh (of the same kind). Sometimes by way of omission = **ܩܠܐ** nakedness. It is not connected with the verbal root **ܩܠܐ**.

**ܩܠܐ** (def. **ܩܠܐ**) Aram. the same.

**ܩܠܐ** (with suff. **ܩܠܐ**) f. 1) shame;

complete, **בְּשֵׁת פָּנִים** paleness of face (Auth. Vers. "confusion of face." Dan. 9:7, 8), blushing, disgrace. **לְבַשׁ בֹּשֶׁת** to be covered with shame; figuratively, parts of the body concealed: as, **עֲרִית בִּשְׁת**, uncovering of the shame, for which also occurs **עֲרֹה־בִשְׁת**. 2) expression of contempt for an idol. Root **בִּשַׁת**.

**בַּת** (contracted from **בָּתָר**; with suff. **בָּתִּי**; plur. **בָּנוֹת**; const. **בָּנוֹת**; formed from **בָּן**) f. daughter, but also granddaughter, female progeny, foster daughter, girl, virgin, female pupil, female inhabitant of a town, etc.; the same gradations as found in **בֵּן**. **בַּת** is also used (a) in connection with names of cities and countries, or **עַם** for inhabitants in general; hence also with the addition **בַּת־עַלְמָה** (virgin), and even as a surname to cities, like **בַּת עֶזְרָא**, **בַּת עֶזְרָא**. (b) to signify the age of the f. kind: daughter of one, two, ten years, i.e. so old; (c) in poet. figures, e.g. daughter of the tree, i.e. branch; daughter of the song, i.e. cantatrice; daughter of the eye, i.e. pupil of the eye; daughter of the town, i.e. adjacent premises; see **בָּן**.

**בַּת** (pl. **בָּתִּים**) m. measure for fluids;

originally, *receptaculum*. Comp. **בֵּית**.

**בַּת** (**בָּתִּין**) Aram. the same.

**בַּת רִמְיָם** p.n. of a gate.

**בַּת שָׁכַע** p.n. f. (one that respects, or honors an oath).

**בָּתָה** (not used) equiv. to **בַּת**=**בָּתָה**, to break, to destroy.

**בָּתָה** f. destruction, equiv. to **בָּתָה**.

**בָּתָה** (only plur. **בָּתָהֹת**) f. the same;

**נְחָלֵי הַבָּתָהֹת** valleys of destruction, i.e. desolated valleys. Root **בָּתָה**.

**בָּת־עַלְמָה** 1) p.n. m. (habitation of God);

2) p.n. of a place, where **בָּת־עַלְמָה** stands once for the above.

**בָּת־עַלְמָה** (pl. **בָּת־עַלְמָהֹת**) f. virgin; originally, the separated one, the modest one, from **בָּת־עַלְמָה**; also applied to the betrothed virgin; figur. of cities, countries, and nations, especially of cities never conquered. Probably **בָּת־עַלְמָה** is a noun originating from **בַּת** little, young girl, the **עַלְמָה** being the diminutive termination.

**בָּת־עַלְמָהֹת** m. pl. virginity, state of virginity (compare **עַלְמָהֹת**, **עַלְמָהֹת**); figuratively, tokens of virginity.

**בָּת־עַלְמָה** p.n. m. (= **בָּת־עַלְמָה**).

**בָּת־עַלְמָהֹת** see **בָּת־עַלְמָהֹת**.

**בָּת־עַלְמָה** (not used) equiv. to **בָּת־עַלְמָה** to be separated, divided: hence of the secluded life of the Eastern virgin.

See **בָּת־עַלְמָה**.



**pen**, only **Pi**. **pen** to pierce, to thrust down.

קָטַר, Pl. קָטָר to cut up, to split,  
related to קָטַר.

בְּתֵר (Aram.) and בְּאַתֵּר, equiv. to  
בְּאַתֵּר after the place, i.e. here-  
upon, after.

קֶטֶר (with suff. בִּקְתָּרוֹ) m. piece, part,  
from which הָרֵי קֶטֶר intersected  
mountains, i.e. rugged mountains.

בִּתְרוֹן p.n. a clift on the eastern  
bank of the Jordan.

**בְּתָת** (not used) equiv. to **בְּתָתָהּ**. From which **בְּתָתָהּ**.

## 5

ג, called *gimel*, גִּמֶּל (pl. גִּמְלִין), signifies as much as גִּמֶּל camel, perhaps from the original similarity of the letter in shape to the neck of a camel; the sound is like g (only in Arab. lately grown to a syllable, even without being hardened by the dagesh), and, as a numeral, signifies 3. By the near relationship of the palatives it interchanges with כ, ק; e.g. גִּבֹּב, גִּבֹּבָה, גִּבֹּבִים, גִּבֹּבִי, גִּבֹּבִיךָ, גִּבֹּבִיכָה, גִּבֹּבִיכִים, but also with the palative gutturals ע, ח, e.g. גִּחַם, גִּחִים; גִּחַם, גִּחִים, seldom with יֹד, which is a modulated palatine.

𐤎 (for 𐤎𐤊) m. pride, haughtiness.

The const. pl. 'N' is found only in the Keri (Pa.123:4).

הָנִיף (fut. הִנֵּף), inf. abs. הִנִּיף to rise above) of plants. Comp. הִנֵּף, הִנֵּף to swell (of water); figur. to be elevated, majestic (of glory, splendour); and, in the derivations, also in a bad sense.

הָנָף (plur. הַנָּיִם) adj. m., הָנָף f. 1) high, elevated, eminent; next also in a bad sense, haughty, proud, overbearing; 2) subst. pride, haughtiness.

𐎧𐎢𐎢𐎢 p.n. m. (ornament of God).

**אֲנָוָה** f. elevation, pride; in a good sense, majesty, highness; in a bad sense, pride, haughtiness: **אַנְוָה** עֲזָרָה doing proudly; **עֲזָרָה אֲנָוָה** one that embraces haughtiness, with accus. of the person. **אֲנָוָה** Job 41:6, is equiv. to **אֲנָוָה** ibid. 20:25, body, back.

**יְדוּתָא** (only pl.) m. redemption, deliverance. The pl. is only used in an abstract form.

אֲנִי (pl. אֲנִיִּים, with sing. signifi-  
cation, Ezek. 16:56) m. rising, swell-  
ing (of waves), trans. to—1) pride,  
haughtiness; 2) highness, emi-  
nence, glory; אֲנִיִּים הַקֹּדֶשׁ the glory  
of Jacob, the holy land, הַיַּרְדֵּן  
the pride, the splendour of the  
Jordan, its magnificent shore.

תִּנָּה (with fixed *Tere*) f. 1) rising

upwards, e.g. of the smoke (עָשָׁן);

2) pride, haughtiness: עֲשָׂה נָאוֹת

to exercise excellence; 3) swelling, e.g. of the sea (נָוֶה 'נָ); 4)

splendour, glory.

נָאוֹת (only Ketib, plur. נָאוֹתִים) m.

the proud one; the haughty one.

The form is like עֲלִיּוֹן, עֲבִיּוֹן.

נָאוֹת see נָ.

נָאֵל (fut. נִאֵל) 1) trans. to redeem,

to loosen that which is bound;

to loosen from the enemy, i.e. to

save, to liberate; also, to save

from servitude, imprisonment,

dangers, etc. To loosen a slave,

i.e. to set him at liberty; to

loosen something vowed or sacred,

i.e. to liberate him from the bands

preventing certain gratifications;

to redeem something sold, i.e. to

loosen it from the possessor:

hence Job 3:5, "Darkness and the

shadow of death shall reclaim him,"

i.e. again possess him as before

the creation (Gen. 1:2). To redeem

the blood of the slave, i.e. to

avenge; hence נִאֵל הַדָּם or נִאֵל

avenger of blood. The right of

redemption and avenging of blood

were possessed by the relative only:

hence relative; 2) intrans. to be

loose, free, i.e. unfettered, profane,

because the Hebrew considers that

which is sacred inaccessible to the

uninitiated, and, as it were, in

fetters for him (comp. the modern

מִתְּחַלּוּת loosened, i.e. permitted; מִתְּחַלּוּת

bound, i.e. prohibited); hence ge-

nerally to be rejected, profaned.

The same double signification is

found in חָלַל (חָלַל), which is only

a graduation from it, like עָלָה

arose, from נָאֵל. Niph. to be

re-bought, to be redeemed; 2) to

be profaned, to be polluted, e.g.

by sin, blood. Pi. נִאֵל to defile.

Pu. pass. to be rejected (of the

priesthood). Niph. and Pu. נִאֵל

like Niph. 2. Hiph. to make a

garment unholy by blood, only

pret. 1st pers. חִנַּנְתִּי מִנִּי for חִנַּנְתִּי

Hith. to defile oneself, to make

oneself unclean.

נִאֵל (const. pl. נִאֵלִים) m. desecration,

profanation, from נָאֵל 2.

נִאֵלָה f. 1) redemption, redeeming of

the sold ground, trans. to the

right of repurchasing, ground re-

purchased, price of repurchasing;

2) relationship, having the right of

redemption; נִאֵלָה relative.

נָב (from נִבֵּב, which see, with suff.

נָבִי, pl. נִבִּים, נִבְוֹת, with double

signification), m. that which is hilly,

vaulted, hunched; hence, 1) hill,

back, something elevated; back of

the altar, i.e. the upper part,

hence, of the back of man and

beasts, hunched-backed, also of the shield (the thick bosses of his bucklers, Job 15:26), a mound, etc., **נב** **על חרש** to plough on the back, i.e. to wound; 2) vault, arch, arched booth; hence, dwelling of harlots, so called because they used to sit on these arched or vaulted booths; arches of the wheels (1 Kings 7:33), arches of the eyes, brows, in which, however, only the fem. pl. is used.

**נב** (with suff. **נבי**, **נבתי**, etc.), Aram. m. back, as in Hebrew, but generally a prepos. **נב על** upon, over, near, by.

**נב** part. from **נב** which see.

**נב** (only pl. **נבים**) m. that which is cut, a piece, hence, 1) a piece of wood, board, from **נב** to cut; 2) cistern, from **נב**; equiv. to **נב** locusts, from **נב** to group together.

**נב** (def. **נבתי**, pl. **נבתי**) Aram. m. cistern, pit; equiv. to **נב** 2 in Hebrew.

**נב** (not used) equiv. to **נב** either to gather, to put together, or to dig; to both significations the noun derived therefrom suits.

**נב** (pl. **נבתי**) masc. cistern, pit; from **נב**, which see.

**נב** (not used) to be hilly, vaulted, humped, bent, equiv. to **נב**.

**נב** (not used) Aram. equiv. to **נב** to dig, to deepen, from which **נב**.

**נב** (3 pret. f. **נבתי** Ezek. 31:5; inf. **נבתי**, fut. **נבתי**; 3 plur. fut. **נבתי** irreg., to rise, to shoot up; hence, 1) to be high of stature; 2) to be elevated, courageous; 3) to be proud, haughty, presumptuous; comp. **נבתי**—High. **נבתי** to make high, to elevate, generally, caus. from Kal. Related to **נב**.

**נב** (with suff. **נבתי**; plur. const. **נבתי**) m. 1) height; 2) highness, majesty; 3) pride, haughtiness; **נב** **ל** pride of the heart; **נב** **ל** presumption of the mind; **נב** **ל** carrying the nose high, i.e. pride.

**נב** (const. **נבתי** and also **נבתי**, like **נב** from **נב**) adj. m. **נבתי** f.; 1) high, of objects of nature; next, presumptuous, proud; 2) subst. height; **נבתי** the proud ones; **נבתי** pride.

**נבתי** f. haughtiness, pride.

**נבול** (also **נבול**; pl. **נבולים** coll.) m. measure for boundaries, cord for measuring landmarks (origin. that which is entwined, twisted) from which 1) border in general (comp. *finit-finitis*) hedge, marking off; 2) territory which is hedged off, from which **נבול** denom. to limit, to draw a boundary, with **נב** to adjoin. High. to border round; see **נב**.

נְבוּלָה (poet.) *f.* encompassing.—The  
pl. לְלוּחַ like נְבוּלָה.

נְבוֹר (also נְבוֹרָה) 1) *adj. m.* valorous,  
strong, valiant, powerful, heroic;  
transferred to active, able, honest;  
2) *subst.* strong one, hero, war-  
rior, (נְבוֹרָה) leader, transferred  
to tyrant, perpetrator of violence:  
נְבוֹר חֶרֶב sword of a hero; see  
נְבֵל.

נְבוּרָא (Aram.) *f.* valour, power, om-  
nipotence.

נְבוּרָה *fem.* strength, power, valour,  
courage; *figur.*, power of war,  
power of action (of God), victory,  
conquest.

נָבַח (not used) to be high of fore-  
head; related to נְבִיחָה.

נָבַח *adj. m.* to be high of forehead,  
as an indication of baldness, dif-  
ferent from נָבַח, which signifies  
baldness of the back of the head.

נְבִיחָה (the feminine form from נָבַח)  
*f.* bald, fore part of the head, trans-  
ferred to bald place of the garment  
on the furthestmost side.

נְבִי *p. n. m.* collector of taxes.

נְבִי *p. n. masc.* a place not far from  
Jerusalem (cisterna, pita).

נְבִינָה *f.* cheese. See נָבֵן.

נְבִיעַ (not נְבִיעַ) *m.* cup, transferred  
to a calyx, from נְבִיעַ *equiv.* to נְבִיעַ,  
נְבִיעַ to be arched.

נְבִיר *adj. m.* נְבִירָה *f.* ruling, leading,

vigorous, but also as a *subst.*,  
lord, master, governor, mistress,  
lady.

נְבִישׁ *masc.* petrified, frozen; hence,  
ice; *figur.* crystal, so called from  
its similarity in appearance. For  
the etymology, see נְבִישׁ.

נְבִל (not used) *equiv.* to נְבִל, נְבִל  
to turn, to twine, to plait, to plait  
a cord, from which נְבִיל, which  
see.

נְבִל *p. n.* of a Phœnician city, now  
called Dschobail, formerly, Byblus  
(a mountain district, from נְבִל,  
*equiv.* to נְבִיעַ).

נְבִל *p. n.* of a mountainous region,  
southerly of the Dead Sea (moun-  
tain district) now called Dschebâl.

נְבִל, נְבִל, see נְבוּלָה.

נְבִילָה *f.* that which is twined, turned,  
twisted, plaited; hence, wreathen  
work: נְבִילָה אֶשְׁרֵית נְבִל a little chain  
resembling cords joined together.

נָבַח (not used) *equiv.* to נָבַח to bend,  
to cringe, to bow, from which נָבַח  
crooked-back, hunch, נָבַח humped  
mountain, i. e. rugged, נָבַח  
cheese, probably from its shape.

נָבַח *adj. m.* humpy, *subst.* crooked  
back, hunched-backed.

נָבַח (only pl. נָבַח) *m.* back of a hill,  
crooked mountain; modern Heb.  
נָבַח summit.

נָבַח (not used) 1) to be vaulted,



rounded, arched; hence, 2) to be high, hilly, with the secondary idea of being arched, vaulted. It appears, however, on comparing this root with kindred roots, that the sense of deepening out was also included.

נָבֶע p.n. (hill-city) a city in the territory of Benjamin; hence, also, נָבֶע בְּנֵימִין (the hill of Benjamin). נִבְעָא (for נִבְעָאִי) p.n. m. (dweller on hills).

נִבְעָה (pl. נִבְעוֹת) fem. 1) hill; also, hill of ancient times (Prov. 8:25), otherwise, also, called נִבְעוֹת עוֹלָם; Zion is called, hill of God (יְיָ), like Bethel was formerly called נִבְעוֹת הָאֱלֹהִים; sometimes it is used for נִבְעָה (Jer. 3:23); 2) p. n. of many cities situate on hills, and (a) a city in the territory of Benjamin, which being the birth-place of Saul was also called נִבְעוֹת שָׁאוּל; gent. נִבְעָתִי; (b) city in the territory of Judah.

נִבְעוֹן p.n. (hill-territory) a city in the territory of Benjamin; gent. נִבְעָנִי.

נִבְעַל m. small cup, cup of blossoms, e.g. the flax was boiled, i.e. blossomed (Exod. 9:31); the form is from נָבֶע with the diminutive נִבְעַל.

נִבְעֵת p.n. (place of a hill), a city in the territory of Benjamin; נִבְעֵת הָאֱלֹהִים a place in Kirjat-Jea-

rim, where, in the dwelling of Abinadab, the ark of the Lord was deposited; נִבְעֵת הָאֱלֹהִים (the metropolitan hill, not far from נִבְעֵת in the territory of Benjamin; נִבְעֵת הִלְלִי (hill of the freebooters) a place in the west of Jerusalem; נִבְעֵת הַיְּבוּשָׁה (beautiful hill) in the south of the desert Siv; נִבְעֵת הַמִּצְדָּה (hill of the archers) a place not far from Gilgal; נִבְעֵת פְּנִינָה (hill of Phineas) town in Ephraim.

נָבַר (from נָבַר, hence, 3 pers. pl. in pause נִבְּרִי; fut. יִנְבֹּר); to be strong, vigorous, able to defend oneself (related to נָבַר, נָבַר; hence, to conquer, נָבַר חֵיל to be strong, rich in property, נָבַר מֶן, על מֶן to be stronger than; the waters were strong, i.e. they increased. —Pi. to make strong, powerful; נִבְּרִי to increase in strength, to sharpen, to enlarge. —Hiph. to exercise strength, to confirm (נִבְּרִי לְשׁוֹן). —Hith. to shew oneself strong over (עַל) the enemy, i.e. to conquer him; to conduct oneself haughtily, presumptuously (אֶל) to God.

נָבַר (const. נָבַר Ps. 18:26, where נָבַר stands as a substantive) m. 1) valourous one, man, warrior, but also like נָבַר of the mas. gender; hence, husband, and also

masc. child; in contrast to God, however, equivalent to man, since woman is scarcely esteemed in the east; לְנַבְרִים man for man; 2) like אִישׁ pronom. every one; 3) p.n. masc. (warrior, hero).

נָבֵר (pl. נִבְרִין, from נִבְרָה) Aram. m. the same.

נִבְרָה p.n. m. (not the name of a place: hero).

נִבְרָה (Aram.) m. hero, strong one.

נִבְרִיאֵל pr. name (hero of God), an angel.

נִבְרָת (originally f. from נִבְרָה, with suff. נִבְרָתִי fem. lady, mistress: מַמְלֶכֶת נִבְרָת mistress over kingdoms.

נִבְשׁ (not used) to freeze (according to Arab. analogy; since נָבַב, however, has the same fundamental signification, viz. to be crowded, merged together, נִבְשׁ may be derived therefrom, as נִשֵּׁשׁ is sometimes only a suffix.

נִבְתָּן p.n. (rising ground). Town in the territory of Dan; in the Talmud it is also called נִבְתָּן.

נָבֵן (with הָ at the end נִבְנָה, with suff. נִבְנִי, pl. נִבְנוֹת) m. roof, that which covers, shelters; figur. roof of the altar, i.e. surface. There is, however, no root in Hebrew of which the first and last syllable are alike, except it is reduplicated; hence,

the root נָבֵן, reduplicated נִבְנָנָבֵן, signifying, to cover. Comp. מָסַב, לָוֵל, דָּבַד, and others.

נָדָר m. 1) coriander from נָדַד to cut in, on account of the small cuts in the grains; 2) luck, originally, that which is allotted, measured to one. With the article, deity of fortune, i.e. *Bel*.

נָדָר m. 1) good fortune, נִדְבָר (after the Ketib) Gen. 20:11, *in rúch*, with fortune; 2) p.n. (fortunate one); נָדָר בְּחַל brook of Gad, i.e. Jabok; gent. n. נִדְרֵי.

נִדְבָר (only def. pl. נִדְבָרִיא) Aram. m. master of the treasury; see נִדְבָר.

נִדְבָר (with הָ at the end נִדְבָה) p. n. of a place in the desert (incision, rent).

I. נָדַד (fut. נִדְד, 3 per. pl. נִדְדוּ, probably also נִדְדָה, with dagesh dissolved in a long vowel) equiv. to נָדַד or נָדָה to make an incision, a scratch; hence, figur. to press on (עָל) somebody, almost; to make an incision. In the derivatives, the signification of meting out (of the fate) has been formed from the sense of cutting.—Hithpael נִדְדָה 1) to make incisions in one's own body (as a sign of mourning, idolatry); next, to press oneself into something, or to press together somewhere.

II. גדל (not used) to combine; to connect, to assemble in hosts; from which גדל troop.

גדל (imp. גדל) Aram. to cut off, to hew down.

I. גדל (not used) to encompass, to make a border round, to enclose (related to גדל 2).

II. גדל (not used) to collect in hosts; see גדל.

גדל (pl. גדלות) f. banks which surrounded the water.

גדל (pl. גדל, once גדלות) m. 1) incision (in the skin or in the earth), furrow; from גדל 1; 2) troop, warriors, host; poetically, גדל גדל, where גדל signifies the people.

גדל (const. גדל and also גדל) adj. m., גדל fem., great; in the most manifold gradations, e.g. great in mass, in size, in weight (weighty, important), in vehemence (violent); in quantity (much); in property and wealth (rich); in dignity (authority); in eminence (distinguished). The great priest, i.e. the high priest. The day is yet great, i.e. high; as a subst. it signifies the same, but also, the elder one. The pl. f. is often used as an abstract noun, and signifies great actions, wonders; proud speaking, presumptuousness; see גדל.

גדל (also גדל, גדל) f. greatness, majesty, glory, concr. also great deeds.

גדל (pl. גדל, גדל) masc. offence, soon, blasphemy; see גדל.

גדל (f. the same).

גדל p.n. m. (the fortunate one).

גדל p.n. m. (the same).

גדל (pl. גדל, const. גדל) masc. kid, kid of the goat, from גדל II. = גדל to cut off, to pluck off.

גדל p.n. m. (the fortune of God).

גדל (only pl. גדלות) f. from גדל kid, young goat.

גדל (pl. c. גדלות only Ketib), fem. bank, after the form גדל.

גדל (only pl. גדל) m. that which is entwined, twisted; hence, string, tassel, from their being entwined or twisted. Figur. for the festoons of the capitals of pillars.

גדל m. heap, heap of sheaves, from גדל to heap together; figur. tomb-hill, from its similarity to the piling up of earth for a hill.

גדל (from גדל, hence גדל; fut. גדל to twine, to twist (compare גדל), e.g. the hair; hence, to be strong, firm, after the usual transfer of all verbs signifying binding; but generally, to be or become great, distinguished, powerful, rich, high, important; to grow up, i.e. to become great, — God be great,

i.e. exalted. Pl. לָּאֵל (at the close  
of a sentence לָּאֵל) to let become  
great (plants, hair), distinguished  
(name), to make powerful, to bring  
up; figur. to praise. Pu. to be  
bred (of children). Hiph. to make  
great (the mercy), to make high,  
i.e. to elevate; לָּאֵל לַעֲשׂוֹת  
to do great things, but also, to be  
presumptuous; to make the mouth  
great (with גָּדֻל of the person) to  
speak haughtily. Hith. to conduct  
oneself haughtily, proudly (with גָּדֻל  
of the person).

גָּדַל (pl. omet. גָּדִיל) adj. masc. great,  
growing; <sup>לִפְנֵי</sup> in flesh, i.e. to be  
large of limb.

5: p. n. m. (the gigantic one).

גָּדֹל (with suff. גָּדוֹל, גָּדֹל) m. great-  
ness; figur. honor, majesty; or in  
a bad sense, haughtiness, joined to  
לִבָּב.

גדול וזל

גדולה see גדלה

פְּדִילָה p. n. m. (one exalted by God),  
for which also פְּדִילָה.

פ.נ.מ. (the same).

יְהִי עַתָּה p. n. m. (one rich in glory).

וַיִּכְרֹם (fut. וַיִּכְרֹם) to cut off (the beard),  
to hew (a tree); fig. to blot out  
(men); to destroy (a city); to break  
(a staff); to break the arm, i.e. to  
destroy the power. Niphi. to be  
felled (trees), to be blotted out (na-

tions), to be broken down (altars).

Pi. a higher gradation of the Kal.

Pu. to be felled (of trees); related to this word is 𐤯𐤭, 𐤯𐤭𐤱, see also 𐤯𐤭𐤱. II.

1974 p.m. m. destroyer, feller.

עלמ p.n. m. (the same).

'2071 p.m. m. destroyer.

𐎧𐎢𐎡 (Kal, not used) to provoke, to hurt, to offend (related to 𐎧𐎢𐎡), from which Pi. 𐎧𐎢𐎡 to blaspheme, e. g. God.

חָסַרְסָה (fut. חֲסֹרֶה) to surround, enclose,  
 hedge in, to encompass (related to  
 חָסַר); hence, to wall in, to block  
 up, e.g. חָסַרְסָה breach in the wall;  
 חָסַרְסָה, אֶרֶץ 'to block up the road;  
 חָסַרְסָה 'to wall in, to enclose'; 'to  
 חָסַרְסָה to make a wall round some  
 one, i.e. to protect some one;  
 חָסַרְסָה one that makes a wall.

**עָדָה**, עֲדָה, comp. **עַדְרָא** (const. **עֲדָרָה**),  
from **עָדָל**, etc., const.

1) that which hedges in, wall (of a vineyard, court, city); חָסֵן to break down the wall; 'חֲסֵן to build up the wall. Transferred to the place itself which is walled in; 2) p. n. of city (hedge), gent. חֲסֵן, 1 Chron. 27:28.

וָדָר (a) p.n. m. one who makes a wall; (b) p.n. of a city.

גִּידָר see גִּידָר.

גִּדְּרָה (const. גִּדְּרָה, const. pl. גִּדְּרֹת)



with suff. גִּדְרָתִּי f. 1) wall, like גִּדְרָה, but generally of places hedged in for pasture, especially גִּדְרוֹת צֹאן; 2) p.n. of a place in the territory of Judah; gent. גִּדְרָתִּי.

גִּדְרוֹת p.n. of a town in Judah (pasture land).

גִּדְרוֹתִּים p.n., a town in Judah (double pasture).

גִּדְרָה see גִּדְרָה.

גִּדְרָה see גִּדְרָה.

גִּדֵּשׁ (not used) to heap up, accumulate. From which גִּדֵּשׁ.

גִּה (Ezek. 43:13) for גִּה; it is, however, uncertain whether this is a known grammatical interchange.

גִּהָה (fut. גִּהָה) to separate, to remove (a disease), i.e. to cure it. The root is accordingly related to גִּהָה, גִּהָה.

גִּהָה fem. driving away (a disease), curing; גִּהָה גִּיבָה curing well.

גִּהָה (fut. גִּהָה) to bend down over (על) somebody. According to others, to pour forth, sneeze, from גִּהָה to shine, pour forth rays.

גִּהָה (with suff. גִּהָה, גִּהָה) m. equiv. to גִּהָה, only this is derived from גִּהָה = גִּהָה.

גִּהָה (const. גִּהָה, with suff. גִּהָה, גִּהָה) Aram. m. equiv. to the Hebrew גִּהָה, i.e. back, hump, body in general; but generally transferred to middle, innermost; for which pre-

positional: in, גִּהָה equiv. to גִּהָה, מִגִּהָה, equiv. to גִּהָה, מִגִּהָה, equiv. to גִּהָה.

גִּהָה (with suff. גִּהָה, probably pl. גִּהָה) m. 1) back, probably also body in general; 2) middle, prep. in; hence גִּהָה-גִּהָה (Job 31:5), like Aram. מִן-גִּהָה. The root is גִּהָה.

גִּהָה see גִּהָה (Aram.).

I. גִּהָה (not used) to cut through, to dig through; hence, to plough, but also to cut off, to deepen out, to excavate. Related to this is גִּהָה, גִּהָה.

II. גִּהָה (not used), to heap up, to gather in troops, to crowd together. Related to this is גִּהָה.

גִּהָה m. 1) troop of locusts, from גִּהָה

II. Like גִּהָה locust, from גִּהָה to join together; גִּהָה locust, from גִּהָה to troop together. 2) p.n. of a place (a pit, a cistern).

גִּהָה m. collective, troop, host of locusts; the suff. גִּהָה is the ancient adj. form, like in גִּהָה, גִּהָה, גִּהָה.

גִּהָה p.n. m. (Caucasian); see גִּהָה.

I. גִּהָה equiv. to גִּהָה to make an incision, to penetrate. It is possible, however, that the form גִּהָה is only a dissolved one from גִּהָה, so that this root cannot be at all adopted.

II. גִּהָה (not used) to bind, to tie, to

fatten; related to **עָבַר**, **אָנַר**, from which **נִיד**.

**נָבָה** (not used), 1) equiv. to **נָבַה**, **נָבָה** hilly, bellied, to be arched; hence **נָבָה**; 2) like **נָבַח** II. to troop together, to join, which signification, however, is yet uncertain. See **נָבָה**.

**נָוָה** (an Aramaism) f. 1) body, originally, back), formed from **נָוָה**; 2) abbreviated from **נָוָה** = **נָוָה**, pride, haughtiness, sin; from **נָוָה**.

**נָוָה** (Aram.) f. pride, like the Hebrew **נָוָה** 2.

**נָוָה** 1) to flee, to hasten away, also, to seek refuge; perhaps this is the signification in Numb. 11:31, only that there **נָוָה** is construed with the singular; 2) to fly, to hover, from which **נָוָה**.

**נָוָה** (with suff. **נָוָה**) masc. refuge, the place or the person to which one hastens for succour.

**נָוָה** (with suff. pl. **נָוָה**) m. a young bird, especially a young pigeon; formed from **נָוָה** with the diminutive termination **ל**.

**נָוָה** (refuge), p.n. of a place, in the Talmud **נָוָה**, the ancient Gazaca, a summer residence of the kings of Media, especially, **נָוָה**.

**נָוָה** see **נָוָה**.

**נָוָה** (Kal imp. **נָוָה** for **נָוָה**) to break, to push, to press, forth (of a stream,

child); hence, to be in labour with child, to bear. Hiph. **נָוָה** (part. **נָוָה**, future **נָוָה**, infin. **נָוָה** for **נָוָה**) to break forth (of an ambush), to bubble (of a river), Related to **נָוָה**.

**נָוָה** (Aram.) to thrust, to push. Only in affix **נָוָה**.

**נָוָה** (with suff. **נָוָה**, pl. **נָוָה**) m. (contracted from **נָוָה**, from which the fem. form **נָוָה** body, being (like **נָוָה**), person (also of the individual, Gen. 20:4, perhaps also the same signification, 25:23), but especially, corporation, people; next also, of beasts. The plural generally of a heathen people (Gentiles). The root is **נָוָה** 1, but if **נָוָה** 2 is the root, **נָוָה** is etymologically of the same signification as **נָוָה**.

**נָוָה** (from **נָוָה**) f. body, sometimes of dead bodies.

**נָוָה** (heathen people, Gentiles) p. n. of a nation.

**נָוָה** (fut. **נָוָה** Ketib) equiv. to **נָוָה**, to whirl, turn round; hence, 1) to triumph (to dance in a circle before the enemy); next, to rejoice; 2) to tremble (from fear); hence, also, to revere, adore.

**נָוָה** (seldom **נָוָה**) f. emigration, exile; e.g. **נָוָה**, to wander in exile; **נָוָה** vessels of exile.

sometimes גלה stands also for those that have returned from exile.

גלה (place of emigration), p.n. a town in the dominion of Manasseh, which gave the name to the province Gaulanitis.

גלה (later), m. a pit; see גלה.

גלה (not used), equiv. to גלה to protect, to shelter.

גלה p.n.m. (the protected, shielded one) gent. n. in the same form.

גלה (future גלה) equiv. to גלה 2, to gather, to draw together, like גלה, hence, figur. of dying (to withdraw), frequently joined with גלה.

גלה (Kal not used) to encircle, to enclose; hence, to be bellied, arched, from which גלה. Hiph. to close up, e.g. גלה door, proceeding from the original idea of clothing.

גלה f. body, of its bellied form, in modern Hebrew גלה; in ancient Heb., however, like גלה dead body.

גלה see גלה.

I. גלה (fut. גלה) to gather, to gather together, e.g. Psalm 56:7; 59:4; hence, to conspire together against (על), and hence, figur. like גלה to turn into a house, to sojourn, to stay, to dwell: גלה גלה inmate of the house, f. גלה גלה, the place where one stays is joined with גלה;

and the person with whom one dwells, with גלה, גלה, גלה, poetically with the accusative of the person and the place. To dwell in the tent of God, i.e. to meditate often of God, related to גלה. Hith. as far as related to גלה to gather themselves together, to assemble, to sojourn somewhere.

II. גלה equiv. to גלה to fear (without excluding the fear of God) of somebody (גלה, גלה) poet. also with the accus. and with גלה to be afraid of somebody.

III. גלה (not used) equiv. to גלה to give to drink, to suckle, from גלה. See גלה.

IV. גלה (not used) to hiss, to neigh, to roar; from which גלה.

V. גלה (not used) equiv. to גלה to roll, of round things; hence גלה in גלה the small round stones that roll; comp. גלה.

גלה (const. pl. גלה, גלה), m. a young lion, from גלה III.

גלה (pl. גלה, גלה) m. 1) young animal, as it is a suckling, especially of a young lion; complete גלה גלה and only, Lam. 4:3, of young jackals; see גלה; 2) p.n. of a city (place of the young lions).

גלה גלה (dwelling of Beal), p.n. of a city in Arabia.

גלה (pl. גלה, גלה) m. a small round

stone for casting lots, from גורל  
small round stone (see גורל-V.),  
with the diminutive termination  
ל- (comp. גורל); next—1) lot.  
To cast the lot גורל, גורל, גורל.  
הגורל, the lot is  
cast, גורל; the lot falls on some-  
body, גורל or גורל; the ob-  
ject, however, for which the lot is  
cast, constr. with גורל; 2) the in-  
heritance acquired (by lot); next,  
heritage in general; the fate that  
meets one.

גורל (Ketib) see גורל.

גורל (not used), to heap together, re-  
late to the root גורל which see;  
herefrom—

גורל m. heap; clod, especially of a  
clod of earth; hence Job 7:5,  
"My flesh is clothed with worms,  
and clods of dust."

גורל (plur. const. גורל) m. that which is  
cut off, shorn off, shearing (of  
sheep, of meadows), "the king's  
mowings" (Amos 7:1) were pro-  
bably the first.

גורל (plur. גורל, sing. probably  
גורל; in modern Heb., however,  
the pl. is גורל), Heb. and Aram.  
m. master of the funds, a manager  
of the treasury. The word is de-  
rived from the Persian, though גורל  
treasure, is also Semitic; גורל is a  
Persian formative syllable.

גורל (not used) equiv. to גורל to cut,  
to hew, to allot, from which גורל.

For גורל (Ps. 71:6), see גורל.

גורל f. formed from גורל shearing.

גורל (like גורל, or probably גורל  
quarry), p.n. of a place.

גורל (fut. גורל, apoc. גורל, inf. גורל, גורל) to  
cut off (wool); to shear off, to  
shave (the hair); but also, gene-  
rally, to cut off, to sever.—Niph.  
to be cut off, annihilated.

גורל p.n. m. (shearer).

גורל fem. the hewing (of stones),  
גורל hewing stones, free stone;  
later also גורל alone, signifying  
the same.

גורל (fut. גורל) to take off the skin,  
to flay (related to גורל, גורל,  
גורל), to tear away (snatch  
something out of one's hand; a  
child from the mother's breast),  
to take away; transferred to:  
rob, e.g. גורל a house, גורל fields,  
גורל judgment; with accus. of  
the person, to despoil. Niph.  
pass., e.g. גורל the sleep.

גורל (const. גורל) m. robbery, piracy.

גורל f. (the same).

גורל (not used) equiv. to גורל, and  
probably גורל (in גורל) to cut,  
to cut off; hence, eating off (used  
of beasts gnawing), like גורל.

גורל m. locust, caterpillar, or acorn.  
of its devouring.



נֹכַח p.n. m. (devourer).

נָחַץ (not used) equiv. to נָחַץ to hew down.

נֶחֱלָה (with suff. נֶחֱלָה) m. stock, roots the branches of which are all hewn down; hence, stem generally.

נָחַץ (fut. יִנָּחֵץ, יִנָּחֵץ) equiv. to נָחַץ to cut: hence—1) to cut off, to fell (wood); 2) to slaughter, to murder; 3) to divide (נֶחֱלָה, נֶחֱלָה); 4) to decide (comp. נֶחֱלָה), with fut. יִנָּחֵץ to separate the sheep from the flock, i.e. to remove them. Niph. pass. of all significations; נֶחֱלָה I am cut off (from the land of the living).

נָחַץ Aram. (like in the Heb.; part. pl. נֶחֱלָה to determine, to decree; נֶחֱלָה sorcerers, one that casts nativities. Hith. נֶחֱלָה to tear oneself away; 3 pers. fem. נֶחֱלָה, נֶחֱלָה).

נָחַץ (pl. נֶחֱלָה) m. 1) piece, portion, a division (of the sea); 2) p.n. of a town on the western border of Ephraim (declivity).

נָחַץ (not נֶחֱלָה, const. נֶחֱלָה) Aram. f. resolution, decision (of fate); transferred to that which is decided, decreed.

נָחַץ adj. f. from נָחַץ divided, burst (from heat); hence נֶחֱלָה a land bursting from dearth, viz. desert.

נָחַץ f. 1) cut (of the body); hence, sketch, form, shape (comp. נֶחֱלָה); 2) a parted hall in the temple, from נָחַץ.

נָחַץ (that which is cut off, severed) p.n. of a people (Ketib נֶחֱלָה).

נָחַץ (const. נֶחֱלָה) m. that which is bent, crooked: hence, belly, only of creeping animals.

נָחַץ (also נֶחֱלָה) p.n. m. (one who diminishes, negates; נֶחֱלָה equiv. to נֶחֱלָה).

נָחַץ (not used), to glow, to burn, related to נֶחֱלָה.

נָחַץ (pl. נֶחֱלָה, const. נֶחֱלָה), fem. burning, glowing coals, figuratively for lightning (Ps. 18:8); נֶחֱלָה to heap burning coals upon the head, i.e. mortify deeply (Proverbs 25:22). To extinguish burning coals, i.e. to destroy the last vestige.

נָחַץ (not used), equiv. to נָחַץ to glow.

נָחַץ p.n. m. (glow, he that glows).

נָחַץ (not used), to bow, to cringe; hence, to be bent, crooked; from which נֶחֱלָה.

נָחַץ (not used), probably equiv. to נָחַץ to glow, to burn.

נָחַץ p.n. m. glow, the glowing one, equiv. to נָחַץ.

נָחַץ (also נֶחֱלָה; Zech. 14:4, נֶחֱלָה; Isa. 40:4, נֶחֱלָה; const. נֶחֱלָה, plur. נֶחֱלָה), com. originally—

1) earth, נחל; next, transferred to lowness, valley; 2) with the article, נחל p.n. of an encampment in the Moabite territory. נחל is often used to signify places; as, נחל הנום (נחל) valley of Hinnom, also called נחל הנום; נחל מלח valley of salt, on the Red Sea; נחל הקרשים valley of carpenters, p.n. of a valley; נחל המשחקים (valley of game).

נחל m. band, hoop, cord, sinew, from נחל to bind; "thy neck is an iron sinew" (Isa. 48:4), i.e. stubborn.

נחל see נחל.

נחל (Aram.) see נחל.

נחל (a place of wells), p.n. of a place near Hebron.

נחל (whirlpool, stream), p.n. of rivers.

נחל see נחל.

נחל (verb) see נחל.

נחל m. 1) whirling; hence, rolling time, age, period of time; next, like נחל generation; 2) triumph, joy; originally, the whirling motion of the dance.

נחל f. (the same).

נחל see נחל.

נחל p.n. m. (protection, protector).

נחל (verb), see נחל IV.

נחל (נחל) m. lime, from its bubbling when mixed.

נחל (Aram.) the same.

נחל see נחל.

נחל see נחל.

נחל p.n. m. (the dirty one).

נחל (pl. נחלים) m. 1) ruin, a heap of stones; 2) a spring, from its rolling. Root נחל.

נחל m. oil-bottle, that which contains oil, probably from נחל, equiv. to נחל to deepen out, to excavate.

נחל (נחל), part. act. נחל, pause pass. נחל, נחל) Aram. to uncover, to reveal. Aph. the same; see נחל.

נחל (not used), to shear off, to shave off (the beard), equiv. to נחל, which see.

נחל m. one that shaves off the beard (barber).

נחל p.n. of a mountain in the territory of Issachar; prominent heap.

נחל (pl. נחלים) m. 1) wheel, especially a wheel for drawing water; 2) whirl, from נחל to whirl, to turn round.

נחל Aram. the same.

נחל m. 1) a wheel, of a carriage; 2) p.n. of a place (rolling away) and נחל הנום is the same.

נחל f. skull (hence נחל גולγοθא, situation of the skull), head; figur. for an individual; so called on account of the round form of the body (belly).

נחל (not used) to crust, to cover round, to enclose (comp. נחל).

נָדַר (with suff. נִדְרִי) m. originally, peel, but only used in the signification of *skinn*.

I. נָדַר (fat. נִדְרָה, ap. נִדְרָה) equiv. to נָדַר to make bare, naked, bald, to uncover, e.g. the nakedness; hence, figur. to lay a thing open; naked; to communicate something without reserve; to reveal; to uncover the ear of some one; i.e. to communicate to somebody; generally, to manifest; to uncover a secret, i.e. to reveal, to pronounce; to uncover a book, i.e. to throw it open. Niph. pass. to be uncovered, to uncover oneself; and figur. to manifest itself; to appear publicly. Pl. נִדְרָה (fut. apoc. נִדְרָה to uncover nakedness, a covering), to open (the eyes), generally, to reveal, to uncover (something hidden); to lay bare the guilt (with עָל) Pu. to be uncovered. Hith. 1) to uncover oneself; 2) to reveal oneself.

II. נָדַר equiv. to נִדְרָה, נִדְרָה to fling, to drive; to chase away; hence, to drive into exile (comp. נִדְרָה, modern Hebrew נִדְרָה exile). But especially intransitive: "The mirth of the land is gone," Isa. 24:11 (banished); "Until the day of the captivity of the land" (Judg. 18:36). Niph. (only Isa. 38:12) to be driven away. Hiph.

to cause to go into exile. Hoph. pass. I. and II. are therefore etymologically not connected.

נָדַר see נִדְרָה.

נָדַר (district) p.m. of a town on the mountain of Judah; gent. נִדְרָה.

נָדַר see נִדְרָה.

נָדַר fem. 1) equiv. to נָדַר well; 2) a capital in the form of a basin, dome of the capital of pillars, from נָדַר to roll; 3) a stone bottle for containing oil = נָדַר, from נָדַר = נָדַר to deepen out.

נָדַר (only pl. נִדְרָה) m. roller, round log; figur. idol. Perhaps identical with נָדַר.

נָדַר (const. pl. נִדְרָה) m. garment for wrapping up, cloak.

נָדַר (Keri) see נִדְרָה.

נָדַר f. exile, captivity; sometimes concrete for exiles.

נָדַר Aram. f. like in Heb. נִדְרָה exiles.

נָדַר Kal not used) to be bare, bald see נִדְרָה). From which Pl. נִדְרָה to make bald, to shave (the head, beard), to shave off (hair of a man), figur. to devastate (the land). Pu. pass. Hith. to shave one's own hair.

נָדַר (pl. נִדְרָה) masc. 1) a smooth tablet (for writing), from נָדַר I., especially, of metal; 2) metal plate for a mirror.

גלל adj. m., גללית fem., pl. גללים,

גלל—rolling; turning; as a subst.

1) a swinging door; 2) socket (Cant. 5:15 and Esther 1:6); 3) circle, circumference, district.

גללים (ruins; fragments) p.n. of a place north of Jerusalem.

גללית p.n. masc. (captivity, captor).

I. גלל (גללית; pl. גללים; imp. גל, גלל to roll); גלל to roll away (reproach); גלל to roll up, to burthen with (affairs). Niph. גלל fut. (גלל) pass.; 1) to be rolled together, like a book; 2) to roll oneself away. Pu. to be rolled away. Hith. to roll oneself over (גלל) some one (enemy), to attack; גלל to roll. Hiph. גלל, like Kal, to roll.

II. גלל (not used) to excavate, to deepen out, related to גלל, from which גלל, גלל:

גלל (Aram.) masc. a roller, a stone which one rolls; hence, complete, גלל אבן free-stone.

גלל (const. גלל) m. 1) a heap (=to גל); hence, heap of dung; 2) turning, circumstance, affair; but only connected with גל, and as a prep. (with suff. גללכם, גללך) for the sake of, like גלל; the modest, גלל גלל; 3) p.n. m.

גלל (with suff. גלל, pl. גללים, const. גלל) m. equiv. to גלל dung-hill.

גלל p.n. m. (the moveable one).

גלל (future גלל) to roll together; hence, to wrap up.

גלל (with suff. גלל) m. that which is rolled together, a lump; hence, something in embryo.

גלל (not used) sterile, unfruitful.

גלל (f. גלל) adj. m. originally, hard (of a rocky soil); figur. unfruitful (of woman), lonely, solitary, unhappy, etc.

גלל (Kal not used) to push, to drive, to crowd. Hith. to push one another, to crowd (in strife); next, to excite oneself.

גלל (not used) to be hard, rough.

גלל 1) p.n. m. (the hard, the rough one), patron. גלל; 2) p.n. of a town, and district between the Jabok and Arnon.

גלל p.n. of a hill (hill of testimony).

גלל (once) to descend (from a mountain).

גלל a particle, signifying addition (cum, com), not traceable to a verbal root; 1) also, even: "Even a child is known by his doings" (Prov. 20:11); emph. with a repetition of the pronoun; e. g. גלל גלל "she, even she herself" (Gen. 26:5); גלל גלל "Bless me, even me also" (Gen. 27:34); or connected with גלל as, גלל, גלל even though.



although; or adversative, even so =yet; 2) together, e. g. **גַּם שְׁנֵי** *ambo*, **שְׁנֵי** *duo*.

**גַּם** (Kal not used) to sip, to imbibe (comp. Aram. **גַּמַּע**. Talm. **גַּמָּא**).

**גַּמָּא** m. papyrus, from which also reeds are made, so called from its imbibing water (**גַּמָּא**).

**גַּמַּר** (not used) equivalent to **גַּמַּד** to shorten, to cut off; hence, synom. with **גַּמַּד** to measure.

**גַּמַּד** m. that which is cut off; hence, a stave; used as a measure, a yard.

**גַּמַּד** (pl. **גַּמַּדִּים**) m. equiv. to **גַּמַּד** a tall man, a giant. According to others, from **גַּמַּד** short one, dwarf.

**גַּמָּה** see **גַּמָּה**.

**גַּמָּה** p. n. m. (the mature one, the one grown up).

**גַּמָּה** (pl. **גַּמָּהִים**) m. 1) award, recompense, complete **גַּמָּה** ' **גַּמָּה** recompense, in a good and bad sense, **גַּמָּה** לְ, **גַּמָּה** לְ, to reward some one for his deeds; 2) reward generally.

**גַּמָּה** f. (the same).

**גַּמָּה** (for **גַּמָּה** sycamore-plant, from **גַּמָּה** probably only a transposition from **גַּמָּה** sycamore) p. n. a town in the territory of Judah (Talm. **גַּמָּה** a Gimsonite).

I. **גַּמַּל** (fut. **גַּמַּל**) 1) to carry (a load), from which **גַּמָּל**; 2) to award, generally constructed with **לְ** and **עַל**, figur. to reward, benefit, to recompense good or evil. The root is only a secondary form from **גַּמַּל** and **גַּמַּל** 2.

II. **גַּמַּל** (fut. **גַּמַּל**) I) intrans. to ripen (of fruits), to become mature (of a child); complete **גַּמַּל** to become ripe, in reference to dispensing with the mother's milk; 2) trans. to make ripe (fruit); to wean (the child being then considered as mature).

**גַּמָּל** (plur. **גַּמָּלִים**) com. that which bears burden, i.e. beast of burden, camel.

**גַּמָּלִי** p. n. m. (a camel-driver).

**גַּמָּלִי** (goodness of God).

**גַּמָּה** (not used) to gather, to heap up, to connect, from which **גַּמָּה**, which see. Perhaps the root is **גַּמָּה**=**גַּמָּה**, as the ancients explain it.

**גַּמָּה** (not used), after the Aramaic, to dig, probably it is equiv. to **גַּמָּה** to gather, so that **גַּמָּה** signifies a place of gathering, like **גַּמָּה**.

**גַּמָּה** (fut. **גַּמָּה**) 1) intrans. to cease, to end; 2) to conclude, **גַּמָּה** to finish a thing for some one; i.e. to lead his cause.

נָמַר (part. pass. נִמְרֵי) Aram. to make complete, to finish.

נָמַר 1) p.n. of a people; 2) p.n. f. (perfection).

נִמְרֵה p.n. m. (perfection of God).

נִמְרֵהוּ p.n. m. (the same).

נָן (with suff. נָנִי, plur. נָנִים) com. a hedged place, garden, orchard; נָן אֱלֹהִים of Eden; נָן הַיָּרֵק kitchen garden. Root נָנָן.

נָנָן (part. pass., נִנְבְּתִי with 'parag., fut. נִנְבֵּךְ) denom. from נָב; hence, to put aside, to steal; figur. to deceive; to steal the heart of some one, i.e. to deceive sorely. Niph. pass. Pi. to deceive frequently. Pu. (inf. abl. נִנְבֵּךְ) pass. with אָל to come to some one secretly, clandestinely.

נָנָן (plur. נִנְבְּתִים) m. a thief; נָנָןִים gangs of thieves.

נִנְבָּה f. that which is stolen, theft.

נִנְבָּה p.n. m. he that is stolen.

נִנְבָּה (pl. נִנְבָּהוֹת) f. equiv. to נָן.

נִנְבָּה (later) f. garden.

נָנָן (not used) to gather, to heap, equiv. to נָנָן.

נָנָן (const. pl. נִנְבְּתֵי) that which is gathered, collected, treasure; trans. also to a chest for preserving or keeping things in.

נָנָן (plur. נִנְבְּתֵי) Aram. m. the same;

נִנְבָּה תַּיִת treasury.

נִנְבָּה (formed from נָנָן) m. treasury.

נָנָן (1 pers. pret. נִנְבֹתִי, inf. abs. נִנְבֹן) to cover, veil, shelter (comp. נָנָן), constr. with אָל. Hiph. (fut. נִנְבֵּן) to shelter; const. with אָל and נָנָן.

נָנָן (not used), Aram. to cover, to veil (related to the Heb. נָנָן, נָנָן, from which נָנָן wing, from נָנָן (נָנָן), like נָנָן according to some from נָנָן).

נִנְבְּתִי p.n. m. (builder of gardens).

נִנְבְּתִי p.n. m. (the same).

נָנָן to bellow (crying of the bull).

נָנָן (place of bullocks) p.n. of a place.

נָנָן (fut. נָנָן) to defile, to desecrate (comp. נָנָן, נָנָן); hence, to pollute; figur. to abhor, to despise, reject. Niph. to be defiled, e.g.

"for there the shield of the mighty is vilely cast away," i.e. defiled by disgraceful flight (2 Sam. 1:21). Hiph. to reject (to fail in bearing, applied to animals, Job 21:10).

נָנָן p.n. m. desecration, pollution, a defiler.

נָנָן m. abhorrence, disgust.

נָנָן (fut. נָנָן) to cry (comp. נָנָן); hence, to rebuke, to cry against, with אָל of the person, to scold, to deny, to ward off; with the accus. נָנָן 'בָּאֲכָל rebuke the devourer, i.e. to ward off the vermin (Mal. 3:11); נָנָן הַזֶּרַע to corrupt the seed (Mal. 2:3); נָנָן 'בַּיָּם rebuked the sea, that it dried up (Ps. 106:9).

נָעַרָה (const. נִעְרָה) f. threat, rebuke, reproof.

נָעַץ (fut. נִעְצֵץ) to be pushed to and fro, to be violently moved, used of an earthquake (comp. נָעַץ).

Pu. נִעְצֵץ pass., of the tottering of nations. Hith. of the shaking of the earth, of the waves, of the reeling of a drunkard.

נִעְצֵץ (quaking, shaking), p.n. of a part of the mountain of Ephraim.

נִעְצֵץ p.n. masc. (probably equiv. to נִעְצֵץ haughty one).

נָעַץ (phur. const. נִעְצֵץ) m. equiv. to נָעַץ back; hence, the high point; figur. person, the body in general; נִעְצֵץ with his person, i.e. alone:

נָעַץ (pl. נִעְצֵץ) Aram. m. wing; comp. נִעְצֵץ. The root is נָעַץ.

נָעַץ (not used) bent, crooked, equiv. to נָעַץ, which see.

נָעַץ (with suff. נִעְצֵץ) com. branch of vine: נִעְצֵץ wild grape, especially vine; complete נִעְצֵץ.

נָעַץ (not used) equiv. to נָעַץ to be arched, hilly, from which נָעַץ. Probably the root is נָעַץ, equiv. to נָעַץ.

נָעַץ (not used) equiv. to נָעַץ to be strong, hard, especially of a tree.

נָעַץ m. hard tree, used for ships, and from which also flows a kind of gum. The species of the tree is not known.

נָעַץ (formed from נָעַץ) f. a gum of the gopher tree; a kind of pitch, generally translated brimstone.

נָעַץ (participle) m. נִעְצֵץ f. dwelling, sojourning. Root נָעַץ.

נָעַץ (נִי) m. dweller (in a land), i.e. he who only sojourns in a country, but is not born therein; hence, foreigner, stranger; figur. guest, pilgrim. Comp. נִעְצֵץ, נִעְצֵץ.

נָעַץ see נָעַץ.

נָעַץ equiv. to נָעַץ a young beast.

נָעַץ p.n. m. (stranger, foreigner).

נָעַץ (not used) to pluck, to scratch, to scrape (comp. נִעְצֵץ).

נָעַץ masc. scurvy, so called from scratching.

נָעַץ p.n. m. despoiler, plunderer.

נָעַץ (pl. const. נִעְצֵץ) m. berry, later grain; from נָעַץ = נָעַץ to be round.

נָעַץ (pl. נִעְצֵץ, const. נִעְצֵץ), f. gurgle, throat; from נָעַץ to gurgle, to swallow.

נָעַץ p.n. of a territory (marshy ground), from which gent. נִעְצֵץ.

נָעַץ (Kal not used) equiv. to נָעַץ to engrave; next, scraping, scratching in general. Hith. to scratch oneself; with נָעַץ of the instrument used for it.

I. נָעַץ (Kal not used) equiv. to נָעַץ to glow, to burn, to be angry; hence, Pi. נִעְצֵץ to excite passion, strife. (נִעְצֵץ). Hith. to put one-

self in a passion, (נ) with some-body; hence, to dispute, to enter into strife.

II. נדר (not used) equiv. to נדר to swallow, to gurgie.

נדר (after the form נקדח f. 1) that which is swallowed down, from נדר to swallow; נדרה or נדר to chew the cud; 2) germ, grain, bean (of the carob), used as the smallest weight, from נדר = נלל to be round.

נדר (const. נדרן) m. neck, throat; to cry with the throat, i.e. loudly; to walk with a stretched out neck, i.e. proudly. Root נדרה.

נדר f. a lodging, inn, from נדר.

נדר (Kal not used), to divide, to part; hence, Niph. to be separated, i.e. to be destroyed.

נדר p.n. of a desolate tract of land; hence, נדרי or נדרי a people inhabiting that place.

נדר p.n. of a mountain, seat of the Gerezites.

נדר m. axe, hatchet, from נדר, equiv. to נדר.

נדר (not used), equiv. to נדר to deepen out, to hollow out (to receive something); from which נדר, which see.

נדר belongs to נדרל, see נדרל, and נדר Prov. 19:19. Ketib; probably נדר stands here for נדרל.

נדר (pl. נדרים) masc. skin, covering (comp. Talmudical נדר); transferred to body, bone, and next, like נדר for self; from which נדר denom. to flay. Pi. to take the skin off the bones, figur. to suck the sherds.

נדר Aram. bone. Pl. נדרין.

נדר p.n. m. (bony one, strong one).

נדר (not used) to make smooth.

נדר (with suff. נדרי, pl. נדרות, const. נדרות) fem. threshing-floor, barn; originally, a smooth place, נדר נדרי son of my thrashing floor, i.e. my crushed people.

נדר equiv. to נדר to break, to crush.

Hiph. to break to pieces, to dash out (the teeth).

נדר (fut. נדר) to diminish; hence, to withdraw (the eyes), i.e. to turn away; נדר is elliptic. Transferred, to take the beard off; to keep to oneself (נדר), e.g. wisdom, i.e. to cut it off from others. Niph. to be diminished, withdrawn, reduced.

Hiph. to cause to diminish, — to fail.

נדר to pluck off; (comp. נדר) to scrape away, earth.

I. נדר (fut. נדר) to draw (in a net), to draw up (food), i.e. to chew the cud; related to which is נדר to flow, and to which belongs the part. Niph. נדרות. Hith. נדרות (1 Kings 17:20) belongs to נדר like



that in Hosea 7:14, but the one in Jer. 30:23 belongs to נר equiv. to גלל to roll along.

II. נר (not used) a secondary form from גלל to roll; hence, to be round; comp. נר.

III. נר (not used) to swallow, to gurgle.

IV. נר (Kal not used) to saw to pieces; hence פאל, to be sawn to pieces.

נר (a circle, from נר II.) p.n. of a town in Philistia.

נר (not used) equivalent to נר to pound, especially of grain.

נר (נרשה) masc. that which is pounded.

נר (fut. ינרש) 1) to drive away, comp. ירש; next, to drive out, to send away (a wife), to clear out (slime), to plunder (the possession, מנרש); figur. to drive out (compare ירש), produce, fruit; 2) equiv. to ירש to possess; hence מנרש.

נר masc. the driving out, producing fruit, production (of the month).

נר (pl. נרות), fem. driving out, concr. those that are driven out.

נר p.n. m. (he that is driven out); patron. נר.

נר p.n. m. (a stranger there).

נר (bridge), p.n. of a Syrian province; gent. נר a people at

the foot of the Hermon, but also in southern Palestine.

נר (Kal not used) hissing, raining.

Hiph. to cause to rain.

נר (pl. נרים, const. נר) m. 1) rain, pouring down; נר and נר are only emphatic terms; 2) p.n. m. (corpus, body); (see נר Aram.) for which also נר.

נר (with suff. נר) m. equiv. to נר.

נר (with suffix נר, נר Aram.) m. body, the root is not connected with נר.

נר p.n. m. (physical, bodily).

נר p.n. of a territory in Egypt, and also the name of a country in the mountain of Judah.

נר (not used) to flatter, probably equiv. to נר.

נר p.n. m. (the flatterer).

נר (not used) equiv. to נר to bind; hence, to throw a bridge, from which נר.

נר (only Pl.) to seek after something, to grope; related with the root in נר.

נר (pl. נרות) f. 1) hole, from נרת, not from נר; the wine-press, or the cavity where the grapes are pressed; hence, נר, 2) p.n. of a Philistine city formed like a cave; gent. נר; נר well of a wine-press, p.n. of a city in the

territory of Zebulun; (נַת רִמּוֹן) wine-press of Rimmon), p.n. of a town in the territory of Dan.

נִתְּחִית f. an instrument in the form of a cave; according to others it stands for נִתְּחִית, from נִתְּחִית, which, however, is improbable.

נִתְּחִית (double wine-press) p.n. a town in the territory of Benjamin.

נִתְּחִית (= נִתְּחִית bridge) p.n. of a district in Aramea.

נִתְּחִית (not used) to deepen out, to receive something; from which נִתְּחִית.

# ך

ך, called *Dalet* דָּלֶת (pl. דָּלֶתִין). It signifies nearly the same as דָּלֶת door, from the old shape of this letter; as a numeral, it signifies 4. It interchanges with letters of the same organ of speech, and also with י.

ךָ dem. pron. fem. (from the m. יָךְ this; יָךְ לְךָ one to the other).

ךָ (inf. דָּלֶת), equiv. to אָרַב to languish, especially of the eye (עֵין), and of the soul (נֶפֶשׁ).

ךָ f. the languishing, perishing (with anguish).

ךָ (formed from דָּלֶת m. from דָּלֶת, like רָעַב from רָעַב; const. דָּלֶת), masc. languishing of the soul (נֶפֶשׁ).

ךָ (fut. יָדָא) to fear, to be sor-

rowful, const. with accusative and כֵּן, also with לְ of the person for which one is sorrowing, and with כֵּן of the object of which one is in fear.

ךָ a secondary form, from יָדָא, which see.

ךָ p.n. m. (the one that sorrows).

ךָ f. grief, care, affliction, after the form דָּלֶת.

ךָ (fut. יָדָא, apoc. יָדָא), to fly swiftly, to soar, applied to the Deity, that soars (עָלָה) on the wings the wind; but also used of birds of prey, or eagles.

ךָ f. a swiftly flying bird, bird of prey. See יָדָא and יָדָא.

ךָ (not used) equiv. to יָדָל to be reduced, poor.

ךָ see יָדָא.

ךָ (plur. דָּבִים) epic, a bear, a she-bear; דָּב נֶשְׁבָּל a she-bear robbed of her young. The root is דָּבָב.

ךָ (Aram.) the same.

ךָ (not used) to flow, to flow in, related to כָּבַד, which see.

ךָ (with suff. דָּבָרָא) masc. influx, fulness; hence, Deut. 33:25, "And as thy days, so shall thy strength (thy prosperity) endure," i.e. for life.

ךָ to go sneaking, to slander; properly, tripping, but this signification is probably only a denom.

from דָּבַר. The original signification is to speak; next, to be-speak, to make speak: "Causing the lips of those that are asleep to speak," Cant. 7:9, i.e. according to the Talm., quoting the sayings of departed authors.

דִּבְרָה f. talk, gossip; especially, slander, evil report.

דָּבַח (not used) to cause to flow out, to empty (the body).

דְּבוּרָה (pl. דְּבוּרִים) fem. 1) a bee, a wasp, from דָּבַר to seize; 2) p.n. f.

דָּבַח (Aram.) equiv. to the Heb. דָּבַח to offer, to sacrifice; origin. to slaughter.

דָּבַח (pl. דְּבוּחִין) Aram. m. offering, sacrifice, equiv. to the Heb. דָּבַח.

דְּבוּיָהּ (only plur. דְּבוּיָהִים) m. efflux (from the body), dung.

דְּבִיר m. 1) the back part (of the temple), western hall, from דָּבַר to be behind (comp. דְּבִיר modern Heb., back). 2) p.n. of a city in the dominion of Judah.

דָּבַח (not used) equiv. to דָּבַק to join together, to connect, from which נִדְּבָה.

דָּבַל (not used) to press tightly together; also, to make a circuit; comp. גָּבַל, וָדַבַּל, גָּבַל.

דְּבִלָּה (const. דְּבִלָּת, pl. דְּבִלָּים), fem. a mass pressed together, fig-cake;

sometimes with the addition of תְּמָנִים.

דְּבִלָּה (a circle, a round) p.n. of a town; Ezek. 6:4, from the Arabian desert until Dibra. In the Syriac דְּבִלָּת is the name of Antiochia.

דְּבִלָּים p.n. m. (double circle).

דְּבִלָּתִים (with הּ final) p.n. of a Moabite town (double circle), for which also דְּבִיתָה.

דָּבַק (for דָּבַק as it appears in pause, fut. דָּבַקָה, inf. דְּבַקָה to cleave to, the tongue to אֶל, לָ) the roof; to be attached to, with דָּ and לָ; to strive after, in order to join with an object, with אַחֲרֵי; hence transferred, to pursue, to chase, with the accus. דָּ and אַחֲרֵי in order to detain the one pursued; hence also, to overtake. Pual, closely to be attached. Hiph. to cause something to be pursued, attached, chased, with אַחֲרֵי and accus. and then like in Kal, to overtake, to apprehend. Hoph. to be made to cleave (the tongue), const. with the accusative.

דָּבַק (part. pl. דְּבִקִּין Aram.) the same.

דָּבָק m. adj. attached, faithful, const. like the verb with דָּ.

דְּבָקָה (pl. דְּבָקִים) m. attachment.

I. דָּבַר to arrange, to regulate, to string together, e.g. words, i.e.

to speak, *verba servers*. Niph. דִּבֶּר to converse mutually, const. with אֶל and לְ. Pi. דִּבֶּר (in pause דִּבֵּר); 1) to speak, where that which is spoken need not follow like after אַחֲרָי, and may, therefore, stand quite absolute. The person spoken to with אֶל, לְ, עִם, אֵל, אֲתָּ (אֲתָּ). Addressing oneself to somebody, constructed with אֶל, seldom with the accus.; speaking of somebody, with אֵל, אֶל, אֵל, and accus.; speaking against somebody, with אֶל and אֶל; 2) to promise, with accus. and אֶל of the person; to command, to exhort, to sing (a poem), according to the context. To address a girl (with אֶל, לְ), i.e. to woo her; דִּבֶּר אֶל לֵב to persuade, to console; but when לֵב is joined with the suff. of the person speaking, to speak inwardly; דִּבֶּר כּוֹב אֶל to vouchsafe good to some one; דִּבֶּר רָעָה אֶל to predict evil; דִּבֶּר אֶל מוֹבוֹת אֲתָּ to speak friendly; דִּבֶּר שָׁלוֹם אֶל to speak peaceably with some one; but with אֶל and אֲתָּ to predict; with אֶל to wish blessings, and with לְ to speak in favor; דִּבֶּר מִשְׁפָּט אֲתָּ to pronounce sentence of punishment on some one. Pu. to be spoken to; figur. to be wooed. Hith. (particip. מְדַבֵּר) to have mutual conversation.

II. דִּבֶּר (Kal not used), to drive (cattle), to drive home (a herd); next, to drive (of a raft), also to drive away, to snatch (of pestilence); to destroy. Hiph. הִדְבִּיר to drive, to carry, with תַּחַת under the dominion of some one, i.e. to subject.

דִּבָּר (const. דִּבְרָה, pl. דִּבְרִים) m. 1) speech, origin. the stringing together of words; hence דָּבָר an orator; figur. command, ordinance, sentence of God, or of a king, whose words are commands; עֲשֵׂי תֵּן הַדְּבָרִים the ten commandments, decalogue; next, promise, prediction, oracle, revelation, sentence, advice, proposal, report, intelligence, etc.: הִדְבִּיר ה' אֶל the word of God comes upon some one; with אֶל, addressed to some one; 2) contents, subject-matter (also פֶּתָחֶם; comp. res. from פֶּתַח): e.g. הַדְּבָר הַזֶּה this matter, i.e. this event (דְּבָרִי) the events or acts of Solomon; the events of days, i.e. history; concern, business, affair; the affair (דְּבָר) of justice, i.e. cause, also, reason, cause of: אֶל דְּבָרִי something, anything; הַדְּבָר הַיּוֹם the daily concern, i.e. the daily want; אֶל דְּבָרִים one who has דְּבָר מִשְׁפָּט, i.e. law-



suits; דָּבָר אֵין it is nothing, i.e. no matter. Root דָּבָר I.

דָּבָר (plur., Hos. 13:14) m. carrying away (from life), snatching away; hence, destruction, pestilence, from דָּבָר II. The plur. signifies the various kinds of death, the most horrible of which is בְּכוֹר כְּמוֹת, Job 18:13.

דָּבָר (with suff. דְּבָרוֹ, דְּבָרָם) m. 1) driving,—cattle, כְּדָבָרָם as they are generally driven, leading to the pasture; 2) pasture. Root דָּבָר II.

דְּבָר m. a sentence, a word.

דְּבָרָא (only constr. דְּבָרָת) Aram. f. equiv. to the Heb. דְּבָרָה, which see.

דְּבָרָה (only pl. דְּבָרוֹת) f. sentence, word; דְּבָרָה כֹּן דְּ "to receive of the words," (sentences of God) Deut. 33:3.

דְּבָרָה (not דְּבָרָה, formed from דָּבָר, only constr. דְּבָרָת, דְּבָרָתִי fem. equiv. to דָּבָר II., matter, cause, kind; דְּבָרָת עַל־דְּבָרָת on account of, in order to.

דְּבָרָת (only pl. דְּבָרוֹת) f. that which drives, i.e. a raft.

דְּבִישׁ (not used) to be moist, fat, \*equiv. to כֶּמֶשׁ.

דְּבִישִׁי (pause דְּבִישׁ, with suff. דְּבִישִׁי) masc. that which is tender, soft; hence, honey either from bees or berries.

דֶּשֶׁת f. 1) lump of fat, equiv. to מַשֶּׁת figur. the hump of a camel, which is like a lump of fat; 2) p.n. of a place (fruit district).

דִּי (plur. דְּיָיִם, const. דְּיָיִי) m. fish; originally, the swimmer, who drives through the water. See דִּיג.

דִּיגָה (constr. דִּינָת) f. the same, but collective.

דִּיגָה (fut. דִּיגָה) denom. from דִּיג to multiply like fish.

דִּיגוֹן p.n. of an idol, in the form of a fish (from דִּיג). In the mythology the fem. is called דִּיגָתָא *Derceto*, a fish-deity in the form of a woman.

דִּיגָל (not used) according to some equiv. to דִּיגָל to be great, a transposition of the same; according to others, like נִסְטָנ stands to נִס, to shine; according to others, to cover, for which, however, there is no analogy in the language.

דִּיגָל (with suff. דְּיָגָלִי, pl. דְּיָגָלִים, const. דְּיָגָלִי) m. standard, banner, which is perceived from a distance.

דִּיגָל (fut. דִּיגָל, part. pass. דִּיגָל), denom. from דִּיגָל to erect a standard; hence, figur. to distinguish. Niph. לִדְיָגָל to furnish oneself with a banner, i.e. to arm oneself; hence, particip. לִדְיָגָלוֹת those that have a standard, i.e. the hosts of warriors.

דִּיגָן (not used) to sprout, to drive

forth fruit (especially of the sprouting of ears of corn).

דגן (const. דגן) m. fruit of ears, corn, wheat, barley, rye; but it also signifies bread which is prepared from דגן.

דגן according to Targ. and LXX., to gather, to collect, e.g. to gather the young, to shelter, and to warm them, applied to the great owl and to the partridge: hence, Jer. 17: 11, "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches," etc.

דג see דוד.

דג (dual דגים, const. דגים) f. breast (of woman), to suckle, equiv. to דג.

דג (Kal not used) to drive away, a redoubled form, from the root דג.

—Hith. דגה, from דגה to drive oneself away; hence, דגה

כל שנותי I shall drag all my years along (Auth. Vers., Isa. 38:15, "I

shall go softly"); דגה עד בית

אלהי Ps. 42:5, "I made a pilgrimage to the house of God, and

caused the multitude (המון חונן) to go with me."—Pi. דגה, and

Hith. דגה.—In the Talm. דגה signifies to drive, to cause to run;

related to the root דג is דג, which see.

דג (with דג finis דג) 1) p. n. of a people and district on the

Persian Gulf; 2) p. n. of a people and district in North Arabia. Gent. דגים.

דגים p. n. of a people, who derive their origin from Javan. See דגים.

דג (not used) to glisten, to sparkle, equiv. to דג. See דגה.

דג (not used) Aram. the same.

דג (def. דגה, דג) Aram. m. gold. Heb. דג.

דג (patron. from דג, def. pl. דגים) an inhabitant of Dahistan, or of the village דג.

דג (Kal not used) to be astounded, to stare. Niph. to be horrified.

דג 1) to run, to trot (of the horse; 2) figur. to continue its course, i.e. to endure, to be uninterruptedly vigorous. See דג.

דג (pl. const. דגה) f. course, trotting, running.

דג see דג.

דג (only Hiph. דגה, equiv. to דגה, from דג, and identical with דגה to dissolve.

דג (Kal not used) equiv. to דגה, only intrans. to push oneself along, i.e. to swim; from which Hiph. in abbrev. form דג for דגה to drive along. If the Hiph. is not a denom. from דג in the signification of, fishing.

דג (Ketib) m. fisherman.

תנח f. the fishing, fishery.

I. תנח (not used), equiv. to תנח to love, to compose love-songs: From which תנח and תנח.

II. תנח (not used) to receive, to adopt, to comprehend, to contain, used of a vessel deepened out.

תנח (תנח, plur. תנחים) masc. 1) love, friendship, an amorous song, courting; the pl. is especially used in this manner: תנח תנח to be intoxicated with love; תנח time of love; 2) concrete, friend, lover; especially uncle, father's brother, sometimes תנח stands for תנח יד.

Root תנח I.

תנח (pl. תנחים and תנחים) m. basket (comp. modern Heb. תנח, from תנח), which receives something poured into it; next, kettle, pot, etc. Root תנח.

תנח (according to later orthographists, תנח), p. n. m. (formed from תנח beloved). Comp. the classical proper names: Agapetus, Philomenus, Φαίμας, Φαίμας, Έρως, Erasmus, Carus, and others.

תנח (formed from תנח) fem. aunt, origin. female friend, father's sister.

תנח p. n. m. (the beloved one).

תנח p. n. m. (for תנח the beloved of God).

תנח p. n. m. (the beloved one).

תנח (pl. תנחים, comp. תנח, plur.

תנח) adj. m. in the form of a basket or kettle; next, are noun:

1) a vessel in the form of a basket to receive figs; 2) name of a herb (a mandarin) or apple, which either has blossoms in the form of a kettle, or which itself resembles a kettle in shape.

I. תנח (inf. const. תנח) 1) to be sickly, especially of the sickness of women during their menstruations: hence, תנח separation for her infirmity; 2) to be sad, down cast.

II. תנח (not used), to clothe, indue, from which תנח.

תנח adj. m., תנח f.; 1) infirm, sick, especially of a woman during the time of her periodical purification. Hence, Isa. 50:22, something unclean in general; 2) sad, mournful, miserable, i.e. sick at heart.

תנח (Kal not used) equiv. to תנח, תנח to drive, push, cast away; hence, Hiph. תנח to reject; figur. to wash away (guilt of blood); hence, to purify.

תנח (after the form תנח, const. תנח) adj. m. but as a noun. 1) sickness: hence, תנח the sick bed; 2) that which is loathsome, unclean (of food): hence, תנח "sorrowful meat," Job 6:7.

קט (a form in a higher degree from קט) adj. m. sick, morbid (of the heart), i.e. melancholy.

קט see קט.

קט equiv. to קט to push, to pound (in a mortar).

קט f. name of a bird, according to some, the lapwing; according others, the whoop, or wood-cock; the name arose either from קט stone, and קט lord, i.e. inhabitant of rocks; or from קט cork, and קט. The former is the most probable.

קט (not used) equiv. to קט to be silent, mute; trans. to rest.

קט f. 1) stillness, noiselessness; hence, figuratively for the grave, the region of the dead; 2) p.n. of a place in Arabia; 3) p.m. m.

קט adj. f. (formed from קט) 1) silent, still; hence, figs. submissive, confiding; 2) as a noun, submission, rest, ease; probably it has been formed from קט after the form of קט, and the י interchanged with the י.

קט (from קט with the adverbial termination קט), adv. still, mute, noiseless, submissive; as a noun, however, it may be derived from קט, and signifies stillness, muteness.

קט p.n. of the well-known city

of Damascus, and is only the rare form for קט.

קט (not קט; past. קט, fut. קט for קט) 1) to tread under the feet (like קט), to subject, related to קט; hence, to rule, as in Gen. 6:2, "My spirit shall not always strive with man" (Aust. Version, "strive with man"); 2) to judge, to decide, which, in the East, is identical with ruling; but in this sense it only occurs in the abbreviated form קט. Niph. קט judging one another, i.e. to dispute, to strive; the same as קט. Hiph. קט, but only in the abbreviated form קט, fut. קט 1) to rule over; 2) to judge, of God and man and every relation, e.g. to procure justice, to punish, to carry through a legal proceeding, etc.; and with קט is almost like קט.

קט (past. pl. קט) Aram. the same.

קט (only Keri) m. judgment. Ketib קט.

קט (קט) m. wax, from קט to be soft. The radical of which is found in קט and קט.

קט (fut. קט) to hop, to dance; hence generally to rejoice.

קט (not used) to observe, to look about; especially, proving and searching.



חָ (Aram.) belongs to חָקַח and חָקַק.  
 . חָ (not used) to tear, to prick  
 (of thorns), related to חָדַד in  
 the radical; to cut into with the  
 hatchet, from which חָדַד.

I. חָ to make a circuit, to turn;  
 next, figur. to continue, to en-  
 dure, like all verbs signifying en-  
 circling, making a circuit; trans.  
 to inhabit, to dwell; originally, to  
 move somewhere.

חָ (Aram.) the same, especially in  
 the signification of dwelling; part.  
 pl. חָרִין, חָרִין.

חָ (חָ; pl. חָרִים) m. circle  
 of time, period, from חָ II.; next,  
 period of the human age, genera-  
 tion; חָ חָ from generation to  
 generation, i.e. for ever; also,  
 חָ חָ, חָ חָ. In  
 the signification of generation, the  
 pl. is always חָרִים, but חָרִים is  
 used only in the phrase חָ חָ  
 and in the sense of eternity.

III. חָ (not used) to arrange, to  
 string together, equivalent to חָח,  
 and is to be found in the syllabic  
 root from חָח.

חָ m. a pile of wood, something  
 that is generally properly arranged;  
 comp. חָח.

חָ (also חָח p.n. of a city not far  
 from Carmel (circuit)).

חָח p.n. of a plain in Babel (circuit).

I. חָ (fut. חָח, inf. abs. according  
 to some חָח for חָח) the stamp-  
 ing (of the bull), to thresh, to lead  
 the threshing bull. Niph. חָח;  
 inf. const. חָח pass. from Kal  
 to be trodden down. Hiph. חָח  
 for חָח like often with the חָ;  
 the signification is like Kal. Hoph.  
 pass. from Hiph.

II. חָ (not used) equiv. to חָח to  
 spring, to hop; from which חָח,  
 which see.

חָ (Aram.), like חָ I. in Heb.

חָח to push, to drive away, to re-  
 ject, equiv. to חָח, חָח. Niph.  
 חָח (fut. once חָח for חָח)  
 pass. from Kal; the same as  
 Pual חָח.

חָח (only pl. חָח), Aram. fem. a  
 table, from חָח, equivalent to  
 חָח to spread out; like חָח  
 is from חָח; hence figuratively,  
 food.

חָח (pause חָח) m. overthrow, fall.  
 Root חָח.

חָח (part. חָח, pass. חָח) Aram.  
 to fear; חָח fearfully. Pl. to  
 frighten, to terrify.

חָח m. millet, gremil. The derivation  
 is obscure.

חָח to push, to beat, to drive; fig.  
 driving on, to hurry; hence חָח  
 driven on, hurrying. Niph. חָח  
 to hurry oneself.

דחק (fut. דחיק) to press, to oppress.

דחיק oppressor.

דח (const. דח, with suff. דחי; after the form דח, דחי m. sufficiency; next as an adj., sufficient; with suff. דחי sufficient for thee, דחי their requirement. Hence דחי as is sufficient; figur. according to measure, דחי for the want, i.e. for: e.g. דחי for the fire; דחי for nothing, but also like דחי so often; דחי almost like דחי. The root is דח to suffice, *dis*, like דח to flow, related to דח water.

דח (Aram.) origin. like דח demonstr., but in use it is; 1) a relat. pron. for sing. and pl., which; but also at the slightest relation, where in Heb. the mere genit. or no relation is expressed at all externally; e.g. the temple in Jerusalem (דח בירושלם) a stream of fire, דחי נחל; 2) a relative conj. that, so that, because; it is used in this manner like דחי and דחי; sometimes also where a whole sentence is introduced relatively, דחי as, since, equiv. to דחי; דחי from the time, when.

דחי (gold region, gold district) p.n. of a place in the desert.

דחי (marshy district) 1) p.n. of a Moabite city, for which also דחי

as an allusion to דחי; 2) a city in the territory of Judah, for which also דחי.

דחי see דחי.

דחי masc. a fisherman, in Ketib for which דחי.

דחי (not used) to be black, for which דחי and דחי, but the derivation is obscure.

דחי (after the Aram. form דחי; plur. modern Heb. דחי) f. ink, probably not even black, since, according to Josephus, the Hebrews used several colors for writing.

דחי see דחי.

דחי see דחי.

דחי verb, see דחי.

דחי (Aram.) see דחי.

דחי m. the judging (originally infin. Hiph. from דחי); next, trans. 1) the judgment, also when it signifies the assembly of judges; 2) cause of justice, legal punishment, sometimes strife in general. דחי, דחי to carry on legal process; דחי judgment-seat; דחי to proclaim judgment.

דחי (def. דחי) Aram. m. the same.

דחי (formed from דחי, const. דחי) m. judge.

דחי (Aram.) the same.

דחי p.n. f. (justice).

דחי gent. n. from דחי an Assyrian province, the population of which

was transplanted to Samaria. The def. pl. is מִצְדִּים, according to the Syriac form.

תִּצְדֵּךְ see תִּצְדֵּךְ.

צִדָּה (ancient particip. form, from צִדָּה) m. a watch-tower, fort; צִדָּה, לָעֵלֶּה לְצִדָּה to erect a place of observation upon the walls.

צִדָּה see צִדָּה.

צִדָּה m. origin, the threshing; next, time of threshing. Root צִדָּה I.

צִדָּה m. 1) a species of mountain goat, from צִדָּה II. 2) p.n. masc. (an antelope, the springer).

צִדָּה p.n. m. (the same).

צִדָּה (Aram.) dem. pron. m. צִדָּה f. this, formed from צִדָּה and צִדָּה.

צִדָּה (in pause צִדָּה) adj. m. oppressed, humbled, miserable; next, also as a subst. The root is צִדָּה, and formed therefrom like צִדָּה, צִדָּה, from צִדָּה, צִדָּה.

צִדָּה (Kal not used) equiv. to צִדָּה to beat down, to bruise; figur. to humble, to oppress. Niph. pass. in the figur. sense. Pi. צִדָּה (inf. with suff. צִדָּה) to bruise, to trample upon; and also, figur. to oppress. Pu. pass. in both senses; as also the Hithpa. צִדָּה, with dagesh replacing the פ.

צִדָּה (pl. const. צִדָּה) adj. m. ground, pounded; next, figur. pressed down, contrite, e.g. in mind (צִדָּה); but

also as a subst., that which is ground down, dust; צִדָּה מִצִּדָּה to turn back to dust (Auth. Vers. "Thou turnest man to destruction." Ps. 92:3).

צִדָּה (inf. צִדָּה) Root equiv. to צִדָּה to bruise, to beat down. Pi. to beat into pieces, e.g. צִדָּה bones, Niph. to be beaten, in a figur. sense. צִדָּה fem. bruising (of the testicles); hence, צִדָּה צִדָּה wounded by bruising.

צִדָּה (only with suff. צִדָּה) m. the beating (of the waves), breaking of the waves.

צִדָּה (after the form צִדָּה, only that it appears in the intensive form), adj. m. the humbled, miserable, unfortunate one.

צִדָּה dem. pron. pl. צִדָּה and צִדָּה these, but also const. with the sing.

צִדָּה (not used) Aram. to penetrate, to bore (of a spit), equiv. to צִדָּה; hence, figur. to impress (on the memory), to think, to retain.

צִדָּה (only pl. צִדָּה) Aram. m. origin, equiv. to צִדָּה m. but also specially the masc. of a sheep, a ram, אֵשֶׁת, אֵשֶׁת.

צִדָּה (def. pl. צִדָּה) Aram. m. worthy of being remembered, memorable.

צִדָּה (def. pl. צִדָּה) m. equiv. to צִדָּה; hence, צִדָּה book of record, chronicle.

לָ (pause לָ, plur. לָ) adj. masc.

1) to move to and fro, to totter, from weakness; hence, weak, poor, unhappy, humble, and, like all adjs. used also as subst. Root לָלָל.

2) subst. equiv. to לָלָל gate, door (from: לָלָל), or elevation, as the ancients explain it.

לָלָל to hop, to spring, with לָלָל to leap over. Piel לָלָל to hop, to spring; also, to leap over, with accret. or לָלָל, without varying the sense.

לָלָל (fut. לָלָל) 1) to move to and fro, to hover, equiv. to לָלָל; 2) trans. to raise, to lift up, to draw up. Pl. לָלָל to elevate, to save. לָלָל see לָלָל.

לָלָל fem. 1) thread-work, thrum, so called from the moving of the threads; hence, figur. a lock of hair (comp. לָלָל); 2) poverty, neediness; transf. from the first sense; next, also concrete, the poor, the humble; pl. לָלָל the humble amongst the people.

לָלָל (fut. לָלָל) intrans. to be muddy, dirty; equiv. to the root in לָלָל; next, also trans. to cause mud by stirring with the feet.

לָלָל (with suff. לָלָל, as from לָלָל) m. vessel for drawing water up, pail. Root לָלָל.

לָלָל p.n. m. (reared by God).

לָלָל p.n. m. (the same).

לָלָל p.n. fem. unhappy, miserable one, or tender, weak one.

לָלָל (pl. לָלָל) fem. branch, bough, from its moving to and fro.

לָלָל (1 pers. לָלָל, 3 pl. לָלָל, לָלָל for which occurs once לָלָל; 1) to move to and fro, to hover, thus equiv. to לָלָל; hence, to suspend, from (לָלָל) something; e.g. לָלָל the legs; 2) tottering, i.e. to be weak, unhappy, low; figur. of the water, shallow; of the eyes, languishing. Niph. pass. of signification 2).

לָלָל (gourd-place, from לָלָל) p.n. of a place in the territory of Judah.

לָלָל (fut. לָלָל) to slide along; hence figur. to flow along, to pour down (of the rain): לָלָל לָלָל "the house droppeth through" (of rain); to drop tears (from the eyes); to melt, to flow (of the mind).

לָלָל m. a gutter, a gutter from the roof; in Talm. לָלָל bleared-eyed.

לָלָל p.n. m. (the swift-one).

לָלָל (fut. לָלָל) to glow, to burn, to kindle, with לָלָל; figur. of arrows, the lips; next transf. to hotly persuading, with לָלָל or the accus. Hiph. to kindle (fire), to become hot (e.g. with wine).

לָלָל (Aram.) the same.

לָלָל (originally inf. Pl.) fem. fever (burning).



דלת (dual דלתים, const. דלתיה, pl. דלתות, const. דלתות, fem. gate, door, the dual signifies a folding-door, double door, but also a gate consisting of two parts; figur. wing of a door (דלת); side or column of a scroll resembling a door. The root is דלל in the signification of pending, as the door hangs on its hinges.

דם (const. דם, with suff. דמו, דמך, דמי, pl. דמים) masc. 1) blood; אכל דם to eat with the blood; דם נקי innocent blood; next also, guiltiness of blood, murder; the pl. especially is used so: e.g. תיר, תיר דמים town, house, man, of blood, i.e. of murder. The noun appears to be primitive, and the verb דמם derived therefrom; 2) juice, of grapes; figur. (only Ezek. 19:10, דם נקי), sap, freshness of life; if the reading is not דם נקי.

I. דם (fut. דמה, imp. דמה) to be placed in relation to something; next, to be similar, alike, always const. with ל and אל; therefore, דמיתו Jer. 6:2, does not appear to belong to this root. Niph. to be compared, to become alike; const. with the accus. or ב. Pl. דמה to compare, with ל and אל to recite in parables (related to דמם) to contemplate something

(evil) against somebody with ל. Hith. דמה to compare oneself, with ל somebody. The root is דמם.

II. דם equiv. to דמם to cut off, hence to annihilate, to make an end of; figur. to cease; e.g. my eye weepeth and ceaseth not אל דמה. Niph. (only pret. and inf.) pass. to be destroyed, of nations, towns, and countries.

דמה (Aram.) equiv. to דמם I.

דמה (for דמה from דמה) fem. a hermitage, seclusion, a place of deathlike stillness. Comp. דמה above.

דמה f. likeness, similarity; hence, image, figure, pattern; adv. like, as.

דמ and דמ masc. stillness, quiet; אל דמ "be not still" (Ps. 83:1)? דמ דמ rest of days, i.e. best days.

דמ masc. equiv. to דמה image, likeness.

דמ 3 pers. pl. דמו, fut. דם, דם, pl. דמו, דמו, דמו, which may be also the fut. forms of the Niph.; 1) to be quiet, to be silent, either from horror and amazement, from pain and grief, or from quiet submission; with ל to appear silent before somebody; next, like דמה, to cease; 2) equiv. to דמה II., to destroy, to annihilate, generally

only in Niph. Niph. דָּם (fut. דָּם, דָּם, pass. of signification 2; דָּם stands for דָּם. Pl. דָּם to make silent, to appease. Hiph. דָּם to destroy.

דָּם f. stillness, דָּם קול or דָּם קול voice of stillness, stillness in voice, i.e. a soft voice.

דָּם (not used) to manure, probably secondary from דָּם.

דָּם m. manure, dung. The root is of uncertain extraction.

דָּם (place of manure), p.n. of a city in the territory of Zebulun.

דָּם (future דָּם) origin. to flow, to run; hence, to weep, to shed tears.

דָּם m. tear, only from the juice of olives and grapes.

דָּם (pl. דָּם) fem. tear; collect. tears.

דָּם belongs to דָּם, see under דָּם.

דָּם (also with the dagesh analysed דָּם) p.n. of the city of Damascus, capital of Syria. According to the Arab. place of industry, from דָּם to be industrious; once דָּם occurs for דָּם a native of Damascus.

דָּם m. damask, silk stuff, so called from דָּם the place where it was manufactured.

דָּם 1) p.n. m. (judge); 2) p.n. of a

city, formerly דָּם so called by the Danites.

דָּם (Aram.) demonstr. pron. m., דָּם f. this one; דָּם equiv. to דָּם so, thus, origin. like this: דָּם like דָּם for this; דָּם like דָּם upon this.

דָּם see דָּם.

דָּם (not used) to be soft; the syllabic root is also to be traced in דָּם.

דָּם (lowliness) p.n. of a city in the territory of Judah. The root is דָּם to be lowly.

דָּם (place of spoil), p.n. of a city in Idumaea; equiv. to דָּם, from דָּם to despoil.

דָּם (habitation of the ostrich), p.n. of a town in the territory of Judah.

דָּם p.n. m. (God is judge). For דָּם occurs also דָּם.

דָּם (origin. inf. plur. דָּם) masc. the knowing, knowledge. The root is דָּם. דָּם one perfect in knowledge.

דָּם (inf. f. from דָּם), knowledge.

דָּם imper. from דָּם which see.

דָּם p.n. m. (confidence of God), once דָּם occurs for it, which is the same.

דָּם (fut. דָּם) originally lengthened from דָּם to tread down; transf. to extinguish (of a light). Niph. figur. of the drying up of water. Pu. דָּם

figur. to be extinguished, destroyed. See קד.

קד see קד.

קד (inf. from קד, therefore sometimes const. with the accus.), fem. knowledge, insight, wisdom; קד to possess knowledge; קד unintentional, unaware.

קד (not used) to provoke, mock, blaspheme, the root is to deride in קד.

קד (pause קד) m. mockery, blasphemy.

קד to push, to drive, to press, e.g. to drive violently (cattle), to knock violently at (קד) the door; the root is found also קד, קד, קד, קד. Hith. to push oneself against (קד) the door.

קד (a drove of cattle), p.n. of a city in the desert, now called El-Tobaria.

קד (adj. m. קד fem. to be bruised, powdered (in small particles); hence, fine (of dust), or dust itself; figur. tender, thin, consumptive, soft, etc., in contrast to fat, strong, and fall. Root קד, which see.

קד m. thinness, concr. that which is thin, a veil, a thin covering.

קד (place of palms), p.n. of a district in Arabia.

קד (fut. קד equivalent to קד); 1)

transl. to pound, to beat in pieces, to bruise; 2) to be bruised. Hiph.

קד (inf. קד and קד) fut. with suff. קד stands for קד to pound, to bruise; inf. קד used as an adv. thin, fine. Hoph. pass.

קד (3 pers. pret. plur. קד for קד) Aram. equiv. to קד in Heb.; Af. קד (3 pers. fem. קד; 3 pers. plur. קד, fut. קד) to pound, to bruise.

קד (fut. קד) to pierce, to bore through, to stab. Niph. to be pierced. Pu. קד the same; figur. also of death from hunger. The root is also in קד, קד.

קד p.n. m. (equiv. to קד) lance-bearer.

קד masc. pearl, so called from its brightness. See קד.

קד (Aram.) masc. equiv. to קד in Hebrew.

קד see קד.

קד (not used) equiv. to קד (found under קד) to tear to pieces; figur. the heart, to rend the mind with pain.

קד (const. קד) m. destruction, pain, grief.

קד (not used) to piece (with a pointed instrument), to plough up (swabland), related to קד, which see.

קד (pl. קד) m. goads (a point-

ed instrument for driving on the cattle).

דָּרַב (not used) equiv. to דָּרַב to pace, to tread; from which, דָּרַב a step, stairs, degree.

דָּרַב p.n. m. (pearl of knowledge), for which once the contraction דָּרַב.

דָּרַב m. south, meridional country. The derivation is obscure. Probably the root is דָּרַב, equiv. to Aram. *daras*, to glow, to seeth, to burn.

דָּרַב m. the running, hovering about; hence—1) wild, roving, bird; 2) freedom, unshackled; דָּרַב myrrh of freedom, i.e. myrrh flowing by itself. See דָּרַב.

דָּרַב p.n. m. (Darius, king Darius.)

דָּרַב see דָּרַב.

דָּרַב (fut. דָּרַב), equiv. to דָּרַב to pace, to ascend; next, to tread; with אֶ to tread upon; with לָ to tread forth; with עָ to tread forward; sometimes also, to tread to pieces. To tread the bow, i.e. bend the bow; for which also sometimes דָּרַב; with אֶ, לָ, עָ, and דָּרַב only, to press. High. דָּרַב 1) to cause to tread; with אֶ, to lead; but also with the accus.; to tread the tongue, i.e. to let it run. 2) to overtake, to reach, according to the Aram. use.

דָּרַב (dual דָּרַב, pl. דָּרַב, const.

דָּרַב) com. walk, way (as action, like דָּרַב, דָּרַב, דָּרַב to take a walk, to go a way; next, concrete, the road which one treads upon, e.g. דָּרַב the king's road, i.e. the high way. To go the way of all flesh, i.e. to die; figur. 1) manner, mode, way, walk of life; 2) path appointed for some one, i.e. fate, destiny.

דָּרַב (only plur. דָּרַב) masc. a drachm, a Persian gold coin.

דָּרַב see under דָּרַב, where the verb is already explained.

דָּרַב is the complete form for דָּרַב, which see.

דָּרַב (plur. with suff. דָּרַב) Aram. com. equiv. to the Hebrew דָּרַב arm. See דָּרַב.

דָּרַב p.n. m. a secondary form of דָּרַב.

דָּרַב p.n. m. (bearer), from דָּרַב, equiv. to דָּרַב to bear.

דָּרַב (not used) only found in the derivations דָּרַב and דָּרַב. 1) to glimmer, to shine, which root may be traced in דָּרַב, דָּרַב. From which דָּרַב. 2) to rove about, like דָּרַב and דָּרַב, which words have the same signification. From which דָּרַב, which see.

דָּרַב (fut. דָּרַב) origin. to tread down, related to דָּרַב Aram.; or, to cut in, to cut through, related to the



root in שׁוּחַ; hence—1) to penetrate into a matter, to press on somebody, to request, to search (comp. the etymology of שׁוּחַ to study); 2) to seek, to search, to enquire, to ascertain, and generally to concern oneself about something. The construction is manifold: שׁוּחַ אֶת (a place), to enquire after (at somebody's), to enquire of (oracles and idols); שׁוּחַ אֶת (to press on some one with a request; שׁוּחַ אֶת (to visit; שׁוּחַ אֶת (to seek after; שׁוּחַ אֶת (to request, to enquire; שׁוּחַ אֶת (to ask through or from some one, etc. Niph. pass. to be sought, searched; or, reflexive, to be entreated. Pi. only inf. שׁוּחַ אֶת for שׁוּחַ אֶת.

**קָץ**, originally, to be fresh (comp. the root in **קָץ**); next, to sprout. Hiph. **קָץ** to cause to spring forth, vegetate.

~~202/3~~ m. grass, green, verdure.

**לִּשְׂמֵךְ** to become fat. Pl. to make fat; hence, of sacrifices to be considered acceptable; figur. to anoint. Pu. to become fattened, satiated. Hothp. **לִּשְׂמֵךְ** to become fat, satiated, of the sword. See **לִּשְׂמֵךְ**.

ཇེ་ཤིང་ (pl. ཇེ་ཤིང་མང་) adj. m. fat, full of sap, vigorous.

ᠰᠠᠭᠤᠨ (with suff. ᠰᠠᠭᠤᠨ) m. 1) fatness, nutriment; 2) ashes from the fat

of the animals of sacrifices, or from carcases; hence different from ṛṣi.

**𐎧𐎺𐎠** Pl. denom. from **𐎧𐎺𐎠**: 1) to turn into ashes, or becomes ashes; 2) to clear ashes away. The denom. Pl. forms may receive both significations.

ᠲᠠᠭ (const. pl. 'ᠲᠠᠭ) fem. law, edict;  
the etymology is uncertain.

תָּבַח (def. תָּבַח) Aram. the same.

𐤀𐤓𐤕 (def. 𐤀𐤓𐤕) Aram. m. grass,  
herb, equiv. to 𐤀𐤓𐤕.

רִבְּבִי (def. plur. רִבְּבִיָּא) Aram. m.  
teacher of the law, judge; formed  
from רִבִּי.

חַתַּי (also חַתָּי) p. n. of a place in  
Northern Samaria (double well).

107 p.n. m. (Fontanus).

7

ה called הָא *he*, as a numeral 5; but thus ה' 5000. As a guttural it interchanges with א, ח, ע, e. g. אָד־הָדָר, עֵץ-הָיָן, אֶבֶן-הַבִּיָּהוּ, חֵלֶם-הָלֵם, אֲדָם-הָדָם, but while it interchanges with ח and ע, it corresponds also with ו, כ, and י': e. g. מִתְּכַרֵּם יָדָה-הָדָה, עֵץ-הָיָן, מִתְּכַבֵּר, and since like א in the beginning of words it is only as an aspirate, it interchanges with the vowel-letters.

$\eta_{\frac{1}{2}}$  enclitic particle, the most fre-



תנח (Aram.) the same תנח see, like as.

תנח (compounded from תנח and תנח) interj. ah! ah! exclamation of joy, or triumphant shout.

תנח see תנח.

תנח (pl. only תנח) mean offering, a burnt offering; comp. תנח.

Root תנח.

תנח (fut. תנח) to breathe, to wave (in the Talm. to steam); fig. to be vain; orig. like a transient breath, or also to act vainly, to hope vainly, to pursue idolatry. High. to make vain, to incite to idolatry.

תנח (const. תנח after the form תנח, with suff. תנח, pl. תנח, const. תנח) m. 1) breath, but also a vapour; next as a figure of transiency, nothingness, vanity; and in this sense also, kicks, and idolatry; 2) adv. vainly, in vain, i. e. the subst. is used as an adv.; 3) p. n. m. (transiency).

תנח see תנח.

תנח (not used) to be hartj, equiv. תנח, which see.

תנח (only pl. תנח) תנח (from תנח) stony, hence pl. ebony, so called from its hardness.

תנח (rare) to divide, to cut to pieces, especially to divide into parts; hence תנח, to divide the heavens into certain departments,

according to the system of astrologers.

תנח p. n. m.

תנח (not used) equiv. to תנח, to speak, to pronounce softly, to whisper; next also of the soft language of the heart. The same root is traced in תנח.

I. תנח (fut. תנח) 1) to murmur, to sound dull; e.g. of the plaintive sound of the harp, of the ceding of the dove, of the sighing of lament, of the whispering sorcerer, of the rolling thunder; 2) to speak, to sing, of audible intelligible sounds; 3) of the soft tones of the heart; to think, to contemplate, especially if it is done with inward vivacity. Poel תנח, but only inf. תנח, if this inf. is not to be derived from II. תנח or תנח. High. only particip. תנח, to murmur, to whisper (of a sorcerer).

II. תנח (inf. תנח) equiv. to תנח, II. to divide, to separate dress; next, figur. to remove (the violent tempest). Po. (according to some) only inf. תנח, to separate.

תנח masc. murmuring, whispering; hence lament, complaint; next the rolling sound of thunder, inward emotions of the heart, quite like the verb

תנח f. soliloquy of the heart, thought.

תנח p. n. m.

תנח (with suff. תנחי) m. equiv. to תנח, inward lament, emotion (of the heart).

תנח (const. תנחי) m. 1) the dull sound, especially the soft motion of the harp; (synon. תנחי), hence a kind of music, either subsiding tones as a pause, or a particular kind of music; 2) like the verb, meditation, contemplation, thought.

תנח adj. m., תנחי f., suitable, appropriate, fitting. See תנח.

תנח (not used) equiv. to תנח, to surround closely: hence figur. to fit exactly.

תנח (not used) to flee, after the Arab.

תנח 1) p. n. f., flight, fugitive; 2) p. n. of a district on the Persian Gulf, from which the gent. noun תנחי, תנחיים (from תנחיים) the people of that district. תנח Arab. Heg'r, as was formerly called the present province Bahrein.

תנח m. equiv. to תנח, shout of triumph, cry, from תנח to sound, which see.

תנח (only pl. תנחין) Aram. m. royal council, council of state; probably also a priest appointed over the state papers, after the Persian *Dibir*.

תנח (not used) equivalent to תנח, to raise the voice loudly, to sing, and related to תנח. Comp. תנח.

תנח p. n. of a Syrian deity, then also a masc. name in general.

תנח p. n. masc. (Hadad is the help).

תנח p. n. after the Targum, contraction from תנח לבח תנח; according to others, the p. n. of a place.

תנח to seize, to lay hold of, to stretch out (the hand) for seizing, just as ירח is to יר; comp. hand and pre-hand-ere.

תנח (for תנח, תנח) p. n. of a country, India.

תנח p. n. of an Arabian population, the Aromites, between the Himjarites and the Sachalites.

תנח p. n. m. (the joyful one), shouting with rejoicing, in a parallel passage תנח.

תנח equiv. to תנח to trample upon, with תנח to tread down,

תנח (not used) equiv. to תנח (under תנח), to stamp down, to stamp down with the feet.

תנח (only const. תנח) m., origin something that is stamped down; hence תנח תנח that which is trodden upon with the feet, i. e. footstool, steps; compare Aram. תנח steel, from תנח to tread.



הָרַם (Peal not used) to cut asunder.

Pa. הָרַם to cut to pieces.

הָרַם (only pl. הָרָמִים) Aram. m. piece, ruin.

הָרַם (pl. הָרָמִים) m. myrtle. The etymology is obscure.

הָרַם p. n. fem. (myrtle), the former name of Esther.

הָרַם (inf. הָרֵם) to push away, to push back, to eject.

הָרַם (fut. הָרֵם) origin. to shine; next figur., to be magnificent; transf. to honor, to decorate, to glorify; comp. הָרַם: Niph. הָרַם to be honored, glorified. Hith. to shew oneself glorious.

הָרַם (Aram) the same. Pa. to honor, to glorify.

הָרַם (pl. הָרָמִים) m. brightness, ornament, highness; hence, of God, majesty, glory.

הָרַם (later) masc. ornament. הָרַם הָרַם ornament of the empire, equiv. to הָרַם הָרַם land of beauty.

הָרַם p. n. m. (majesty, glory).

הָרַם (fem. from הָרַם, const. הָרַם) fem. the same, especially of the splendour of a feast.

הָרַם p. n. m. (is another reading for הָרַם).

הָרַם interjec. woe, from which הָרַם arose.

הָרַם see הָרַם.

הָרַם (pl. הָרָמִים) person. pron. he,

and the plur. they, origin. it is a demonst., especially God is so called; with the article הָרַם it signifies that one, after the noun or pronoun it is either translated "self," or it remains untranslated and strengthens the preceding pron., sometimes it stands for the copula "is"; the pl. הָרַם is abbrev. from הָרַם, like הָרַם from הָרַם which is seen in the Aram. That הָרַם was originally a gen. com. and is also used for the later הָרַם is known by the grammar.

הָרַם (Aram.) the same.

הָרַם (imper. הָרַם, fut. הָרַם, contr. from הָרַם) equiv. to הָרַם. 1) to thrust down (according to the Arab.), as the most modern explain; but better is the original signification, to wave: hence, הָרַם wave down upon the earth; 2) to be, originally to breathe, to live.

הָרַם (also הָרַם; fut. הָרַם; pl. הָרַם m., הָרַם f.) Aram. to be, like the Heb. הָרַם.

הָרַם (not used) to roast, to burn.

In the Aram. Pa. הָרַם to roast. See הָרַם.

הָרַם (not used) 1) equiv. to הָרַם to sound, to sing; hence, to praise, to exalt; 2) like הָרַם to shine; hence, to bloom.

הור m. 1) abouting, with joy; as,  
לִהְיוֹת הור קול rejoicing of the voice;

2) brightness, glory, ornament;

figur.transf.to bloom, freshness of

youth; 3) p.n.m. youthful appear-

ance. Comp. אֶתְהוֹר, אֶתְהוֹר.

הוריה p.n. m. (fame of God), from  
הוריה.

הוריה p.n. m. (the same).

הוריה p.n. m. (glory of God).

הוריה p.n. m. (majesty of God).

הור (part. הור, imper. הור) equiv.

to הור, origin. to blow, to breathe,

aspirate (like הור); hence—1)

figur. to live, to be, to exist; 2)

to desire, to pant for something,

*aspirare ad aliquid*, if not in this

sense, a secondary form of הור;

3) to breathe the last, expiring;

hence, to perish, to die.

הור (pl. הורות) f. 1) desire, lust (from

הור 2); 2) perishing, death; hence

figur. perishableness.

הור f. equiv. to הור 2, destruction.

הור p.n. m. (God of the multitude).

הור interj. woe! equiv. to הור excla-

mation of sadness, threat, and ex-

hortation; once הור occurs for it.

הור (only fut. הור, inf. הור), Aram.

to go; it is not connected with

הור.

הור (only pl. הורות) f. folly, mad-

ness. The termination הור—ap-

pears only to be a secondary form

from הור, and is, therefore, the

sing., just as הורות.

הורות f. the same.

הורות see הורות.

הורות equiv. to הורות, הורות to roar, to

make a noise, to throw things into

confusion (by uproar, alarm).—

Niph. (fut. הורות) to get into con-

fusion, uproar. Hiph. to cause a

noise, an uproar; from Kal only

the pret. occurs; from Niph. and

Hiph. the fut. only.

הורות p.n. m. (confusion), from which

also הורות.

הור (Kal not used) 1) equiv. to הור 1.

to blow, to breathe; hence, like

in הור figur. to be vain; in Hiph.

הור to make vain, to act fool-

ishly; 2) equiv. to הור 2 and הור

to earn, to gain—in this sense it

is only a secondary form of הור.

הור (pl. הורות) masc. equiv. to הור

wealth, riches; hence value: e.g.

הור בלא חור without value; or suffi-

cient property, sufficiency in gen-

eral.

הור (not used) equiv. to הור to cut

to pieces, to divide; from which

הור a weapon.

הור (pl. const. הורות) m. 1) equiv. to

הור mountain; hence הור (ac-

cording to some readings) the

everlasting mountains; like הורות

2) p.n. of two mountains.

הוֹשַׁע p.n. m. (knowledge of God).

הוֹשַׁע p.n. m. (salvation, help).

הוֹשַׁע p.n. m. (salvation of God).

הוֹת (Kal not used) to persecute, to hate. Pl. הוֹתִים to hate violently, to rush upon somebody in a persecuting spirit; const. with הוֹלֵל.

הוֹתֵר p.n. m. (the saved one).

הוֹתֵר (rare) to gape, gaping (an intoxicating sleep.)

הוֹי interj. like הוֹי! woe! next also as a subst.

הוֹי (pl. הוֹיִם) pers. pron. f. she, sometimes also a neuter, it; as manifold in its use as הוּא. The pl. הוֹי arises from הוֹל.

הוֹדֵד mas. (shout of joy or victory) from הוֹדָה which see.

הוֹדֵד (only pl. הוֹדֵדִים) f. a choir, a choir of singers. The form is without analogy.

הוֹדֵד (fut. הוֹדֵד, apoc. הוֹדֵד, inf. הוֹדֵד, later הוֹדֵד) orig. to breathe, but commonly: 1) to be, either signifying to exist, live, or to be located somewhere; or to be, connecting the subject with the predicate. With הוֹדֵד of the person.: to belong to, to serve for something; with הוֹדֵד to take one's part; connected with the inf. of another verb, it signifies to be, in order to do something, it must, or one intends to do; 2) to be called into

existence, to arise, to become (with הוֹדֵד or accus.) הוֹדֵד to become a man, i.e. to conduct oneself as a man, sometimes to be allotted to a man, to be married; 3) to happen, occur. Niph. הוֹדֵד happened, the wish has occurred, i.e. fulfilled; to be done for, e.g. "I was done for (הוֹדֵד) and I became sick" (Dea. 8:27); "the sleep was gone (הוֹדֵד) from him." (Dan. 2:1.)

הוֹדֵד (Kesi for הוֹדֵד) f. destruction, death (from הוֹדֵד equiv. to הוֹדֵד 3.) הוֹדֵד conj. equiv. הוֹדֵד how, especially in modern writings.

הוֹדֵד (const. הוֹדֵד, pl. הוֹדֵדִים) com. a palace, a temple, sometimes only the superior part of the temple, a castle; poet. of heaven as being the palace of the world. Root הוֹדֵד.

הוֹדֵד (inf. הוֹדֵד) Aram. com. the same, especially royal palace.

הוֹדֵד m. splendour; next, bright star, the morning star. Root הוֹדֵד. Another form הוֹדֵד belongs to הוֹדֵד, and is the imper. of the Hiphil, which see.

הוֹדֵד see הוֹדֵד.

הוֹדֵד p.n. m. (destruction).

הוֹדֵד p.n. m. (faithful one), equiv. to הוֹדֵד particip. of הוֹדֵד.

הוֹדֵד m. name of a measure for fluids. The root הוֹדֵד or הוֹדֵד is only a second

dery from of תָּנָה or תָּנָה, which sec, and signifies to contain.

תָּנָה (not used) to contain, to receive; equiv. to תָּנָה; Aram. תָּנָה, from which תָּנָה.

תָּנָה only occurs once in the form תָּנָה, which stands for תָּנָה, probably extended from תָּנָה = תָּנָה and belongs to תָּנָה, which is Hiph., with תָּנָה, signifies to decide upon something.

תָּנָה f. recognising, distinguishing, e.g. תָּנָה, of the person, partiality in judgment.

תָּנָה 1) demonstrative particle, forming the foundation to תָּנָה, and for the article; from which arose תָּנָה, the verb תָּנָה, and the adv. תָּנָה. The original signification is: there, yonder, far off; 2) the Heb. art. for which see תָּנָה; 3) the interrogative particle, which always changes into תָּנָה, and once (Deut. 32:6) occurs in its complete form.

תָּנָה formed from תָּנָה, but only with the תָּנָה of motion, תָּנָה to yonder side, further off, used of place as well as of time. תָּנָה, from thence, and further; תָּנָה, from the other side of. From which the Niph. תָּנָה, to be distant; the particip. of which is תָּנָה, distant.

תָּנָה (only pl. תָּנָה) m. rejoicing,

song, feast of joy (of the virtuous), origia. praise.

תָּנָה demonstrative pron. com. this. The complete form is —

תָּנָה m., תָּנָה f., this; both, however, pointing to something at a distance; comp. from תָּנָה, תָּנָה, תָּנָה, where תָּנָה indicates the distance.

תָּנָה (pl. תָּנָה) m. step, walk, pace.

תָּנָה (formed from תָּנָה) f. 1) walk, march; 2) manner, system; 3) caravan.

תָּנָה (fut. תָּנָה, but תָּנָה belongs to

תָּנָה; inf. תָּנָה 1) to go, in the

most versatile applications, and

also of inanimate objects; e.g. of

the spreading of a report, of the

stretching of territory, of driving,

of a vessel, flowing, streaming,

etc.; also of the continuation of

action. In this last sense תָּנָה is

connected with the word expres-

sing the action continued: as

תָּנָה תָּנָה, or תָּנָה תָּנָה,

or תָּנָה תָּנָה; 2) either to

walk, i.e. to live, to follow; with

תָּנָה or the accus., of the way which

one walks, or in the sense of

going away, disappearing, dying.

In the first sense, the place to

which one is going is const. with

תָּנָה, תָּנָה, and accus., seldom with

תָּנָה; with תָּנָה it signifies to enter,

with accus. it signifies also to



march through; with **ח** to go with something; with **ח**, **ח**, to have intercourse with somebody; **ח**, **ח**, to follow. Niph. **ח**, to vanish. Pi. **ח**, to walk along, *grassari*. Hiph. (only part. **ח**) to lead, otherwise, however, only formed from **ח**. Hith. **ח**, to walk by oneself, sauntering (hence **ח**, wanderer); next to live, to conduct oneself, especially of walking before God (a pious life).

**ח** Aram. the same. Pa. **ח**, like **ח**. Af. **ח**, like Hiph.

**ח** masc. 1) walk, procession; 2) concr. a traveller.

**ח** Aram. m. money to pay for the road, toll.

**ח** (fut. **ח**, inf. **ח**, with suff. **ח**)

1) to shine; hence also fig. to boast. In this sense the part. **ח** boaster, bragger, a fool, if it does not stand for **ח**, and derived from Poel; 2) to echo, to sound (related to **ח**). Pi. **ח** to sing, especially praises, to laud, to praise, with accus. or with **ח**, **ח**. Pu. pass. to be praised, to be sung; particip. **ח** worthy of praise (of God). Poel **ח** to make a fool of (comp. Kal 1). Poel pass. hence particip. **ח** one acting foolishly. Hith. to diffuse light, i.e. to shine. Hith.

to prove oneself worthy of praise, to boast of (**ח** or **ח**), a subject. Hithpoel to feign folly, the two principal significations of the root are closely connected, inasmuch as the latter is the figurative idea of the former.

**ח** p. n. m. (the praiseworthy one).

I. **ח** originally to beat down; next, to strike, to push, to pound, to bruise; figur. to be beaten down by wine, i.e. to be drunk; of the dispersion of an army, etc.

II. **ח** (not used) equiv. to **ח** to be hard. From which **ח** which see.

**ח** (חול) m. a blow, a push.

**ח** p. n. masc. (*Malleolus*, one that strikes on the anvil).

**ח** (formed from **ח** with the termination **ח**) adv. of place: hither, 'ח unto, hither, or without sense of motion, here.

**ח** f. orig. abstract, the striking, but also concrete, a hammer.

**ח** p. n. of a place (multitude, wealth, comp. *Turba* in Spain, and *Copia* in Italy).

I. **ח** (after the form **ח**, only pl. with suff. **ח** for **ח** m. tumult, noise, assembly of people.

II. **ח** (with **ח** parag. **ח**) pl. from **ח** they, and is used like the sing., sometimes even for the fem., or also for the verb subst.

חמח (fut. חמח, part. f. חמח and חמח) to hum, to break forth in sound, e.g. of the growling of the bear, the snarling of the dog, the cooing of the dove, sighing of man, the clang of instruments, the splashing of rain, the rolling of a carriage, the huzzing of a mob, moaning of the heart (from anguish, etc.); חמח the noisy one, i.e. the street; חמח עקר the intoxicating drink confuses; figur. staggering, to be giddy, to reel.

חמח see חמח.

חמח see חמח.

חמח (const. חמח, with suff. once חמח where the  $\text{—}$  is shortened, pl. חמחים) com. 1) noise, tumult, multitude, in the same manifold significations as the verb; 2) p.n. from חמח which see.

חמח (also חמח) Aram. person. pron. pl. they, like the Heb. חמח.

חמח p. n. masc. (dominion of Amon).

חמח p. n. of a city in the vicinity of גי חמח so called in the prophetic vision.

חמח f. the noise of the viol.

חמח (not used) to associate, to assemble, the Root may again be traced in חמח: next, to accumulate.

חמח (also חמח) fem. multitude,

troop; hence חמח noise of a multitude.

חמח (in the pret. only once חמח; fut. חמח) to confuse, to set in motion (by fright), i.e. in confusion, or without the secondary idea of confusion, e.g. to set the wheel of a waggon in motion חמח וילול. Fig. to destroy, to uproot, עגלה. origin. to rout through confusion.

חמח p. n. of a Persian.

חמח (according to the Ketib חמח) Aram. m. bracelet, *μανικης*, but the Greek origin cannot be proved.

חמח (not used, and only supposed to be connected with the following חמח) to break, to crush.

חמח (only pl. חמחים) m. something broken off, the branches of a tree. The Targ., LXX., etc., have analysed the pl. in חמח.

חמח (not used) equivalent to חמח to twist, to plait, from which it is a softened form. Herefrom חמח = חמח.

I. plur. from חמח, also חמח and joined with חמח, the original form appears, e.g. חמח, חמח, חמח, where the connection with חמח forms an exception, since חמח differs from חמח so that the former is only a prepos., on account of, therefore, equiv. to חמח.

II. חמח (with makkaph חמח) a demonst.

particle *this, these*; hence also,

- 1) interjec. *there! behold! lo!* for which, however, the lengthened form **הִנֵּה** generally occurs; 2) subjunctive particle, *if, for which*, however, **אִם** commonly stands; 3) interr. particle, *whether*.

**הִנֵּה** (Amm.) like **הִנֵּה** II. in Hebrew, but only in the signification, 1 & 2.

**הִנֵּה** 1) the pl. from **הִנֵּה** *they*, f. pl. with the article **הַהֵנּוּ** *even they*, like the shorter form **הֵנּוּ** it is joined with the prepos. **לְהֵנּוּ**; 2) adv. *here, hither, hitherto*; **הִנֵּה-הֵנּוּ** *here—there*; **הִנֵּה-הֵנּוּ** *hither and thither*.

**הִנֵּה** (seldom **הִנֵּה**) interjec. *Behold! see there! (pointing)*, lengthened from **הֵנּוּ**; with suffix it includes the verb subst., e.g. **הִנֵּה-הֵנּוּ** (*pause* **הִנֵּה, הֵנּוּ**) *behold here I am, etc.*, joined with the participle it generally points to the future tense.

**הִנֵּה** (from **הִנֵּה**) f. *granting of rest*, e.g. remission of a tax.

**הִנֵּה** p.n. m. *to whom formerly belonged the valley on the south-eastern side of Jerusalem, where later children were sacrificed to Melch; hence הִנֵּה בְּרֵי הַבֵּן, הִנֵּה בְּרֵי הַבֵּן* the valley (of the son, of the sons) of Hinnom, whose western portion was subsequently called **אֵלֶּה הַדָּם** (*field of blood*).

**הִנֵּה** n. pl. of a town in Mesopotamia.

**הִנֵּה** inf. Hiph. from **הִנֵּה**, which see.

**הִנֵּה** (Kal not used) *to rest, to be silent, equiv. to הִנֵּה. Pi. only imp. **הִנֵּה, הִנֵּה** *to be quite mute*.*

The imp. is used as an interj. or an adv. Hiph. (fut. apoc. **הִנֵּה**) *to silence, to appease*.

**הִנֵּה** f. *origin, fatigue, ceasing, interruption*. Root **הִנֵּה**.

**הִנֵּה** (fut. **הִנֵּה**) *to turn (the hand), to turn round (the neck), to turn back (to see), to turn a thing into (accus. or לְ) something else*; figur. *to destroy (a town, a city), to pervert (words), or of a moral perversion*, e.g. **הִנֵּה** your perversion. Nipht. **הִנֵּה** *to turn oneself, to be turned into (לְ, לְ) something*, e.g. *“her pains turned upon her”* (**הִנֵּה**), 1 Sam. 4:19; *to turn against (בְּ) something, to turn into (לְ or accus.) something*, i.e. *to be destroyed, to turn with his tongue*, i.e. *to use the tongue skillfully*. Hoph. *to turn oneself against (לְ) somebody*. Hith. *to turn itself (of the dawn, glittering sword), to change into, to roll along*. The root **הִנֵּה** is related to **הִנֵּה**, which see.

**הִנֵּה** m. *contrary, opposite, might*, turned round.

**הִנֵּה** m. *the same*.

connected with **המך** is an inf. from **המך**.

**המך** fem. upsetting, destruction, devastation, the same as **המך**.

**המך** (a redoubled form from **המך**)  
adj. masc. very crooked, perverse,  
equiv. to **המך**.

**המך** f. deliverance: Root **המך**.

**המך** (not used) supposed to be connected with **המך**; according to some, to be entrenched, or equivalent to **המך** to shield, from which **המך**.

**המך** m. weapon, from **המך**, equiv. to **המך** (to cut to pieces); this termination **המך** is also found in **המך**, **המך**, **המך** and others.

**המך** (with the article **המך**, with **המך** of motion **המך**, with the article added thereto **המך**, with suffix, however, **המך**, **המך**; pl. **המך**, const. **המך**, but also **המך**; with suff. **המך**, but also **המך** masc. mountain, mountainous region, sometimes used for Zion, Sinai, etc., **המך** is often joined with proper nouns.

**המך** mountainous country, p.n. for *Media Magna*, great Media, Arrian, hence in a parallel passage, 2 Kings 17:6, it is expressed by **המך**, but especially the mountainous district of Media.

**המך** m. equiv. to **המך**, **המך**.

burnt-offering altar, from **המך**, to burn.

**המך** (part. **המך**) to slay, to murder, to kill, to destroy; of men, of beasts, and plants, with the accus, and **המך**; with **המך**, to slay among others. Niph. and Pu. pass. The original signification is to overwhelm, and is related to the root **המך** in Aram.

**המך** m. murder, strangling.

**המך** f. slaying, strangling, slaughtering; hence, **המך** valley of slaying, **המך** sheep for slaughter.

**המך** (part. **המך**, plur. **המך**) 1) to conceive, to be pregnant, origin. equivalent to the Aram. **המך**, and therefore connected with **המך** hill; **המך** parents; 2) figur. to conceive in mind, to brood (mischievous). Fual (**המך**, infin. **המך**) to become pregnant.

**המך** (origin. part.) adj. m. **המך** f. (const. **המך**, but the pl. **המך** and **המך**; comp. **המך**, **המך** for **המך**, **המך**), to be with child: the m., as a matter of course, does not occur.

**המך** (the Pa. form) Aram., to perceive, to hear, to conceive, in mind.

**המך** (Aram.) m. perception, thought; pl. of the cogitations in a dream.



הרין from הרין which see.

הרה from הרה which see.

הרין masc. conception, pregnancy,  
with suff. once הרין for הרין.

הרסה f. pulling down; concr. ruin.

Root הרס.

הריסה f. destruction.

הרם (not used) to raise oneself,  
equiv. to ארם and רם.

הרם p.n. m. (the exalted one).

הרם p.n. m. (the same).

הרמן p.n. masc. abbrev. in popular  
language from הרמן. Accord-  
ing to some it is a p.n. for Ar-  
menia, as the Targum renders it.

הרן p. n. m. (an inhabitant of moun-  
tains).

הרס (fut. הרס) to pull down (cities,  
walls, posts), to pull out (teeth),  
figur. to destroy, to do something  
violently. Niph. pass. Pi. is only a  
stronger form of Kal, to destroy  
something from the foundation.

הרס m. destruction, but in one pas-  
sage הרס is rendered sun, or הרם  
is to be taken as a softened form  
from הרס.

הר (not used) to raise oneself, to  
be exalted, from which הר.

הרין (also הרין) adj. m. (from הר,  
inhabitant of a mountain).

הרין p.n. m. (the brilliant one, equiv.  
to הרין), in a parallel passage הרין  
(equiv. to הרין).

הרסה (inf. Hiph.) f. announce-  
ment, proclamation. Root הרס.

הרין p. n. m. (announcement).

הרין (inf. Hiph.) m. melting.

הרין (Persian) p. n. m.

הרל (a secondary verb formed from  
the Hiph. of הרל), only Pi. הרל,  
(fut. הרל) to mock, to scorn, to  
despise). Root הרל II.

הרל (pl. only הרלים) m. mocking,  
scorning.

הרת see הרת.

ו

ו *vav* (ו), signifies hook; the shape  
of the letter is taken from the  
signification of the word. As a  
numeral it signifies 6. As a con-  
sonant ו interchanges with all la-  
bials; e.g. ו-א, א-ב, ב-ג, as a  
vowel, with א, ה, ו. Where ו appears  
in the root, the beginning, middle,  
and end, must be distinguished:  
1st, in the beginning of the root  
the ו is omitted, and replaced by  
a ו. The language has, however,  
made a distinction between those  
roots originally commencing with  
ו and those originally commencing  
with ו, and the following roots  
may be placed under ו, since they  
only appear with ו at the begin-  
ning: ואל I. (only ואל) II.  
(חורדה) ורה, (הונה) ונה (חואיל)



tered, hovering about. From which  
זבוב.

זָבַד (rare) to present, to give.

זָבֵד m. gift.

זָבֵד p.n. m. (the giver, donor).

זָבֵדִי p.n. m. (donor).

זָבֵדֵאל p.n. masc. (the present from  
God).

זָבֵדִי p.n. m. (the same).

זָבֵדִיהוּ p.n. m. (the same).

זָבֵב (pl. const. זָבָבִי m. origin. a  
little swarming insect, especially  
the fly, the gad-fly: זָבָבִי mortal  
fly; זָבָבֵאל the Baal who kills  
flies, i.e. a deity protecting from  
vermin.

זָבֵד p.n. masc. (the presented, the  
given one).

זָבֵדִי p.n. m. (the giver).

זָבֵדָה p.n. fem. (the gift), in Ketib  
זָבֵדִיה (the same).

זָבֵל (with זָבֵלֵה, mobile) masc.

1) surrounded place, habitation,  
dwelling. In the Talmud, זָבֵל  
veiling. 2) p.n. m. (the weak one),  
originally, wrapped, like זָבֵלֵה

זָבַח (fut. זָבַחַה) to slaughter, to  
sacrifice to some one (לְ) or  
(לְקַנִּי). Piel זָבַחַה to sacrifice fre-  
quently.

זָבַח (pl. זָבָחוֹת, זָבָחִים) m. 1) offer-  
ing of sacrifice, every offering  
which is slaughtered; next, offer-  
ing (sin, trespass, or thank offer-

ing), feast for offering, e.g. זָבַח־הַשָּׁמֶן  
annual feast of offering; next,  
feast (of that which is slaughter-  
ed), meal in general; 2) p.n. m.  
(offering, offerer).

זָבֵי p.n. m. (one roving about).

זָבֵדָה see זָבֵדָה.

זָבֵנָה p.n. m. (one that is bought).

זָבַל (fut. יִזְבֹּל 1) (not used) to roll,  
to heap together, equiv. to זָבַל;  
hence, modern Heb. זָבַל fill (of  
dung); 2) to encircle, enclose;  
figur. conjugal cohabitation.

זָבֵלֵן (also זָבֵלֵן, זָבֵלֵן) p.n. m. (the  
presented one). Gent. זָבֵלֵי.

זָבַל (Aram.) to purchase, to acquire,  
to gain; זָבַלֵן to gain time.

זָבַל m. skin of the grape, husk, from  
זָבַל to enclose.

זָבַל (origin. a particip. form, pl. זָבַלִּים)  
m. haughty, barefaced, presump-  
tuous, one. Root זָבַל.

זָבֵן (const. זָבֵן) masc. presumption,  
haughtiness, from

זָבַן 1) demonstr. pronoun masc., this  
one, this, always pointing to the  
present, and seldom connected  
with a fem. noun. It generally  
follows the noun (זָבַן הַיּוֹם), but  
if it precedes the noun, it includes  
the verb-subst., e.g. זָבַן הַיּוֹם this  
is the day. It often stands alone,  
זָבַן-זָבַן this, that; זָבַן זָבַן one  
to another; זָבַן זָבַן who (is) this

one; 3) relat. pronoun, he who, that which, e.g. the place which (ח) thou hast founded; but this signification of ח is confined to the poetic books of scripture; 3) as a demonstr. particle, here, there, e.g. ח, from hence; ח, this (is) the sea; ח, from hence and thence, but also of time, now, at present, e.g. ח, just now; ח, now so many years since, and in these significations it often strengthens the interrog. particles, e.g. ח, why then; ח, wherefore then; 4) connected with prepositions in demonstr. relations, e.g. ח, here, then; ח, as such; ח, so and so, this as well as that; the manifold significations of ח are similar to those of ח. (the original and usual form of the fem. equiv. to ח in ח), pron. demonstr., this one, only used in modern writings, but always in connection ח, ח.

ח (only 1 Sam. 17:34) a secondary form from ח, a lamb.

ח (not used) equiv. to ח, to shine, to glitter, especially of the yellow colour.

ח (const. after נח) m. gold, glitter of gold, transf. to the gold shekel if preceded by numbers.

ח (Kal not used) to be dirty, unclean; related to ח. Chal. To make lousiness, disgusting.

ח p.n.m. (leathwomeness, concrete: unclean one).

ח (Kal not used) equiv. to ח, ח, ח, to shine, to illumine, from which High. ח, to diffuse light (of the skies), but often in a morally metaphorical sense, to enlighten, to illustrate, to instruct (with double accus.), to clear up, to warn against (ח) something. Niph. to be cleared up in (ח) something; to be warned of (ח) something.

ח (Aram.) the same part. pass. ח, cautious, warned, watchful.

ח m. brightness (of the sky).

ח (also ח) m. splendour, blossom: hence name of the month of blossoms; complete ח in Aram. The root is ח (ח) related to ח, to shine, to glitter.

ח only a secondary form from ח.

ח demonstr. pron. comp. stands also for ח and ח.

ח (lat. ח) equiv. ח to flow (of the monthly courses of women, or of the discharge by man), overflowing (of blood, milk), dissolving, i.e. languishing, pining.

ח m. the flowing, whether of the monthly courses of women, or of the discharge from man.



אָ (not used) to enclose, from אָ husk.  
 אָ origin. to seethe (comp. אָ);  
 hence figur. the rising (of passion),  
 to be presumptuous against (אָ).  
 אָ somebody. Hiph. אָ (fut.  
 אָ) to boil, to prepare (e.g. אָ  
 pottage), figur. to act presumptu-  
 ously, wickedly against (אָ) some-  
 body.

אָ (Aram.) the same. Af. inf. אָ, like the Hiph. in Heb.

אָ (not used) equiv. to אָ to glitter,  
 to sparkle, from which אָ and  
 אָ which see; but in אָ the root  
 is not אָ, but אָ. See אָ.

I. אָ (not used) to produce in ful-  
 ness, plentifully, especially of the  
 productions of the field. (The  
 form אָ is doubled from אָ, also  
 for אָ). From which אָ.

II. אָ (not used) to be prominent,  
 origin. to shine, to excel; hence  
 to be conspicuous. Comp. אָ,  
 אָ, אָ. (The form is re-  
 doubled from אָ. From which  
 אָ. Aram. אָ).

III. אָ (not used) to move to and  
 fro (redoubled from אָ, equiv. to  
 אָ). From which אָ.

אָ p.n. of the ancestry of Amon.  
 (probably the prominent ones, gi-  
 ants).

אָ p.n. m. (removing, remover),  
 from אָ.

אָ (only pl. אָ) f. corner (which  
 is prominent), from אָ, like אָ,  
 from אָ in the same sense, cor-  
 ner stone.

אָ equiv. to אָ, to throw—to squan-  
 der away, related to אָ, which  
 see. Hiph. אָ (Aram. form for  
 אָ) to throw away, to despise,  
 e.g. אָ, those that honour  
 one.

אָ f. removal, but only const.  
 אָ; and with suff. as a prep.  
 and conj., besides, otherwise; ex-  
 cept.

I. אָ (Kal not used) to nourish,  
 to maintain. Hoph. אָ to be  
 nourished, to become strong. See  
 אָ.

אָ (Aram.) the same. Hithpa. אָ  
 pass.

II. אָ (not used) to sharpen, to point,  
 Related to אָ.

אָ f. 1) harlot, whore, part. f. from  
 אָ. 2) weapon, orig. that which  
 is pointed, from אָ II. only  
 1 Kings 22:38.

I. אָ (fut. אָ) to move, figur. to  
 tremble. Pi. reduplicate אָ to  
 make tremble, to shake.

II. אָ (not used) to drip, perspire,  
 equiv. to אָ, from which אָ.

אָ (part. pl. אָ in the Keri, אָ  
 in the Ketib) Aram. like אָ I. in  
 Hebrew.

זָעַת f. unstableness, shaking, fright,

the Keri has always זָעַת.

זָה (not used) 1) equiv. to זָבַח to melt,

to flow; 2) according to the Aram.

to borrow; from which זָהָה, זָהָה.

I. זָה to be estranged, to turn away

(from God, or relatives), hence

the particip. זָהָה stranger, foreigner;

figur. heathen, barbarian, sinner,

etc., inasmuch as the alienation

was considered an evil: רָחֵם זָהָה

לְאִשְׁתִּי "my breath is strange to

my wife," (Job 19:17) i.e. dis-

agreeable; related to זָהָה. Niph.

only Isa. 1:6, to estrange oneself

from God. Hophal, to become

estranged. part. זָהָה.

II. זָה (fut. זָהָה, apoc. זָהָה) 1) to tie

fast, to gird; זָהָה Isa. see זָהָה.

זָהָה part. pass. for זָהָה. From

which זָהָה, זָהָה, and זָהָה; 2) to

press together (זָהָה an egg), to

squeeze (זָהָה) by pressing together;

related to זָהָה.

זָהָה (not used) to be agreeable, love-

ly, especially of lovely fragrance.

From which זָהָה.

זָהָה (Kal not used) to move; hence

Niph. (fut. זָהָה) to move oneself

away. The root is also in זָהָה.

זָהָה to crawl (of serpents); figur. to

sneak, to be afraid. Comp. זָהָה.

זָהָה (אָהָה) p.n. of a place near Je-

rusalem (stone of terror).

זָהָה see זָהָה.

זָהָה (after the form זָהָה, from זָהָה)

adj. m., toasting (of the waves),

swelling with pride.

זָהָה (Aram.) m. splendour, serenity

(origin. brightness of the counte-

nance). See זָהָה.

זָהָה m. 1) fulness, plenty, superfluity,

from זָהָה I., only Isa. 66:2, ful-

ness of glory, it stands parallel with

זָהָה breast. It is possible, how-

ever, that זָהָה is here only a softer

form for זָהָה; 2) according to

Kimchi and Abulwalid) animal,

game, from זָהָה III.

זָהָה p.n. m. (the shining one, the

brilliant one).

זָהָה p.n. m. (splendour, ornament).

זָהָה p.n. m. the same.

זָהָה p.n. (the terrified one).

זָהָה 1) (melting-place) p.n. of a dis-

trict in the territory of Judah;

gent. זָהָה; 2) p.n. m. (like זָהָה

the one lent).

זָהָה see זָהָה, from which it is the pl.

זָהָה (pl. זָהָה, from זָהָה, after the

form זָהָה from זָהָה) m. olive-oil,

complete זָהָה זָהָה; also,

olive-tree, complete זָהָה זָהָה; es-

pecially the fruit; hence, זָהָה זָהָה

to press olives. The root is זָהָה

and not זָהָה.

זָהָה p.n. m. equiv. to זָהָה.

זָהָה p.n. m. (planter of olives).

רָן (pause רָן) adj. m. רָןָּ f. purified, figur. also in a moral sense.

רָןָּ (not used) Aram. purified; hence figur. to be morally pure.

רָןָּ (fut. רָןָָּּ) equiv. to רָןָּ, רָןָָּּ, רָןָָּּ to be purified; hence morally, to be pure, pious. Piel רָןָָּּ to cleanse (the heart). Hith. רָןָָָּּּ to cleanse oneself.

רָןָּ (const. רָןָָּּ, def. רָןָָָּּּ) Aram. f. cleanliness; moral purity.

רָןָָּּ f. origin. that which is purified, transparent; especially, crystal, glass. Root רָןָָּּ.

רָןָָּּ masculine, equivalent to רָןָָּּ male.

רָןָָּּ p. n. m. (man).

רָןָָּּ p. n. m. (pure, innocent, pious one).

רָןָָּּ (3 pl. pret. רָןָָָּּּ) to sieve; hence, figur. (intrans.) to be pure, clean, pious. Compare רָןָָָּּּ. Hiphil, to cleanse, to wash clean.

רָןָָּּ (fut. רָןָָָּּּ) origin. to penetrate (comp. רָןָָָּּּ); hence, to impress, to remember (with accus. or לָּ, רָןָָּּ), to retain in, or to recall to, the memory. Niph. to be considered (of somebody, or of some subject), to be mentioned to (רָןָָָּּּ) somebody. Hiph. to call to memory, to mention, especially, in favor; hence, to praise, to bring an offering of remembrance or of thanks, to record

annals, etc.). Sometimes like Kal.

Comp. רָןָָָּּּ.

רָןָָּּ m. origin. the male-kind (that which penetrates, comp. רָןָָָָּּּּ); next, the male (of man and beast), from which denom. Niph. רָןָָָּּּ to be born a male.

רָןָָָּּּ (sometimes רָןָָָּּּ) masc. memory, remembrance, memorial, name, mark of distinction; figur. fame.

רָןָָָּּּ p. n. m. (glory, the famous one).

רָןָָָָּּּּ (const. רָןָָָָָּּּּּ, pl. רָןָָָָָּּּּּ) רָןָָָָּּּּ

m. equiv. to רָןָָָּּּ; hence, רָןָָָָּּּּ

stone of remembrance; רָןָָָָָּּּּּ

offering of remembrance; but also

figur. noting down something for

memory, remark; רָןָָָָָּּּּּ the

book of memory; also, day, feast,

sentence of memory, etc.

רָןָָָָּּּּ p. n. m. (the celebrated one).

רָןָָָָָּּּּּ p. n. m. (fame of God).

רָןָָָָָָּּּּּּ p. n. m. (the same).

רָןָָָּּּ (not used) to drop, to flow in drops; from which perhaps רָןָָָָָּּּּּ.

רָןָָָָּּּּ fem., baseness, vileness, only

Ps. 12:9, "when the vilest of men

are exalted." Root רָןָָָָָּּּּּ.

רָןָָָָּּּּ (only pl. רָןָָָָָָּּּּּּ) m. equiv. to

רָןָָָָָָּּּּּּ, רָןָָָָָָּּּּּּ; bough, branch, es-

pecially of the vine. Root רָןָָָָָָּּּּּּ.

רָןָָָָּּּּ (part. רָןָָָָָּּּּּ) origin. to move to

and fro, especially of the shaking

of branches (compare רָןָָָָָּּּּּ) from

which רָןָָָָָּּּּּ; hence figur. to strew

about; to squander; **חָלַל** spend-thrift; **חָלַל בָּשָׂר** squanderer of the body, i. e. prodigat. Squandering being considered bad, an evil, **לָל** signifies also to be bad, base. Niph. **לָל** to be strewed about.

**חָלַל** (pl. **חָלָלִים**, constr. **חָלָלִים**); glow, heat, e. g. of the wind (si-moom), of famine. Thereof appears to be formed from **חָלַל** and **חָלַל**.

**חָלַל** (not used) to drip, to fall in drops; related to **חָלַל**.

**חָלַל** pun. f. (juice of myrrh, fragrance):

**חָלַל** f. 1) spinning of deceit; hence, an abominable deed, vice; next, shame, for whoredom; 2) spinning of thoughts, plan, design. Root **חָלַל** I.; 3) p.n. m. confection.

**חָלַל** f. thinking, thought, only plur. **חָלָלִים** for **חָלָלִים**, according to others it is the inf. of Pl. almost in the same sense; or the 3. pers. pret. for **חָלָלִים**.

**חָלַל** (pl. but with suff. **חָלָלִים**) f. the shaking branch, bough.

**חָלָלִים** (only pl. **חָלָלִים** p.n. of a race of giants (swarms)).

**חָלָלִים** (const. **חָלָלִים**) m. after the form **חָלָלִים**, **חָלָלִים**, **חָלָלִים** tune of the feast (song) of vintage, or harvest; next, triumphal songs generally.

**חָלָלִים** (only pl. **חָלָלִים** fem. 1), song,

song of praise, triumphal song; 2) p.n. masc. vintage, cutting of grapes.

I. **חָלָלִים** (1 pers. pret. **חָלָלִים** and **חָלָלִים**; fut. **חָלָלִים**; pl. **חָלָלִים** for **חָלָלִים**) origin. equiv. to **חָלָלִים** to bind, to plait, to spin; hence, to spin plans, to devise good or evil. Pl. (inf. **חָלָלִים** according to some, like **חָלָלִים**, **חָלָלִים** the same.

II. **חָלָלִים** (not used) to roar, to bawl. From which **חָלָלִים**.

**חָלָלִים** m. equiv. to **חָלָלִים** plan.

**חָלָלִים** (Kal not used), to number, to measure; hence Piel, to arrange, determine something. Pu. pass. (**חָלָלִים**); appointed times. Related to **חָלָלִים**.

**חָלָלִים** of a modern date (pl. **חָלָלִים**) m. time, fixed, appointed time.

**חָלָלִים** (Aram.) like **חָלָלִים** in Heb. Hith. **חָלָלִים** to make mutual appointment; but only in Keri, the Ketib has af. **חָלָלִים** in the same sense.

**חָלָלִים** (def. **חָלָלִים**, pl. **חָלָלִים**) Aram. equiv. to **חָלָלִים** time, period, but like **חָלָלִים** also of a holy period, or time, festival. The plur. is used as an adv., times, e. g. three times.

I. **חָלָלִים** (fut. **חָלָלִים**) to prune (the vine), but also, cutting off in general; e. g. trimming the light; hence **חָלָלִים** (related to **חָלָלִים**). Niph. pass. from Kal, to be pruned.



II. זָכַר (Kal not used) to clatter, to tune; hence Pl. to sing (with the voice), to tune (by string-instruments).

זָכָר (def. זָכָר) Aram. m. the tuning of instruments, playing.

זָכָר (plur. זָכָרִים) masc. a player on stringed instruments, a singer.

זָכָר m. name of a gazelle, the wild goat, or the giraffe.

זָכָרָה (const. זָכָרָה) f. song, sound (of the harp), figur. praise; i.e. the best part (of the country).

זָכָרָה see זָכָרָה.

זָכָרָה see זָכָרָה.

זָכָרִי p. n. m. (vintner), but this form is also patron. from זָכָר.

זָכָרִי p. n. m. (the celebrated one).

זָכָרָה f. equiv. to זָכָרָה song, fame, praise.

זָכָר (pl. זָכָרִים) m. form; next, kind, manner, way. Root זָכָר.

זָכָר (Aram.) the same.

זָכָר (not used) equiv. to זָכָרָה (in זָכָרָה) wagging, moving to and fro.

זָכָר (pl. זָכָרִים, const. זָכָרִים, m. a tail; next, anything that drags behind.

זָכָר (Pi. denom. from זָכָר) to remove, destroy that which drags behind.

זָכָרָה (fut. apoc. זָכָרָה) whoring, also committing adultery, with the accus.

זָכָרָה, זָכָר of the person with whom it is carried on; with זָכָרָה to

follow some one with the object of whoredom; with זָכָרָה, זָכָרָה, זָכָרָה, זָכָרָה, to desert the person whom one followed in whoredom; Particip. זָכָרָה (or זָכָרָה) a harlot. Figur. apostatising from God, of intercourse with idolatrous nations. Pual זָכָרָה pass. Hiph. זָכָרָה (fut. apoc. זָכָרָה) to cause, to seduce to, profligacy.

זָכָרָה (marshy ground), p. n. two places in the territory of Judah.

זָכָרָה (from זָכָר equiv. to זָכָר) m. plur. whoredom; figur. apostasy (from God), intercourse with idolaters.

זָכָרָה (pl. זָכָרָהִים) f. the same.

זָכָרָה (fut. זָכָרָה) 1) trans. to push away, to desert, to reject (זָכָרָה, זָכָרָה) with accus. זָכָרָה to forsake some one; 2) (not used) to remove; hence, to decrease, to dry up (of the water) related to זָכָרָה (see זָכָרָה). Hiph. זָכָרָה to reject, to banish from (זָכָר) something. The Hiph. זָכָרָה, see under זָכָרָה.

זָכָר belongs to זָכָר see זָכָר.

זָכָרָה (Kal not used) to hasten away. Pl. זָכָרָה to spring forth, with זָכָר of the place.

זָכָרָה f. perspiration, from זָכָרָה.

זָכָרָה f. Keri, equiv. to זָכָרָה Ketib, shaking, fright. Root זָכָרָה.

זָעַן p. n. m. (the affrighted one).

זָעַן m. a little, a trifle, but also as an adv. small, little.

זָעַר (Aram.) adj. m. זָעַרָה f. small, little, formed from זָעַר.

זָעַר equiv. to זָעַר to quench, to extinguish; figur. to vanish. Niph. to vanish.

זָעַם (fut. יִזְעַם, imper. זָעַם) for זָעַם (to snort, to foam; figur. to be wroth, especially when the anger indicates punishment, with the accus. or עַל; hence, also to denounce, to curse. Niph. to be wroth, to be vexed; זָעַם זָעִים angry countenance.

זָעַם (with suff. זָעַמִּי) m. anger, especially the anger of God, punishment; anger of the tongue, i. e. chastising language.

זָעַם (fut. יִזְעַם) to seethe, to snort, to foam; i. e. to be wroth, const. with עַל and עָם; or look sad, to appear sad or melancholy, origin. to be violently moved.

זָעַם adj. m. angry, snorting.

זָעַם m. anger, the foaming (of the sea).

זָעַם (fut. יִזְעַם, inf. זָעַם) equiv. to זָעַם, which appears later, to cry (from pain); to call, with אֶל upon some one; also with לְ and accus.; the object for which one cries, with עַל, לְ, and מִלְּפָנֶיךָ Niph.

to be called together, to assemble.

Hiph. to cry, to call (with the accus.)

to assemble together, to assemble.

זָעַם (pl. זָעַמִּי in the Targ.) Aram. the same.

זָעַם m. lament, outcry, like זָעַם.

זָעַם f. equiv. to זָעַם cry, lament, tremulous cry.

זָעַר (not used) equiv. to the old form זָעַר, origin. to compress; hence, to be little, small, to be straitened. Aram. זָעַר.

זָעַר (sweet of odour) p. n. of a northern border town in Palestine, which in the Targum is rendered קָרַן זָעַר.

זָעַר (from זָעַר, like זָעַר from נָהַר; זָעַר from קָשַׁת; זָעַר from נָהַר) f. pitch.

זָעַר (only pl. זָעַרִּים) m. 1) flame, spark, especially the flaming arrow, from זָעַר I. 2) fetter, bond, from זָעַר 2.

זָעַר (const. זָעַר) m. chin, beard. The root is זָעַר to sprout, to germinate, perhaps connected in its root with זָעַר.

זָעַר (fut. יִזְעַר) grey, white hair, to be old, but only used of man. Hiph. זָעַר (like זָעַר) to have grey hair, to be white; also of inanimate nature.

זָעַר (const. זָעַר, plur. זָעַרִּים) m. age, hoary-man; hence also elder, signifying some one distinguished.

תנן m. hoary age.

תנן f. the same.

תנן m. pl. the same. תנן a son  
got in old age.

תנן equiv. to תנן and תנן to fasten,  
to support; next, to raise (the  
humble one):

תנן (Aram.) the same, to hang up;  
origin. to raise a piece of wood.

תנן (fut. תנן) 1) equiv. to תנן to  
sieve, to purify; next also in a  
moral sense, to cleanse: 2) to  
burn, to flame, to glow, related to  
תנן, from which תנן: 3) to bind,  
to tie; fig. (Talm.) to compel. Pi.  
תנן to refine (gold). Pui pass. to  
be purified (of metals or wine.)

תנן (part. from תנן) m. a stranger;  
see תנן I.

תנן m. that which encompasses an ob-  
ject; hence clasp (of a table),  
border, from תנן II.

תנן f. equiv. to תנן (from תנן) strange;  
bad, disgusting; hence תנן  
becoming loathsome.

תנן equiv. to תנן, תנן to glow, to  
burn. Pual תנן to dry up (of  
rivers).

תנן p. n. m. (scattered to Babel,  
equiv. to תנן).

תנן p. n. of a valley and river, now  
called Wadi El-ehsa.

I. תנן to strew, to scatter about;  
hence, winnowing. Niph. to be

scattered about. Pi. to scatter  
about (a people), to winnow. Pu.  
pass. the part. תנן is for תנן.

II. תנן only Pi. in Ps. 139:3, equiv.  
to תנן to encompass, to encircle,  
to hedge in (תנן), i.e. to watch  
closely.

תנן see תנן.

תנן see תנן.

תנן (from תנן) masc. a shower of  
rain, the form is contracted from  
תנן.

תנן (from תנן equiv. to תנן) masc.  
girded (of the loins); hence, name  
of the war-horse, or, probably, of  
a warrior in general. See תנן II.

תנן (fut. תנן) to shine forth, e.g. of  
the morning sun, of the light, or  
of the majesty of God, transf. to  
the sprouting of plants, of the  
coming forth of the child (from  
the mother's womb), of the break-  
out of leprosy.

תנן m. 1) shining forth, the rising  
of the sun; 2) p. n. masc. rising;  
patron. תנן.

תנן p. n. masc. (arisen through  
God).

תנן (after the form תנן, תנן) m.  
shower of rain, equiv. to תנן but  
only in Isa. 1:7.

תנן equiv. to תנן, תנן to flow, to  
carry away by a flood; to flow  
away, e.g. Ps. 93:5, "thou carriest

them away as with a flood." Pu. to stream forth.

זָרַח m. shower of rain, flood (water, hail, etc.); זָרַח נֶגֶד flood against the wall.

זָרַח f. flow of semen, of the stallion.

I. זָרַח (fut. זָרַח) equiv. to זָרַח I: to strew, to scatter about; hence, to sow (also for plants), to spread the seed (with double accus.) to fertilize; next, figur. to sow, i. e. spread justice, meekness, vanity, happiness. Niphi. pass. from זָרַח, to be sown, fertilize. Pu. the same. Hiph. to beget (by sowing, fertilizing), to produce seed, i. e. to have offspring (of a woman).

II. זָרַח (not used) to carry, to bear. Aram. זָרַח, from which זָרַח.

זָרַח (const. once זָרַח) m. 1) concr. seed of trees, of corn, and of men; but also that which arises from the seed, like plants, corn, fruit; and of man, children, descendants, family in general, generation, tribe; 2) abstr. the sowing; planting; hence also, the seed-time.

זָרַח (Aram.) the same.

זָרַח (also זָרַח; pl. זָרַח, זָרַח) com. the limb adapted for lifting and carrying of burdens, the arm; hence, also power, strength, might, e. g. זָרַח הָאָדָם human might; זָרַח strength

of the hand; זָרַח, זָרַח, זָרַח to destroy the power, power and strength are used either in a good sense, for help, support, or for violence.

זָרַח (pl. זָרַח; but also זָרַח plur. זָרַח) m. that which is sown, vegetable.

זָרַח (only pl. זָרַח) m. vegetable, and the food prepared therefrom.

זָרַח (not used) equiv. to זָרַח (זָרַח) to flow; to stream; from which זָרַח.

זָרַח (fut. זָרַח) to sprinkle, to moisten; hence, to sprinkle water or blood, but it is also used of dry things, to strew, and figur. of the increase of grey hair (זָרַח). Pu. pass.

זָרַח (only Pu. זָרַח) equiv. to זָרַח, זָרַח to scatter about; hence Pa. זָרַח to throw out (phlegm), also, to sneeze. In Latin and Greek, *sternuo*, *wrapno*, proceed from the same idea.

זָרַח (Persian) p. n. f. (origin. golden) Zendic, *zairish* from *zair*.

זָרַח fem. the little finger, contracted from זָרַח; see זָרַח.

זָרַח p. n. m. (a sprout, from זָרַח = זָרַח).

זָרַח (equiv. to זָרַח) p. n. m. (olive-planter).

זָרַח (Persian) p. n. m. (offerer) Zendic *zabtar*.



## ח

ח cheth (חית-חיים) signifies, hedge, wall, so called on account of its position and shape. ח is the eighth letter, and as a numeral signifies 8. It interchanges with ג, כ, ק; e.g. חָבֵה with קָבֵה; חָבֵל with קָבֵל and חָסֵר with קָסֵר; חָדַר with קָדַשׁ; חָנָן with קָנָן; but as a guttural ח often interchanges with מ, נ, and ע: e.g. חָסֵר with קָסֵר; חָנָן with קָנָן, etc.

חָב (with suff. חָבִי) m. concealed, hidden place, bosom, lap; Aram. hence also חָבִי.

חָבֵא (Kal, not used) to conceal, to hide; related to חָבֵה and חָבֵה. Niph. (in the inf. חָבֵה and חָבֵה) ח stands for מ), to hide, secrete oneself. Pu. the same. Hiph. חָבֵא (3 pret. f. has חָבֵאָהּ) for חָבֵאָהּ to conceal, to secrete. Hoph. pass. Hith. like Niph.

חָבֵב (only part. חָבֵב) equivalent to חָבֵא, origin. to cover, to shelter (hence חָבֵב bosom), transf. to love, -origin. to protect.

חָבֵב p. n. m. (the beloved one) the second name of Jethro.

חָבֵה equiv. to חָבֵא, but found only in the imper. חָבֵה (equiv. to חָבֵה) and in חָבֵה.

חָבֵה (Aram.) f. hurt (in a moral sense) fault. See חָבֵל.

חָבֵה p. n. of a stream in Assyria (Arab. *chabar*), the mouth of which is Yakuti in the Tigris, and distinct from חָבֵר in Mesopotamia, which discharges itself in the Euphrates. As an Assyrian province, the Talmud takes it for the whole territory of Adiabene (חָבֵה). See חָבֵר.

חָבֵה f. a stripe, only Isa. 53:5.

חָבֵה f. the same; see חָבֵר.

חָבֵט (fut. יַחְבֹּט) to strike; transf. to knock off, fruit; to beat out grain from the ears, also of the striking of water against something. Niph. pass.

חָבֵה p. n. m. (protection from God).

חָבֵה m. cover, veil, from חָבֵה = חָבֵא.

חָבֵה (but only pl. חָבֵהִים) for חָבֵהִים m. a pan which is deepened out and encloses the contents. Compare in modern Heb. חָבֵה cask, from חָבֵה.

1) חָבֵל (fut. יַחְבֹּל) 1) to bind, related to חָבֵל, חָבֵל, hence חָבֵל sail, cord (see חָבֵל); 2) figur. to pledge. In this signification חָבֵל is constr. with double accus. 3) to act perversely, comp. חָבֵל, חָבֵל. Pi. to wince (from pain), hence to travail: comp. חָבֵל.

II. חָבַל equiv. to חָבַר to wound, to hurt. Niph. to hurt, wound oneself. Pl. to destroy, to ruin. Pu.

pass.

חָבַל (only Pa. חָבַל) Aram. equiv. to חָבַל Heb. under חָבַל II. to hurt, to destroy, to annihilate. Hithp.

pass.

חָבַל (pl. חֲבָלִים, const. חֲבָלִי) m. pain, pang, throes (of a woman in labor); next, pain generally. חָבַל לְ some one being attacked with pain; שָׁלַח חֲבָלִים to cast out pain (Job 39:3), i.e. to bear young with pain; according to others, to be delivered from pain.

חָבַל (with suff. חֲבָלִי, pl. חֲבָלִים, const. חֲבָלִי and חֲבָלִי) com. 1) band, cord, from חָבַל to bind; next, measuring line, or that which is measured with a line: hence, portion of inheritance; next, territory, land, and district generally. 2) snare. 3) band, troop, clique.

All significations proceeding from the original sense, to bind. See

חָבַל I.

חָבַל (def. חֲבָלָא) Aram. m. wound, hurt, injury.

חָבַל m. pledge, חָשַׁב to return the pledge, חָבַל to take in a pledge.

חָבַל m. according to some a denom. from חָבַל (cord), i.e. ship's sails;

probably however, חָבַל, חָבַל descend from חָבַל in the sense of יָבַל to lead, hence חָבַל rudder, helm.

חָבַל m. steersman, pilot, man at the helm, captain, from חָבַל to lead.

See חָבַל.

חָבַל f. equiv. to חָבַל pledge.

חָבַץ (not used) equiv. to חָמַץ to be sharp, e.g. of the smell; hence, to smell strong; of colour, hence, to be of a light dazzling colour.

חָבַצֶלֶת f. a light coloured or strong smelling flower, about the name of which the biblical interpreters disagree. As to the form, it originates from חָבַצֶל, a masc. form changed into a fem. one, by the termin. תֶּ. In חָבַצֶלֶת the dimin. form חָבַץ is affixed to the root חָבַץ.

חָבַצֶלֶת p. n. m. (Divine assembly, from חָבַץ after the Aram. to assemble; comp. חָבַצֶלֶת).

חָבַק (inf. חָבַק) equiv. to חָבַק II., to clasp, embrace (a child). Pi. the same, to embrace closely. חָבַק חָבַק to fold the hands (of the slug-gard), but only with a subst.

חָבַק m. the folding (of hands).

חָבַקִּים (a double form, from חָבַק) p. n. m. folder of the hands.

I. חָבַר to be joined, fraternised, e.g. of the union of nations, of the

joining of two subjects; transf. to spell-bind by sorcery. Pl. to join (two subjects); with עָם to enter into a covenant with some one. Pu. חָבַר pass., e.g. of a city with which the neighbouring towns are united: חָיִתְבָּרָה (Ps. 94:20) "Shall — have fellowship with thee?" which stands for חָיִתְבָּרָה. Hiph. to act prudently, which signification also חָבַר has. Hithp. to unite oneself.

II. חָבַר (Kal, not used) to cut in. Hiph. חָבַר to make an incision, fig. to penetrate, to hurt by speaking (בְּמַלִּים).

חָבַר (contracted from חָבַר) adj. m. חֲבֵרָה (c. חֲבֵרָה) f. joined, fraternized; also a subst. associate; colleague, friend.

חָבַר (Aram.) m. the same.

חָבַר (pl. חֲבָרִים m. 1.) association, union; e.g. בְּחֲבָרִים, of priests; 2) the spell of sorcery; 3) p.n. m. (for which also occurs חֲבָר) a sorcerer, patr. חֲבָרִי.

חָבַר m. (pl.) associates in business, who negotiate on something (בְּרֵה עָלָי), or who dig pits (comp. Job 6:27) to ensnare something; perhaps from חָבַר II., to cut, to pierce, and יָבֹרְ עָלָיו חֲבָרִים "shall the piercers (who conquer the Leviathan) pierce him?" (Job 41:6,

author. version, "shall thy companions make a banquet of him?")

חֲבָרָא (Aram.) f. female associate, female companion, equiv. to חֲבֵרָה in Heb.

חֲבֵרָה (pl. חֲבֵרֹת) f. stripes (of a leopard) from חָבַר II.

חֲבֵרָה f. association, society, company.

חֲבֵרָה (court) p.n. of an ancient city in the territory of Judah, now called by the Arabs El-Khalil.

חֲבֵרָה f. juncture, place of joining.

חֲבֵרָה see חֲבֵרָה under חָבַר.

חָבַשׁ (fct. יָחַבֵּשׁ and יָחַבֵּשׁ) to bind, to tie round (the root is related to חָבַשׁ with a turban (חָבַשׁ, חֲבֵשֶׁת), and like all these kinds of verbs with double accusative; but seldom with ל of the person (Jonah 2:6) and א of the object (Ezekiel 16:10 and Job 40:13). Transf. to bind, equiv. to hold fast, to rule (syn. חָבַשׁ), to bind up, equiv. to saddle; to bind round, equiv. to heal, etc. Pl. 1) to bind up, to heal; 2) to prevent (the streams נָהָרוֹת from running). Pu. to be bound up (of a wound).

חָבַת (not used) equiv. to חָבַת to enclose, to conceal, related to חָבַת, equiv. to חָבַת, חָבַת, from which the root is only extended. Comp. Talm. בִּזְבִּיתָא basket.

ח (const. ח, pl. חים) m. celebra-  
tion of the feast (by circuits) feast,  
generally, or festival-offerings.  
ח to celebrate a fes-  
tival, especially the feast of Taber-  
nacles: Root ח.

ח (for ח from ח) f. fear, ter-  
ror; trembling, from ח to totter,  
to reel.

ח (not used) to pluck off, to cut  
off (like ח) related to ח in  
the rabbinical; or the root is only  
an extension from ח, above, from  
which ח.

ח (pl. חים) masc. 1) locust, like  
ח so called from "nibbling."  
The Samaritan name ח is  
the same with the Tinterpolated;  
2) p.n. m.

ח p.n. m.

ח to make a circuit (comp. ח) to  
proceed in a circuit; hence, in a  
good sense, to dance; in a bad  
sense, to reel (of a drunkard), fig.  
to go in procession, or on a pil-  
grimage.

ח (not used) equiv. to ח, to cut  
in, syn. with ח, ח, ח.

ח (after the form ח, ח, ח;  
pl. const. ח) m. cleft of a rock,  
gulf, equiv. to ח, ח, ח,  
ח and others; next, refuge,  
since these cliffs served as a place  
of refuge: Root ח.

ח (const. pl. ח) adj. m. (after  
the form ח) to be girded, with  
the accus. of the object.

ח (after the form ח, ח, ח) m.  
girdle; it is the masc. of:—

ח f. girdle. See ח.

ח p.n. m. (festive one, festive).

ח p.n. m. (the same).

ח p.n. m. (feast of God).

ח p.n. f. (the festive one).

ח (not used) to hap, to spring,  
after the Arabic.

ח p.n. f. partridge.

ח (fut. ח) to gird round with  
double accus. of the limb and the  
garment, seldom with ח of the  
garment. Transf. to gird oneself  
with victory, joy, &c.

I. ח (only once in Heb.) Aram. a  
numeral adj. m. ח f. one  
answering to the Hebrew ח and  
ח. The masc. ח before car-  
dinal numbers multiplies, e. g.  
ח sevenfold, the fem. ח  
following as a gen. is a substitute  
for the ordinal number. ח is  
also used as an adverb.

II. ח adj. masc. ח f. sharp (of a  
sword). ח p.n. of a place;  
see ח.

ח (fut. ח after the form  
ח, ח, ח) to be sharp, pointed  
(related to ח, ח) transf. to be  
rash, vehement. Niph. (fut. ח).



for חרר to sharpen, to point (iron), transf. to sharpen the sight.

Hoph. pass.

חרר p.n. m. (sharpsighted one).

חרה (fut. apoc. יִחַה) to rejoice, to be cheerful. Pl. to cheer, to gladden.

The original signification is, to shine, related to חָנָה, and next, to be bright, adding the idea of joyfulness.

חרחר m. sting, thorn, point; from חרר.

חֲרָה f. joy, cheerfulness, from חָרָה.

In Aram. the same.

חֲרִי (only in the pl. חֲרִיִּין, with suff.

חֲרִיִּין) Aram. m. breast, equiv. to

חֲרִי in the Heb.

חֲרִיד point, top of a mountain, p.n. of a mountainous city of the Ben-jaminites.

חָרַל (also חָרַל; fut. יִחָרַל) to cease, to vanish, to abate; hence in the Targum חָרַל to desist from something; with חָרַל to forsake. Hiph. to forsake.

חָרַל (const. חָרַל) adj. masc. 1) forsaken, joyless; 2) omitting.

חָרַל (pause חָרַל) m. place of desertion, rest; figur. grave. Compare דוֹמִיָּה.

חָרַל p.n. masc. lazy one, or resting one.

חָרַל (not used) to pierce, to cut in, related to חָרַל; but the root is

חָרַל, which is found again in חָרַל and חָרַל.

חָרַל m. pointed pricking thorn, from חָרַל, comp. חָרַל.

חָרַל m. the same.

חָרַל (from an origin. form חָרַל with ל- termination) p.n. of the river Tigris (origin. the rapid stream.)

חָרַל equivalent to חָרַל to enclose, to hedge in, comp. חָרַל; next, to encircle (of a sword).

חָרַל (const. חָרַל with ח mobile חָרַל, pause חָרַל; plur. חָרַלִּים) masc. room, chamber, so called from enclosing. חָרַל is used of a sleeping-room, bridal-chamber, provision-room, chamber of the heart, etc.; the chambers of the south, i.e. the planetary position of the southerly winds.

חָרַל p.n. of a town not far from Damascus.

חָרַל (Kal not used) to be fresh, new, young (the root is found again in חָרַל). Piel, to renew, to erect anew (ruins of altars, cities), fig. to renew life, the spirit, etc. Hithp. to renew one's youth.

חָרַל (pl. חָרַלִּים) com. 1) the new moon, time of the new moon, which was celebrated; next, month in general, חָרַלִּים a month of time, חָרַלִּים a month old: 2) p.n. f. born on the new moon.

חָדָשׁ adj. m., חָדָשָׁה f. new, young, fresh, and thus in the most various significations: חָדָשׁ something new; חָדָשׁוֹת news.

חָדָשׁ (the newly built one) p. n. of a city of Judah.

חָדָשׁ p. n. of a city beyond the Jordan.

חָדָה (Aram.) equiv. to חָדָשׁ in Heb.

חָדָה (Aram.) adj. m. equiv. to Heb. חָדָשׁ.

חָתָה (in Pl. rare) Aram. to say, to relate; origin. to pronounce; hence, Pa. חָתָה to denote, to announce, with the accus. and לְ of the pers.: Af. to denote, to signify, like Pa. with לְ and acc. Instead of חָ at the end a ה occurs sometimes in the biblical Aram. as usual.

חָתָה (Kal, not used) to owe, either a debt of money or goods, or a moral debt. Pl. חָתְבוּ to burden one with a debt, to make one indebted.

חָתָה m. a debt, debt of money, חָתְבֹלֶת חָתָה a pledge for a debt.

חָתָה (formed like a lap) p. n. of a place.

חָתָה equiv. to חָתָה to encircle, to encircle.

חָתָה m. circle, arch, especially of the heavenly arch, or of the circle of the earth.

חָתָה (fut. יִחָתָה) to be tied up, intricate, the root is related to חָתָה.

חָתָה, חָתָה; hence, to deliver intricate speeches, riddles. According to others, the origin. signif. is to be sharp, pointed, related to חָתָה; hence, to make sharp, pointed speeches.

I. חָתָה (not used) equiv. to חָתָה to live, to be, to exist; comp. the relationship between חָתָה and חָתָה.

II. חָתָה (only Pl. חָתְבוּ, comp. the Aram. חָתָה) to say, to relate. Pl. to denote, signify, announce, proclaim.

III. חָתָה (not used) to bend, to curve (comp. Aram. חָתָה serpent); hence to enclose, to encircle.

חָתָה fem. 1) life, from חָתָה I.; hence, p. n. of the first woman, producing life; 2) round tent, circle of a tent, village of tents, from חָתָה III.

חָתָה (not used) equiv. to חָתָה to look forward, especially of the longing look; hence, חָתָה prospect.

חָתָה (not used) to cut in, to inscribe, related to חָתָה, חָתָה.

חָתָה (pl. חָתָה, חָתָה) m. 1) pointed hooks, comp. חָתָה; 2) thorn, brier.

חָתָה (not used in Heb.) Aram. to bind, to tie, to hoop. Af. of the erecting of a wall pulled down.

חָתָה masc. thread, cord, from חָתָה to bind.

חָתָה (inhabitant of a village) p. n. of a tribe.

**חוליה** p. n. of a district: 1) on the Persian Gulf, being the eastern border of the Ishmaelites; 2) in Southern Arabia, on the Abyssinian coast; 3) stands for India and Arabia.

**חולל** (fut. **יחול**, apoc. **יחול**, **יחול**) equiv. to **חלל**, to turn, to make a circuit, like **חלל**; hence, 1) to dance; 2) to wince, from pain and anguish, especially of the throes of a woman in labour (comp. **חלל**); next, to tremble, const. with **על**; 3) to roll along, of a storm, of the destructive sword, etc.; 4) to be strong, firm (comp. **חלל**, **חלל**). Hiph. **חלל** (fut. **יחלל**) to cause to tremble. Heph. **חלל** to be born. Po. **חללל** the intensive of Kal in all significations. Pu. **חללל** pass. Hithp. I. **יחללל** 1) to wince from pain; 2) the rolling of a tempest; 3) to wait, hope. Hithp. II. **יחללל** to be affrighted.

**חול** district, department: 1) p. n. of an Aram. country on the borders of the Jordan; 2) name of a bird, accord. to tradition, phoenix, called in the Talmud **חול**. Others read it in the biblical passage, **חול** sand.

**חול** m. sand, from **חלל** to heap up, to accumulate, equiv. to **חלל**.

**חול** (not used) to heat through, to

burn black; related to **חול** (comp. **חול**, Aram. **חול**).

**חול** adj. m. burnt black, dark coloured.

**חולק** (qam. **חולק**, pl. **חולק**) f. a wall round about the town, from **חולק** I. to encircle, to enclose.

**חול** (fut. **יחול**, **יחול**) to cover; to shelter; to protect: **חול** is related to **חולק**; hence, to spare; to protect some one by countenancing, therefore const. with **על**.

**חול** see **חול**.

**חולק** p. n. m. (the protected one) patron. **חולק**.

**חולק** (not used) to separate, to divide (comp. **חולק**, to separate, in the Talmud), equiv. to **חולק**, to divide.

**חולק** (pl. **חולק**) m. 1) partition wall, equiv. to **חולק**, transf., to outside; hence, pl. **חולק**, fields, commons, deserts, heaths; 2) adv. without, with **חולק** mobile **חולק**, outwards; **חולק**, from without, outside; **חולק**, outward; **חולק**, outward of; **חולק**, except.

**חולק** (not used) to conceal, to enclose, to encompass.

**חולק** Ketib for **חולק**, see **חולק**.

**חולק** (fut. **יחולק**) to become white, grey; hence, to turn pale (of the colour of the face), related to **חולק**, to be grey, in **חולק**.

**חולק** (not used) the same, from **חולק**.

II. חור (not used) equiv. to חר, חר, to dig, to excavate. It is not connected with חור from חור. חור (pl. חורים) m. 1) white linen, related to חר and חר; from חור I.; 2) cave, hole, cave in a dungeon, from חור II.; 3) p.n.m. (noble one, free man) from חור=חור.

חור m. hole, cavity (of the eye, the window, the mountain), from חור II.

חור adj. m. (Aram.) white. See חור.

חורי see חור.

חורי see חור.

חור p.n.m. (linen weaver.)

חור p.n.m. (noble one; fireman.)

חורי see חור.

חור p.n.m. (one of noble extraction).

חור p.n.m. (one of noble ancestry); for which also חור.

חור (district of caves) p.n. of an Aram. landscape, Hauran.

חור (fut. חור, 3 pers. f. חור for חור). 1) to flee, to hasten away, equiv. to חר, חר, חר; next, to hasten generally. Past pass. חור, the swift one; 2) of the inward motion: The passage in Eccles. 2:25, חור, "or who can hasten thereto," from חור I. High. to hasten, to forward, to flee (sometimes similar to חור).

חור p.n.m. (haste) part. חור.

חור p.n.m. (swift one).

חור p.n.m. (swiftness).

חור p.n.m. (swift one).

חור see חור.

חור m. 1) originally that which is sealed; next, seal-ring; 2) p.n.m. one that seals.

חור (vision of God) p.n. of the king of Syria; hence, חור, Damascus.

I. חור (fut. חור, apoc. חור) to see; to behold, to see in the mind; next, to look generally, with חור; to select, to see into the matter, to experience; transf. to visit, with one's presence, i.e. to inspect; next to get sight of, to find, etc.

II. חור (not used) equiv. to חור, to paint, to out.

חור (Aram.) equiv. to חור I.

חור (const. חור, pl. חורות) m. the prominent part of the body, breast (of cattle), from חור, to be prominent; to appear.

חור m. 1) part. from חור, a seer, a prophet; 2) covenant, from חור.

II. Comp. חור from חור.

חור p.n.m. (exhibition, exhibitor).

חור (=חור, def. חור, const. pl. חורי) Aram. f. vision, appearance, form.

חור (const. חור) m. vision, revelation; next, also, subject of revelation.

חור (a secondary form from חור, const. חורות) f. revelation.



תִּתִּי (Aram.), f. look, sight.

**תִּזְוֶה** f. 1) vision (prophetic), revelation; 2) point, e.g. **תִּזְוֶה** pointed horn, from **תִּזְוֶה** II. = **תִּזְוֶה**, according to others, considerableness, dignity, from **תִּזְוֶה** I.

𐎧𐎡𐎴 (not used) to point, according to  
some related to 𐎧𐎡𐎴 II. 𐎧𐎡𐎴, to  
cut in, to bore.

**פְּנִיָּה** p.n. m. (vision of God).

**תַּזִּית** p. n. m. (the same).

חַזוֹן p.n. m. (vision).

חֲזִיּוֹן (const. חֲזִיּוֹן, pl. חֲזִיּוֹנוֹת) m.  
prophetic vision, revelation, pre-  
diction.

תֵּנִי (c. תֵּנִי, pl. תֵּנִיִּים) m. that which  
is pointed, arrow, wedge; transf.  
to thunder bolt.

חַזִּיר m. swine, boar, so called from its strength; also *asper*, from strength (see חֲזָקָה). חַזִּיר הַבַּיִשׁ boar of the forest, wild boar.

חַיִּים p.n.m. (powerful, strong one).

תָּקַף fut. יִתְּקַף to fasten, to support,  
to maintain; also intrans. to keep  
fast to, with בָּ, to persevere (לֵּךְ)  
in doing something. Next, to be  
strong, courageous, to prevail  
(with עַל) to press on (עַל or acc.)  
some one. Pl. 1) to gird fast,  
אֶמְבֹּט with a girdle, מְתַנֵּם the  
loins, (with double acc.) to fasten,  
(בְּרֵית, בְּרֵית) (to rebuild a ruin);  
חִלְּבֵי to harden the heart; חִלְּבֵי

**קָוִים** to make bold, audacious,  
**וְקָוָה** **הָיָה יָדְךָ** to strengthen the hand  
 (to encourage); **וְקָוָה** **הָיָה** to support;  
**וְקָוָה** **הָיָה יָדְךָ** to strengthen the bad  
 cause. High. to hold fast (**עָלָה**  
**בְּ**, **לְ**) to something; to seize some-  
 thing (with **בְּ** acc.), e.g. **וְקָוָה** **לְקַח**  
**חַיִּל**, **רָקַם**; to exercise power, dom-  
 inion (**מְלָכָה**), to conquer; to  
 afford strength, to support, as  
 manifold as the Kal. Hithpael  
**וְהִתְקַוָּה** to strengthen, encourage  
 oneself; to show oneself strong  
 before (**לְפָנַי**) some one; but also  
 in the original signification, to unite  
 with some one, with **עִם** and **בְּ**.

חָזָק (pl. חֲזָקִים, const. חֲזָקֵי) adj. m.  
חֲזָקָה, fem. strong, violent (of a  
storm, war, disease), hard (of the  
forehead, i.e. barefaced), hardened  
(i.e. of the heart, stubborn), au-  
dacious (גִּלְגִּים, חֲזָקָה), etc.

**𐤀𐤓** (an old particip. form) adj. m.  
strong, violent.

**קִּיּוֹ** (only with suff. קִּיּוֹתִי) m. might, strength, help, protection.

**קִיץ** (with suff. קִיץְךָ) m. strength (of the hand), power, boldness.

חֲזָקָה fem. strength (of the wealthy),  
invigorating ; חֲזָקַת הַיָּד by the  
strength of the hand of God.

**הִקָּח** f. 1) erection, fortification; 2)  
power, strength, hardness, violence.

חזק p. n. m. (strong one).

חֲזָקִיחַ p.n. m. (the strength of God).

חֲזָקִיחַ p.n. m. (the same).

חָזָז (not used) equiv. to חָזַז to be robust, strong (physically); related to חָזַז.

חָזָז (with suff. חָזָזִי, pl. חָזָזִים for חָזָזִי, חָזָזִים) m. 1) hook, harpoon drawn through the nostrils of animals to lead them thereby; 2) buckle, lace (female ornament). The root is חָזָז, which see.

חָזָז (only pl. חָזָזִים) adj. m. from חָזָז, pointed; next, subst. that which is pointed, hook.

חָזָז (fut. חָזָזִי) originally, to take away, to diminish, related to the roots חָזָז and חָזָז; hence, חָזָז he has taken away from the holy; 1) to miss, to fail (contr. to חָזָז to be perfect); 2) to miss the aim (God), contr. to חָזָז to find; hence, 3) to fail in a moral sense; to miss the aim, the precept; next, to sin against (לְ) someone, (לְ, לְ acc.) somebody, or something. Pi. חָזָז denom. from חָזָז, which see. Hiph. to miss the target (of the archer); 2) to seduce to sin; to declare as sinful (before the tribunal). Hithp. to miss oneself, to lose oneself (unable to restrain oneself in terror). In another signification it is a denom. from חָזָז which see.

חָזָז (contracted from חָזָז; with suff. חָזָזִי, plur. חָזָזִים, const. חָזָזִי) m. fault, sin, trespass; 2) punishment, or expiation of sin. Comp. חָזָז guilt and punishment of guilt; from which חָזָז denom. 1) to expiate, to remove חָזָז (the sin); comp. חָזָז to clear the stones away (from חָזָז stone); 2) to bring a sin-offering, or to remove the sin by an offering. Hithp. חָזָזִי to cleanse oneself from sin.

חָזָז (pl. חָזָזִים) adj. m. חָזָזִי fem. 1) sinner (male or female), sinful; 2) the penitent one. This double signification is also found in חָזָז, חָזָז.

חָזָז f. 1) sin, trespass; 2) expiation of sin, offering. It is the fem. of חָזָז.

חָזָז fem. equiv. to חָזָז sin and expiation of sin, punishment, sin-offering.

חָזָז (Aram.) the same. The Ketib has חָזָז.

חָזָז (once חָזָז, const. חָזָז, with suff. חָזָזִי, plur. חָזָזִים, const. חָזָזִי) f. the same; חָזָז water of the sin-offering.

חָזָז (fut. חָזָז) 1) equiv. to חָזָז, חָזָז, to hew, to cut (wood), to fell. 2) to make stripes, to make a thing of chequered colors; hence חָזָז

striped, checkered. The idea of making stripes proceeds from that of cutting in. Pu. pass. equiv. to be hewed out.

חֶמְלָה (primitive, pl. חֶמְלִים, חֶמְלִי) fem. wheat, חֶמְלָה fat, marrow of the wheat. The plural is used of wheat in the grain.

חֶמְלָה p.n. m. (assembled one).

חֶמְלָה (not used) to dig, to search, to explore, like חֶמְלָה.

חֶמְלָה (with suff. חֶמְלָה) Aram. masc., equiv. to חֶמְלָה, חֶמְלָה.

חֶמְלָה see חֶמְלָה.

חֶמְלָה p.n. m. (the searcher).

חֶמְלָה p.n. m. (the trembling one).

חֶמְלָה p.n. m. (the spoiled one).

חֶמְלָה (not used) to totter, to tremble, perhaps related to חֶמְלָה, so that חֶמְלָה signifies the weak one.

חֶמְלָה (fut. חֶמְלָה) to close the sager (חֶמְלָה) against (חֶמְלָה) some one, only Lam. 48:9, where חֶמְלָה is to be rendered as חֶמְלָה.

חֶמְלָה (fut. חֶמְלָה) to snatch away, to rob, to despoil.

חֶמְלָה (not used) to support; like חֶמְלָה, perhaps connected with חֶמְלָה.

חֶמְלָה m. stave, stack, staff, like חֶמְלָה, staff, so called from supporting.

חֶמְלָה (not used) to assemble (after the Arab.), perhaps equivalent to חֶמְלָה to disperse, to scatter (the enemy); from which חֶמְלָה.

חֶמְלָה see חֶמְלָה.

חֶמְלָה (const. חֶמְלָה, comp. חֶמְלָה, חֶמְלָה, from חֶמְלָה, חֶמְלָה, חֶמְלָה, only Levit. 25:36, חֶמְלָה stands in the absolute; pl. חֶמְלָה)

1) adj. m., חֶמְלָה (const. חֶמְלָה, poet. חֶמְלָה, pl. חֶמְלָה) f. living, alive, חֶמְלָה the living; 2) subst. living, alive; חֶמְלָה the living ones; also חֶמְלָה living, alive; e.g. חֶמְלָה, חֶמְלָה, חֶמְלָה, the living bird, living birds, but generally a subst. living thing,

espec. heart, coll. beasts, for which also sometimes the pl. חֶמְלָה, and then only it is distinguished from חֶמְלָה, cattle; 3) abstr. life, as also the sing. חֶמְלָה and חֶמְלָה, more frequently however, חֶמְלָה and חֶמְלָה. The idea of life, is transf. to sustenance, refreshing, quickening, happiness, etc. Also in sig. L. strong, vigorous, fresh, new, etc. חֶמְלָה renewal of strength; חֶמְלָה to fulfil the wants of life.

חֶמְלָה (def. חֶמְלָה, pl. חֶמְלָה) Aram. adj. m. living, alive; pl. life.

חֶמְלָה p.n. m. (life of God).

חֶמְלָה f. entangled, intricate speech; hence, riddle, poetry; next, equiv. to חֶמְלָה proverb, axiom, metaphor, oracle, riddle. The root is חֶמְלָה, which see.

חֶמְלָה (for which once occurs חֶמְלָה, 3 pers. L., once חֶמְלָה) equiv. to חֶמְלָה to live, to be, to exist, related to חֶמְלָה:

next, to live well, to be strong, joyful, youth-like, to recover from (חזק) sickness, to live by something; e.g. by the profession of warrior (על חזק). Pl. חזקה to give life, to revive, to maintain, to call into life; fig. to rebuild a falling town. Hiph. almost like Pl. to call into life.

חזק (imper. חזקי) Aram. the same.

Af. חזקא (for חזקא, part. חזקא), to preserve alive.

חזקה adj. m. חזקה (pl. חזקות) f. vigorous, healthy.

חזקה only a secondary form of חזק (which see); round tent, circle of a tent; hence, camp.

חזקה (def. חזקה, const. חזקה, pl. חזקות) Aram. f. beast, equiv. to חזקה.

חזקה beast of the field.

חזקה f. life. חזקה אלמנות widowhood during the life of the husband, i.e. absence of the husband.

חזקה see חזקה.

חזק see חזק.

חזק (const. חזק, only occurs twice for the absolute, 2 Kings 18:17, and Isa. 36:2; pl. חזקים with suff. חזקתם) m. 1) power, strength, valor; next, like חזק in reference to the physical power. חזקה חזק to exercise valor: 2) strength, power, transf. to wealth, property, where חזקה חזק signifies to acquire property: 3) power, strength of an

army; hence, warriors; 4) valor, virtue; hence, חזק חזק a virtuous man, חזקה חזקה a virtuous woman.

All these significations are derived from חזק IV.

חזק (const. חזק, with suff. חזקתם)

Aram. the same.

חזק see חזק.

חזקה m. trembling, from חזק II., especially of the throes of a woman in labor.

חזקה f. the same.

חזקה f. equiv. to חזק, moat, rampart, or ditch round a rampart.

חזקה (also חזקה) p.n. of a city not far from the Euphrates (place of wealth).

חזקה p.n. of a city of priests in the territory of Judah.

חזקה (extended from חזק) m. beauty, grace; see חזקה and חזקה.

חזקה m. wall, partition, equiv. to חזקה.

From which is formed:—

חזקה (after the form חזקה) adj. m.

חזקה f. the outer one, e.g. the outside building, etc. חזקה from without.

חזקה (seldom חזקה) m. bosom, lap, from חזקה to lie at the bosom; חזקה wife, i.e. she who rests on thy bosom; חזקה to pay in the bosom, i.e. to recompense, likewise חזקה. Lap of the garment, i.e. pocket;



lap of the carriage, i.e. a folding  
in the same; lap of the altar, i.e.  
deepening for containing the fire.

חִידָה p. n. m. dignity, nobility.

חִידָם (also חִידוֹם) p. n. m. the same.

חִישׁ swiftmess, haste; next, adv. swift,  
hasty: see חוֹשׁ.

חָךְ (after the form חָלַל; with suff.  
חָכְנִי m. palate, comp. חָכְנִים;  
next, mouth, as organ of speech  
and taste: see חָכַךְ.

חָכָה (part. חֹכֵה) to depend on; hence,  
to trust in, related to חָכְמָה, in the  
original sense. Pl. to trust con-  
fidently, to hope (with accus. and  
ל), to wait for. Inf. חֹכֵי (for  
חֹכֵי) is like חֵיוֹת (Ezek.  
21:15), רָאָה (Job 10:15), for  
רָאוֹת. The root is connected  
with חָכַךְ.

חֹכֶה f. angle, fishing-hook, from  
חָכַךְ, to catch; חָכַךְ, to draw  
up by the fishing hook.

חֹכִילָה (beauty) p. n. of a hill in the  
desert of Sif.

חֹכִים (Aram.) adj. wise, prudent one,  
especially Magicians, after the  
form of חֹכִים, etc.

חָכַךְ (not used), to seize, to catch  
according to Aram., related to  
חָכַךְ, from which חָכַךְ.

חָכַל (not used) to paint the face,  
especially of the red rouge. The  
root is transposed from חָכַל.

חֹכְלִיָּה p. n. m. ornament of God.

חֹכְלִיל (const. חֹכְלִילִי) m. painting,  
colouring, especially of the eyes;  
hence, in the Targum, חֹכְלִיל.

חֹכְלִילֹת f. painting, colouring.

חָכָם (fut. חֹכְמָם) origin. to know;  
next, to be wise, to gain wis-  
dom. Pl. to make wise, to in-  
struct. Pu. to become wise,  
shrewd (of sorcerers). Hiph. to  
make wise, discreet, to give in-  
struction. Hithp. to boast of  
wisdom, to conduct oneself cun-  
ningly toward (ל) some one.

חָכָם (const. חֹכָם, pl. חֹכְמִים) adj. m.  
חֹכְמָה (pl. חֹכְמוֹת) f. wise, sen-  
sible, experienced, understanding;  
but generally as a subst., a wise,  
prudent, experienced one, etc.  
Among the branches of pru-  
dence and experience (חֹכְמָה) is  
also (like in the verb), cunning and  
shrewdness inseparable from the  
sense of wisdom.

חֹכְמָה f. wisdom, understanding, ex-  
perience; modern Hebrew, also  
knowledge.

חֹכְמָה (def. חֹכְמָתָא) Aram. f. the  
same.

חֹכְמוֹת or חֹכְמוֹת (secondary form  
from חֹכְמוֹת) f. wisdom.

חָל (seldom חֹלִיל) m. wall, rampart,  
moat round a rampart or a town,  
from חָלַל.

חל (after the form חח) m. that which is profane, not sacred, unfettered, accessible to every one, whilst that which is holy is not accessible to all. The root is חלל, loose, free, unfettered, loosened, i. e. not sacred.

חלל (not used) to be covered with dirt, to rust, to be covered with rust; חלל, to be sick; see under חלה. חללא (after the form חטאא) f. covering of dirt, rust.

חללי see חלי.

חלב (not used) 1) to draw toward something, to be attached to; related to לב, and the roots in חלף, חלף, etc.; 2) to be white, related to עלב, but not connected with signif. I.

חלב (with suff. חלבי) m. milk, quite different from חטאא, so called from its whiteness, and not from its fatness.

חלב (only const. חלב) m. the same.

חלב (const. חלב, with suff. חלצו, pl. חלבים, const. חלבי) m. 1) fatness, fat, stoutness; fig. the best, excellence, the heart; 2) p. n. (stout one).

חלבנה (fertility, fatness) p. n. of a city in the territory of Asher.

חלבון (the same) p. n. of a city in Syria, Aleppo.

חלבנה f. galbanum, perhaps so called from the place, Aleppo.

חלד (not used) 1) to hide, to conceal, like עלם; next, to cover with rust, like חלל, 2) to dig, excavate, from which חלד.

חלד p. n. m. concealment.

חלד (with suff. חלדי) m. the dark, covered, unlimited time; hence, 1) futurity; 2) world, worldliness. Similar in etymology and signif. to עולם.

חלד m. mole, from חלד II.; comp. חסרפח, which signifies the same animal, from חסר.

חלה (fut. יחלל, apoc. יחל, inf. חלות) to suffer, to be oppressed, to be weak; hence, to be sick, with the acc. of the limb from which one suffers; with על to grieve at something; 2) to adorn, to embellish, perhaps related to חלל; 3) to flatter, to show tenderness toward some one. The connection of these three significations cannot be traced. Niph. to become ill, weak, to grieve at (על) something; סבור נחלה, a morbid wound. Pi. to flatter, to implore, humbly to demand something; 2) to make sick, to weaken. Pu. pass. to become weak. Hiph. to cause illness or grief. Hoph. pass. Hithp. to fret oneself, to feign sickness. חלדי p. n. m. (the covered one, stout one).

חֲלָחָה p. n. f. weasel, mole.

חֶלֶח (const. חֶלַח, pl. חֲלָחִים) f. cake, from its round shape, like כֶּרֶךְ.

The root is חָלַל to round.

חֲלוֹם (pl. חֲלֻמוֹת), m. dream; figur. folly. Root חָלַם.

חֹלֹה (pl. חֲלָיוֹת, רְטוֹת) com. a window, origin. hole, opening, from חָלַל to bore, to excavate.

חֹלֶה (place teeming with caves); secondary form from חָיַל p. n. of a city in Moab, and of one in Judah.

חֲלוּצִי m. window-work; the form is origin. an adjective one.

חֲלוּף m. forsaking, vanishing, perishing, from חָלַף to pass away, to vanish.

חֲלוּשָׁה f. defeat, being conquered; see חָלַשׁ.

חֲלֻץ p. n. of an Assyrian country, to which the ten tribes were sent into exile; in the Talmud called חֲלוּץ.

חֲלֻצָה p. n. a town in the territory of Judah (earthquake).

חֲלָחָה f. terror, trembling, anguish, redoubled form from חָלַל; comp. Hithp. II. of חָלַל.

חֲלַט (Kal not used) to pull off (equiv. to חָלַץ) to uncover, figur. to do something absolutely, i. e. plainly, uncovered. Hiphil, to explain something exactly, specially, absolutely. In modern Hebrew this form is very common (לחלוטין).

חֲלִי (plur. חֲלָאִים; comp. חֲלִי, plur.

חֲלָאִים; חֲלִי pl. חֲלָאִים) masc.

1) ornament, decoration, from חָלַח II.; 2) (ornament) p. n. of a city in the territory of Asher.

חֲלִי (pauc. חֲלִי, with suff. חֲלִי, plur.

חֲלָאִים) masc. sickness, grief, pain,

dejection, evil, and as manifold in signification as the verb; חֲלִי רָע

an evil disease, חֲלִי כְּאֵין מְרַפָּא an incurable disease.

חֲלִיָּה f. ornament, decoration.

חֲלִיל (plur. חֲלָלִים) m. 1) finite, from

חָלַל to make hollow; compare

חֲלִילָה and חֲלִיל in the modern

Heb., also חֲלִיל and חֲלִיל to hol-

low out; denom. חָלַל, which see.

2) that which is unfettered, not

sacred, profane; next also, that

which is defiled; hence with ה

mobile, חֲלִילָה as an exclamation:

"far be it from me" (i. e. it would

be a profanation), connected with

the dat. of the person and מִן with

infin. following; or מִן follows in

reference to him, from whom it

be far; e. g. 'קֹדֶה in reference to

God, or מֵמָּה follows with the fu-

ture. See חָלַל II.

חֲלִיפָה f. 1) change (of garments);

hence חֲלִיפּוֹת בְּגָדִים change of

suits, i. e. different suits; some-

times בְּגָדִים is omitted; 2) inter-

change of friendship, mutual truce;

- 3) change (of a military post), figur. of being relieved from difficulties; 4) the plur. חֲלִיפוֹת as adv. changing. See חֲלַף I.
- חֲלִיפָה f. clothing, equipping, arming, garment; from חֲלַץ I. to clothe.
- חָלַף (not used) equivalent to הָלַךְ to walk, to travel. The ח changed into פ.
- חָלַף (with ח of motion חֲלִיפָה, like חֲלִיפָה in pause חֲלִיפָה m. equiv. to הָלַךְ wandering, next concr., wanderer, traveller, and like חָלַף transferred to, a poor, unhappy one.
- חֲלָצִי (for חֲלָצִי, formed from חֲלַץ, plur. חֲלָצִים) adj. masc., which changed into a noun, has the same signification as חָלַץ.
- I. חָלַל to bore, to hollow out; comp. חָלַל and the derivatives חָלַל, חָלַל and חָלַל; transf. to pierce, to wound, to hurt, to murder, or in a spiritual sense, e.g. לִבִּי חָלַל my heart is wounded. Pl. parallel with חָרַג to slay, to kill. Po. חָלַל to kill (the dragon). Pu. חָלַל to be pierced (by the sword). Poal חָלַל to be wounded, slain.
- II. חָלַל (Kal not used) to become loose (that which was fettered), to be free (that which was restricted, prohibited, inaccessible to us as holy); transf. to be unfettered,

- free, loosened, accessible, profane, for that which is holy is bound (חֲלָצִים) for us, whilst the profane is loose (חָלָץ); next, generally, to be profane. Pl. to loosen (a tie), to redeem (the otherwise holy vineyard); to expose, e.g. a daughter to prostitution; a plantation, i.e. to loosen it from the bands of holiness; fig. to profane (a priest, the temple, the sabbath, the name of God), to defile (חָלָץ the conjugal bed); חָלַל לְאִמָּךְ to defile deeply, to disgrace; comp. חָלַל, חָלַל. Hiph. (fut. חָלַל) to absolve (from a pledge), to defile (the sacred name). Niph. חָלַל (like חָלַל) fut. חָלַל, infin. חָלַל pass. from Pl. to be defiled. Pu. the same.
- III. חָלַל (Kal not used) to begin, origin. to open; compare Aram. חָלַל to begin, and to absolve. Hiph. חָלַל (fut. חָלַל spec. חָלַל, rare חָלַל, as from חָלַל) to begin, with inf. following. וַיִּחְלְלוּ Hos. 8:10 stands for וַיִּחְלְלוּ "they shall wait for (Author. Vern. "sorrow for") חָלַל the burden;" Lev. 21:9 is like חָלַל. Hoph. חָלַל to be commenced; from which חָלַל beginning.
- IV. חָלַל to make a circuit, to move in a circuit (comp. חָלַל); hence, to tremble, to bear (children), to



run along, like חלל; from which חלץ.

V. חלץ denom. from חליל (flute); hence part. חולל player on the flute. Po. חולל the same; hence מחוללות female players on the flute. Pl. the same, חלל he who plays on the חליל flute.

חלץ (const. חלץ, pl. חלצים) m. 1) subst. one that is pierced, wounded, slain (either by hunger or by the sword); 2) adj. m. חלץ f. defiled, unclean; next, subst. the one who is defiled, dishonoured.

חלם (fut. יחלם) 1) to be strong, firm, (comp. חלם, חלם); hence, figur. to be healthy, vigorous, cheerful; 2) to be dumb, to be fettered, fig. to sleep, to dream, to be inactive (comp. חלם). The contr. is חלם. Hiph. to cause to dream, to make healthy, strong.

חלם (def. חלם, pl. חלמים) Aram. m. a dream, a vision in a dream.

חלם p.n. m. (strong one).

חלם f. white of an egg (from חלם=חלב), or the plural according to the Syriac.

חלם (const. חלם) m. hard stone, rock, formed from חלם with the termination חלם.

I. חלץ (fut. יחלץ) 1) to withdraw, pass away, slide away (comp. חלץ, חלץ, e.g. of a flower that

withers, of a ship that moves a-long, of a storm that passeth by: 2) to put aside, e.g. the law; to polish iron (by drawing it through the fire); also, to change, of plants, to grow, sprout again (of renewed courage). Pl. to change (garments), to pull off (a garment, to change it). Hiph. to change the wages (see Kal), to renew strength (חלץ), youth, etc.

II. חלץ (not used) equiv. to חלץ to cut off, to shave off, from חלץ, which see.

חלץ (not used) equiv. to חלץ to plait (the hair), from which חלץ.

חלץ (Aram.) to pass away.

חלץ m. 1) change, as an adv. instead; comp. Aram. חלץ, and in Talmud and modern Hebrew חלץ: 2) p. n. of a town in the territory of Naphtali.

חלץ (fut. יחלץ) 1) to cover, to clothe (comp. חלץ Aram. חלץ), from which חלץ cover, garment, and מחלץ; transf. to arm, equip, gird: hence, חלץ armed, חלץ the loins; 2) denom. from חלץ to take off the arms. Pl. to remove (stones), to deliver (from danger), to take the arms (from the enemy). Niph. to be delivered (from danger); also, to equip oneself. Hiph. to equip others, to arm.

חֲלָץ (only dual חֲלָצִים) *f.* the loins, comp. חֲתָנִים according to a similar etymology, to gird the loins, to equip; to proceed from the loins, i.e. to be begotten.

חֲלָץ (or חֲלָץ) *p. n. m.* (armed one, strong one).

חָלַץ (fut. חֲלֹץ) 1) to be smooth, polished, related to חָלַץ, חָלַץ, חָלַץ, from which, 2) to pluck off, cut off (comp. חָלַץ); next, to tear off, cut off, to split, to divide. Niph. to be divided, separated (from a whole), to be distributed (either by lot or not). Pl. to divide (booty, inheritance). Pu. pass. Hiph. 1) causative from Kal, to make smooth, to polish (a work of art), words, to smooth the tongue, i.e. to flatter; 2) to distribute, to receive a portion. Hithp. to divide among themselves.

חָלָק *adj. m.* חֲלֹקָה (pl. חֲלֹקוֹת) *f.* 1) physically: smooth, bald, of a man without hair, of a mountain without foliage: 2) fig. flattering, deceitful, smooth; the pl. חֲלֹקוֹת is also used in an abstr. sense: 3) *p. n.* of a mountain (bald mountain).

חָלָק (with suff. חֲלֹקִי, pl. חֲלֹקִים) *m.* 1) smoothness, baldness (of a valley, without foliage), fig. flattery: 2) part, portion, booty; next also,

that which is allotted, property hence also, acre, land which is allotted to one as property: 3) lot (proceeding from signif. 2, if not taken from the idea of smoothness, or smooth stone, by which the lots were cast, comp. חֲלֹץ): 4) *p. n.* *m.*, patr. חֲלֹקִי.

חֲלָקָה (with suff. חֲלֹקָה) *Aram. m. part,* portion, equiv. to the Heb. חֲלָקָה.

חָלָק (const. pl. חֲלֹקִי) *adj. m.*, smooth. of stones: חֲלֹקִי אֲבָנִים smooth, stones, origin. the smooth among the stones.

חֲלֹקָה (only pl. חֲלֹקוֹת) *f.* flattery, hypocrisy. The form is derived from חָלַץ, like קִטְנָה from קָטַן.

חֲלֹקָה (pl. חֲלֹקוֹת) *f.* 1) smoothness (of the neck), baldness (of the rock), flattery (smoothness of the tongue, lips); hence, plur. חֲלֹקוֹת flattery, similar to the plural of חֲלֹקָה: 2) piece of land, acre, field, origin. that which is allotted; hence, more frequent with the addition שָׂדֶה.

חֲלֹקָה *f.* division, distribution.

חֲלֹקִי *p. n. m.* (the allotted one).

חֲלֹקִיהָ *p. n. m.* (portion from God).

חֲלֹקִיהוּ *p. n. m.* (the same).

חֲלֹקָה (after the form חֲלֹקָה, חֲלֹקָה) *adj. m.* חֲלֹקָה (pl. חֲלֹקוֹת) *f.* smooth, slippery (of localities),

smoothness (of the tongue), flat-

tery. The form is redoubled from חלק.

חלקת (plough-field) p.n. of a city in the territory of Asher.

חלקת (baldness of the rocks) p.n. of a place.

חלש (fut. יחלש and יחלש) 1) to thrust down, to overwhelm, to conquer; with על, to triumph over some one; fut. יחלש, 2) intr. (יחלש) to stretch down, to encamp, equiv. to חלש; hence, to be weak, sickly.

חלש m. one stretched down, weak, from חלש II.

I. חם (with suff. חמי, חמיה) m. father-in-law, from חמה III, to be united, related by marriage.

II. חם 1) p.n. m. (black one); 2) p.n. of a whole district (southern country); 3) p.n. of Egypt, used by the natives (country of the blacks). Root חמם.

חם (pl. חמים) adj. m. hot, warm, from חמם. The fem. of which is חמה, which see.

חם (with suff. חמו) m. glow, heat, warmth; orig. inf. of חמם, hence often translated as the inf.

חמם (not used) probably a transposition from חמם, to be fat; orig. to anoint. Comp. חמם, and Aram. חמם, oil. See חמם.

חמם see חמה.

חמם (Aram.) f. glow, anger, from חמם; in Heb. חמה is used for it, from חמה.

חמם (after the form חמם, חמם) f. fat milk (see חמם). That it signifies a fluid, is evident from the passage חמם חמם; and that it signifies fat milk, is evident from חמם.

חמד (fut. יחמד and יחמד) 1) to strive, to seek after, to desire; with acc. 2) to take pleasure in something; fut. יחמד; חמד, that which is desired, beloved; fig. idbl. Niph. to be lovely, agreeable; desirable. Pi. to desire vehemently; according to others, to be delighted.

חמד m. desirableness, delight, precious thing.

חמה fem. 1) desire, wish; חלם, without being desired; 2) delight, preciousness; 3) object of desire in a good sense, but also in a bad sense, lust; hence, חמה נשים (lust of women), name of a female deity, Anaitis.

חמה (rare חמה) f. pl. preciousness, loveliness, delightfulness, desirableness.

חמה p.n. m. (lovely one).

I. חמה (not used) to enclose, encompass, hedge in, like חדר. Probably the root of חמה is חם.

but the root of חמ is חמ.

II. חמ (not used) equiva to חמ, to be warm, to glow.

III. חמ (not used) to join, to connect oneself by marriage; related to ח, ח, etc., from which ח and ח.

ח f. a glow, warmth, poetically for the sun, otherwise ח; orig. fm. of ח.

ח (once ח) f. glow, wrath, fig. poison, on account of its burning in the body.

ח Job 29:6, contracted from ח; see ח.

ח p.n. m. (joined to Gd).

ח p.n. f. (combining freshness of life).

ח p.n. m. (one who is spared).

ח (seat of a tower) p. n. of a city in the territory of Asher, and another in the territory of Naphtali, for which also ח.

ח (after the form ח) m. perpetrator of violence, robber, and ח preceding it (Isaiah 1:17) signifies, lead on the right path.

ח after the form ח, ח m. encompassing, enclosing, i. e. girdle. See ח.

ח (pl. ח) m. 1) he ass, from ח, to be red, on account of the reddish colour of the skin of the ass in the south; 2) garden of an

ass, heap, comp. ח; 3) p. n. (ass, comp. *Asolus, Asinus*, in Latin).

ח, f. burden of an ass, heap, like ח II., and ח, only used to play upon the words.

ח (after the form ח) f. from ח, mother-in-law. Root ח III., to join, to connect oneself by marriage.

ח (not used) to coil, to lie on the ground; according to the Aram. of the Targum, for ח.

ח m. a species of lizard.

ח (fortress) p. n. of a city in the territory of Judah.

ח adj. m. salt, hence ח, salt provender, i. e. salt herb, like ח.

ח (seldom ח) adj. m. ח (pl. ח) f. formed from ח, the fifth; subst., fifth part.

I. ח (fut. ח, inf. ח) to be benign, tender-hearted, *αμαλός, melle*, to be compassionate on (ח) some one, to have forbearance with (ח) some one, of things to spare (with ח, ח).

II. ח (not used) only a secondary form from ח, orig. to bear.

ח f. sparing, compassion; from ח I.

ח (1 pers. ח, inf. ח, const. ח, fut. ח, apoc. ח, and the intrans. form ח; compare (ח, ח) to be warm, hot, to



glow; figur. of the heat of passion, anger and lust; **אין חמל** there is no coal to warm one (**חמ** inf.); but **לחם** Hag. 1:6 is trans. Niph. to glow (of the breast, passion) with **א**, to which belong several forms of the like **חמ**, future. Pl. **חמ** to warm, to brood, to hatch (eggs). Hithp. to warm oneself; comp. **חמ** and **חמ**.

**חמ** (only plur. **חמ**) m. pillar of the sun, dedicated to the "God of the sun," **חמ**.

**חמ** (**חמ**) origin. 1) to be sharp, related to **חמ**; trans. to be bold, violent; trans. to perpetrate violence, to violate (**חמ** the life, **חמ** the law), **חמ חמ** to sharpen plans against (**חמ**) some one; 2) to rob, to thrust down, e.g. **חמ**, **חמ**. Niph. to be robbed, spoiled, i.e. to be stripped.

**חמ** (with suff. **חמ**, pl. **חמ**) m. 1) violence, robbery; 2) property gotten by violence and robbery. 3) audaciousness, e.g. **חמ** audacious, lying witness.

**חמ** (fut. **חמ**, inf. **חמ**) equiv. to **חמ** originally, to be sharp of taste, countenance and mind; hence, 1) to be sour, tough, salt, from which **חמ**, **חמ**; 2) of a sharp colour, i.e. scarlet, **חמ** scarlet garments or purple;

3) to be of a violent temper, to perpetrate violence. Hiphil, to make sour, to produce fermentation. Hithp. to turn bitter.

**חמ** (contracted from **חמ**) masc. leaven, sorrel (syn. **חמ**).

**חמ** masc. vinegar, of wine or any other drink.

**חמ** origin. to enclose, encompass, equiv. to **חמ**, as is evident from **חמ**; hence, like **חמ** to turn (in order to depart). Hithp. to turn oneself, to rove about.

**חמ** (fut. **חמ**) equiv. to **חמ** to glow, to burn, from which (like in **חמ** trans. to colour): 1) to be of a burning red colour, to be ruddy, from which **חמ**, **חמ**, **חמ** and **חמ**; 2) to glow, trans. to seethe, foam, ferment in consequence of heat. Pu. **חמ** 1) to ferment, to foam (of inward motion), to glow, to burn (of the face).

**חמ** see **חמ**.

**חמ** (after the form **חמ**, **חמ**) m. a species of gum (or pitch), perhaps so called from its red-like colour; from which **חמ** denom. to smear with gum.

**חמ** m. fermented drink, wine, see **חמ** 2.

**חמ** (def. **חמ**) Aram. m.

**חמ** (pl. **חמ**) masc. 1) a kind of earth, potter's earth, so called from

its red-like colour; root חמר 1; 2) the foaming, roaring (of the sea), from חמר 2; 3) denomin. from חמר the burden of an ass; hence, heap in general, transf. to measure of a certain lot, measure of dry things.

חמר p. n. m. (the red one).

חמר (not used) equiv. to חמר, חמר to be strong, bold, courageous; from which חמר and the denom. חמר are derived therefrom.

חמר masc. loin, body, as the seat of strength (compare חמר, חמר of similar extraction); from which:—

חמר denom. to gird the loins, to arm generally; hence, part. pass. חמר armed (parallel with חמר) as the Targum also renders it חמר.

חמר (const. חמר, pl. חמרים, with suff. חמר) (cardinal number, m. חמר, const. חמר) f. five, the plur. fifty; חמר captain over fifty.

חמר Pl. denom. from חמר, to give the fifth part for a levy.

חמר m. the fifth, a tax of the fifth part, like the present tithe.

חמר see חמר.

חמר (not used) according to some, to become rank, decomposed, but this does not agree with the noun; more correctly it is, therefore, to contain, to comprise; equiv. to

חמר (from which חמר and חמר), i. e. to be deepened out for receiving something, from which:—

חמר (const. חמר after another reading also חמר Hos. 7:4, Job 21:20) fem. bottle (of leather) so called from its hollowness to receive something; חמר, as the Targum renders it, has a similar etymology, for חמר is related to חמר. That this derivation is the only correct one, is evidenced by its use in the Talmud for bag pipe, flask of the shepherd, on account of the hollowness.

חמר (burgh, fortress) p. n. of a city in Syria on the Orontes, Hamat, later Epiphania, next also, to signify the whole district: complete חמר, חמר, חמר.

חמר (with suff. חמר) m. 1) inclination, favor, grace; חמר, חמר to find, favor, grace; חמר to procure favor; 2) loveliness, grace, e. g. חמר, a pleasant roe; חמר precious stone; חמר a gracious spirit; 3) p. n. m. (grace, beauty).

חמר p. n. m. (grace of Hadad).

חמר (fut. חמר, apoc. חמר) to incline, to bend (synon. with חמר and related to חמר); hence, to encamp, with חמר, to be hostile against somebody; with חמר, to encamp round something to protect it; tr

dwell: חַנּוּת הַיּוֹם equiv. to חֲנֻחַת  
חַיִּים which see.

חֲנֻנָּה (pl. חֲנֻנוֹת) f. 1) grace, mercy,  
pl. חֲנֻנוֹת Pa. 77:10, if it is not the  
inf. from חֲנַן; 2) object of com-  
passion, picture of distress, Job  
19:17, חֲנֻנוֹתַי "and I am a pic-  
ture of distress:" the pronom. suff.  
is often used so: 3) p. n. f. grace,  
beauty.

חֲנֻנִי (1) p. n. m. (initiated one), patron,  
חֲנֻנִי; 2) p. n. of a city.

חֲנֻנִי p. n. m. (the presented one).

חֲנֻנִי adj. m. gracious, merciful, after  
the form חֲנוּם.

חֲנֻנָּה (pl. חֲנֻנוֹת) f. place of residence,  
tent, hut; later also warehouse for  
the sale of goods, or prison, from  
חָנָה.

חֲנֻנָּה erroneously considered by some  
as belonging to חֲנוּחַ, which see.

חֲנֻנָּה (fut. יִחְנַנּוּ) 1) to preserve, and  
to season things generally (unripe  
figs): 2) to embalm with spice.

חֲנֻנָּה (for חֲנֻנָּה, where the dagesh is  
analysed by the insertion of נ)

Aram. f. equiv. to חֲנֻנָּה Heb. wheat.

חֲנֻנִים m. pl. abstract, embalming,  
mummifying.

חֲנֻנִי p. n. m. (grace of God).

חֲנֻנִי (pl. חֲנֻנִים) m. the initiated  
one, i. e. experienced one: see חֲנֻנִי.

חֲנֻנָּה f. grace, mercy, from חֲנַן.

חֲנֻנָּה (pl. חֲנֻנוֹת and חֲנֻנוֹת) f.

spear, lance. The root is חָנָה  
equiv. to חָנָה (חָנָה), to point.

חֲנֻנָּה (fut. יִחְנַנּוּ) denom. from חָנָה ori-  
ginally to pass something through  
the throat, to give the palate  
something to taste; hence, 1) fig.  
to instruct, to teach, to instil: 2)  
to initiate, which idea is taken  
from 1.

חֲנֻנָּה f. 1) dedication, *syntaxis* (of  
a house, an altar, or a wall): 2)  
the offering of dedication.

חֲנֻנָּה (Aram) f. the same.

חֲנֻנָּה (from חָנָה formed with the suff.  
חֲנֻנָּה; comp. חֲנֻנָּה, יוֹסֵם, יוֹסֵם) adv. gra-  
tuitously (חֲנֻנָּה), i. e. without recom-  
pense or reward; hence next, in  
vain, for nothing, for which also  
חֲנֻנָּה stands; also, without  
cause, guiltless: חֲנֻנָּה innocent  
blood.

חֲנֻנָּה (not used) to be hard, firm, re-  
lated to חֲנֻנָּה and חֲנֻנָּה, where the  
same signification is found.

חֲנֻנָּה p. n. m. (equiv. to חֲנֻנָּה,  
grace of God).

חֲנֻנָּה (in pause חֲנֻנָּה) masc. origin.  
stone; next however, hail-stone  
which breaks the sycamore trees,  
formed from חֲנֻנָּה, with the well  
known termination חֲנֻנָּה. Root חֲנָה.

Kimchi also says חֲנֻנָּה חֲנֻנָּה.

חֲנֻנָּה (fut. trans. יִחְנַנּוּ, intr. יִחְנַנּוּ; with  
suff. from חָנָה: יִחְנַנּוּ, יִחְנַנּוּ; inf.

תנח and תנח origin. equiv. to תנח to incline; next morally, to incline favourably, to be gracious.

Niph. תנח (comp. תנח) to be worthy of compassion. (2 pers. pret. תנח). Pi. תנח to make lovely (the voice), comp. תנח, תנח. Pi. 1) to have mercy, with the accus. 2) to implore (comp. Hith.), with the accus. Hoph. תנח to be compassionate. Hith. to implore for mercy; with תנח. Possibly the sense to implore proceeds from the original idea, to incline, like the Aram. תנח.

תנח (inf. תנח) Aram. the same. Hith. תנח to implore, to pray.

תנח p.n. m. (the gracious one).

תנח p.n. m. (grace of God), see תנח.

תנח p.n. m. (the merciful one).

תנח p.n. m. (equiv. to תנח).

תנח p.n. of a town in central Egypt, so called by the Greeks.

תנח (fut. תנח) origin. to cover, to conceal; hence, transf. to flatter, (comp. תנח, תנח); next generally, to lie, to defile, to dishonour, comp. תנח. Hiph. to flatter, to defile, to disgrace, to lead to hypocrisy, to pollute.

תנח adj. masc. (origin. part.), but next a substantive, a flatterer, a sinner.

תנח masc. hypocrisy, dissimulation wickedness.

תנח f. hypocrisy, next wickedness in general.

תנח (Kal not used) to be tight, oppressed, *daꝓe*, *ango*, in Aram. תנח, but it is not connected with תנח. Niph. to strangle oneself. Pi. to strangle, to draw tight.

תנח (graceful one) p.n. of a city in the territory of Zebulun.

I. תנח (Kal not used) orig. to be intimate (with some one), to be friendly, sociable (related to תנח, תנח); hence, Hith. to show oneself friendly, kind: from which תנח, תנח, תנח.

II. תנח (only Pi.) equiv. to תנח to molest, asperse, disgrace, and is not connected with תנח I.

תנח (pl. תנח) m. 1) favour, kindness, love, friendship; next, mercy, benevolence, transf. to piety; 2) shame, molestation, dishonour; 3) p.n. m.

תנח p.n. masculine, (goodness of God).

תנח (3 pers. pl. also תנח, fut. תנח, pl. תנח, תנח) to seek refuge, protection; const. with ת or accus., or without any case. The usual forms are תנח, תנח, תנח, תנח, תנח.

תנח p.n. m. (refuge in God).



חֶסֶן adj. m. strong, mighty, wealthy.

See חֶסֶן.

חֶסֶן f. refuge, protection, security.

חֶסֶן (pl. חֶסֶדִים) 1) adj. m. kind, pious, lovely, gracious; perhaps חֶסֶדִים Job 39:13, is a fem. form of this adj. pious, benevolent; 2) subst. the kind, pious one, sometimes חֶסֶד; hence pl. חֶסֶדִים, the pious of God, i.e. his pious adorers.

חֶסֶדִים f. the kind, affectionate bird; name of the stork, on account of her affectionate treatment of the young.

חֶסֶל m. origin. one that nibbles off; hence, the name of a species of locust. The form is extended from חֶסֶל, like חֶסֶל from חֶסֶל. חֶסֶן (const. חֶסֶן) m. mighty, strong one, from חֶסֶן.

חֶסֶר (Aram.) adj. m. defective, equiv. to חֶסֶר in Heb.

חֶסֶל (fut. חֶסֶל) to nibble, eat off, origin. to tear off, related to חֶסֶל, חֶסֶל, and others.

חֶסֶם (fut. חֶסֶם) equiv. to חֶסֶם, חֶסֶם, to close, to shut (the mouth of the threshing ox), to hinder (the passer by) from going on.

חֶסֶן (not used) to be strong, mighty, transf. to be wealthy, rich.

חֶסֶן (Aram.) the same. Only Af. חֶסֶן, to possess.

חֶסֶן (def. חֶסֶן) m. might, strength.

חֶסֶן m. possession, strength, might, treasure; חֶסֶן, richness in salvation, i.e. abundance of salvation. From which denom. Niph. to be treasured up.

חֶסֶן (Kal not used) to peel off; comp. חֶסֶן, from which Pi. חֶסֶן (shortened from the double form חֶסֶן). Part. pass. חֶסֶן, to be peeled, scaled.

חֶסֶן (def. חֶסֶן) Aram. m. sherd, origin. the peel of anything; next, generally a piece, fragment.

חֶסֶר (fut. חֶסֶר, but the pl. חֶסֶר) equiv. to חֶסֶר, to cut off; hence, next, to be wanting, deficient; next, to suffer want. Comp. חֶסֶר, חֶסֶר, and חֶסֶר. Pl. to cut off, to diminish. Hiph. to cause want, also to be deficient, wanting.

חֶסֶר (const. חֶסֶר after the form חֶסֶן) adj. m. wanting, deficient, e. g. חֶסֶר, bread, understanding.

חֶסֶר m. deficiency, want, need, necessity.

חֶסֶר m. (the same).

חֶסֶר p. n. m. (deficiency).

חֶסֶר m. want, fault.

חֶסֶן (after the form חֶסֶן) adj. m. polished, rubbed off, from חֶסֶן; hence, Targ. חֶסֶן, washed off; generally, however, in a moral sense, pure, innocent.

חֲסֵה (Kal not used) equiv. to חֲסֵה, חֲסֵה, to cover, to veil, to conceal, from which the Pi. חֲסֵה, to cover (על) something; חֲסֵה לְבָרִים, to speak secretly against some one.

חֲסֵה equiv. to חֲסֵה, to cover, to veil, to wrap up (חֲסֵה, חֲסֵה) as an indication of mourning. Pi. to cover over, to wrap up (to overlay with gold or wood) wainscoating. Niph. pass. from Pi. חֲסֵה is not a Pu. but a noun.

חֲסֵה f. 1) cover, canopy, from חֲסֵה; 2) p.n. cover, shelter.

חֲסֵה (fut. חֲסֵה) 1) to tremble, related to חֲסֵה; 2) to move hastily, to flee. Niph. חֲסֵה, to hasten away in fear.

חֲסֵה m. haste, swiftness, flight.

חֲסֵה p.n. m. cover, protection.

חֲסֵה (dual חֲסֵה) m. hollow of the hand, also fist; dual, the palms of the hand; what can be taken in the hollow of the hand; hence חֲסֵה, handful; חֲסֵה, to fill a hand. The Root חֲסֵה with the חֲ-terminating, like in חֲסֵה, חֲסֵה, חֲסֵה.

חֲסֵה p.n. m. (the protected one).

I. חֲסֵה (comp. חֲסֵה) to cover; hence, with על, like חֲסֵה and חֲסֵה, to protect, to shelter; from which חֲסֵה not from חֲסֵה II.

II. חֲסֵה (not used) to rub off, to clean; comp. חֲסֵה, חֲסֵה, חֲסֵה, from which חֲסֵה.

חֲסֵה (fut. חֲסֵה) origin. to long, to desire; hence, to take pleasure in something with חֲסֵה; to love something, with accus., to desire.

חֲסֵה (fut. חֲסֵה) only a secondary form from חֲסֵה, to move to and fro, i.e. the tail (Job 40:17).

חֲסֵה (pl. חֲסֵה, const. חֲסֵה) adj. m. חֲסֵה, f. desiring, willing, longing.

חֲסֵה (with suff. חֲסֵה, pl. חֲסֵה, with suff. חֲסֵה) m. 1) desire, longing, wish; hence, 2) that for which one desires, precious thing, e.g. חֲסֵה, precious land; חֲסֵה, precious stone; 3) desirableness, loveliness, e.g. acceptable words; חֲסֵה; 4) object for which one strives, i.e. affair, subject, matter; next, generally like חֲסֵה and חֲסֵה.

חֲסֵה p.n. f. (my desire is in her).

חֲסֵה (fut. חֲסֵה) 1) to cut in, to dig (a well, a pit), hence also to penetrate, e.g. of the hoofs of the bold horse that penetrate the earth; 2) to dig for something, i.e. to explore, to search. Comp. חֲסֵה, חֲסֵה II.

חֲסֵה (fut. חֲסֵה, pl. חֲסֵה) to become red from shame, different from חֲסֵה, which signifies to become pale from shame but both as

changing the natural colour as an indication of shame. Hiph. to blush with shame, but also to act shamefully; comp. חֶזֶק אִישׁ equiv. to חֶזֶק אִישׁ from חֶזֶק, to cause (חֶזֶק) disgrace. Related to חֶזֶק II.

חֶזֶק 1) p.n.m. (shaming) patron: חֶזֶק; 2) (wall) p.n. of several cities.

חֶזֶק (double well) p.n. of a city in the territory of Issachar.

חֶזֶק p.n.m. (priest of the sun).

חֶזֶק (pl. חֶזֶקוֹת) f. an animal that digs up the ground, the exact name of which has not been specified by the commentators.

חֶזֶק (Kal not used) equiv. to חֶזֶק, 1) unfettered, to be free; hence, to be stretched out, as indicating freedom; figur. to be free, to move freely; 2) to be stretched down, figur. to be sick. Pu. חֶזֶק, to be liberated, to be freed.

חֶזֶק (fut. חֶזֶק, pl. חֶזֶקוֹת) origin. to dig; hence, next, to search, to dive into, almost like חֶזֶק and חֶזֶק. Niph. to be searched. Pi. to search for some one; figur. to investigate, morally. Pu. to be searched; hence, חֶזֶק חֶזֶק, the investigation which has been made, i.e. searching enquiry; to be sought (from concealment).

Hith. to conceal oneself; hence; figur. to make oneself unknown by disguise.

חֶזֶק m. search, inquiry.

חֶזֶק (with suff. חֶזֶקִי) extension, stretching out (of bolsters and mattresses); hence, cover, bolster, generally; perhaps also freedom; 2) couch, e.g. חֶזֶקִי, my couch, or resting place, is among the dead.

חֶזֶק (from חֶזֶק) f. liberty, freedom.

חֶזֶק f. sickness, illness, origin. sick bed.

חֶזֶק (from חֶזֶק) adj.m. (pl. חֶזֶקִים) to be free, whether in contrast to slavery, imprisonment, or to being tributary, burdened with taxes.

חֶזֶק f. the same, like חֶזֶק.

חֶזֶק (with suff. חֶזֶקִי, pl. חֶזֶקִים) m. 1) an arrow, from חֶזֶק, to point, to cut out; hence, חֶזֶקִי, shooters of arrows, archers; חֶזֶק, to shoot off an arrow; חֶזֶק אֶל חֶזֶק, to spare an arrow. Applied to God, חֶזֶק signifies lightning, next punishment; 2) a shaft, only a secondary form from חֶזֶק, like in the Keri; חֶזֶקִי, destructive, i.e. poisoned, is my arrow, from which denom. חֶזֶקִי, to shoot off arrows, hence particip. חֶזֶקִי, archer.

1. חֶזֶב (fut. חֶזֶב) equiv. to חֶזֶב,

חָצַב, to hew, to hew out (of stone or wood), to dig out (חָצַב, חָצַב), to spread flames, figur. to destroy, to kill. Niph. to be hewn out on a rock (for a remembrance). Pu. to be hewn out (of a stone), i.e. to originate. Hiph. to destroy, to fell.

II. חָצַב (not used) equiv. to חָצַב, to tie, to bind (comp. חָצַב from which חָצַב for חָצַב).

חָצַב (fut. חָצַב, apoc. חָצַב) 1) to cut off, to cleave, to part, comp. חָצַב, חָצַב; hence, 2) to divide in two parts, to halve; חָצַב עַד צַוֵּנוֹ (of a river), to divide up to the neck (man), i.e. to reach up to the neck. Niph. to divide oneself in parts.

חָצַב (חָצַב) f. trumpet, from חָצַב, to sound; from which the denom. חָצַב, חָצַב; Pu. חָצַב; Hiph. חָצַב, to trumpet.

חָצַב (a court) p.n. of a place in Palestine, and a district in Arabia.

חָצַב (const. חָצַב) f. middle (of two parts), e.g. in the middle of the night.

חָצַב (pause חָצַב, with suff. חָצַב) m. 1) the middle, equiv. to חָצַב, where something separates into two parts; 2) half.

חָצַב m. equiv. to חָצַב, an arrow.

חָצַב חָצַב p.n. m. (middle of the resting places), patronymic חָצַב חָצַב.

I. חָצַב (only a lengthened Arabic form from חָצַב) m. an enclosed place, dwelling, court..

II. חָצַב (const. חָצַב) m. grass, leek, from חָצַב to vegetate, to bloom.

חָצַב (with suff. חָצַב) m. origin. an incision, an inlet, from חָצַב equiv. to חָצַב (in חָצַב) to cut; hence, figur. bosom, lap. חָצַב is not to be adopted as the root.

חָצַב (with suff. חָצַב) m. the same.

חָצַב (Aram.) equiv. to חָצַב Heb. to rage; hence, affix חָצַב to press violently, to rage.

חָצַב equiv. to חָצַב to cut, to divide; hence, fig. to be divided in hosts, particip. חָצַב. Perhaps a noun in the sense of a line, row. Pi. only particip. חָצַב they that divide (the spoil); if this word is not a denom. from חָצַב. Pu. to be shortened, e.g. the number of the month..

חָצַב (pl. with suffix חָצַב) m. 1) small particles, figur. small stone, gravel; 2) lightning, orig. an arrow; next, from 2 denom. Pi. חָצַב to shoot arrows, if it is not formed directly from חָצַב.

חָצַב חָצַב (also חָצַב) p. n. of a city in the territory of Judah (row of palms).

חָצַב see חָצַב.

חָצַב see חָצַב.



חָצַר (not used) to hedge in, to in-  
close; related to חָצַר: from which  
חָצֵר and חָצִיר L.

חָצַר (not used) to cry, to scream, it  
signifies also, like חָלַל and חָלַל,  
to bloom, to vegetate.

חָצֵר (const. חָצֵר, pl. חָצֵרוֹת) com.  
an enclosed place, court,  
village, locality, and all that is  
enclosed as a place of abode,  
moveable tents are also called so  
if they are placed like a court.  
The geographical compounds are  
חָצֵר מַגִּיד (court of magnificence),  
חָצֵר נֵחָה (court of happiness), חָצֵר  
סוּסִים (court of horses), חָצֵר עֵינָן  
(the same), חָצֵר עֵינָן (court of foun-  
tain), חָצֵר שׁוּעָל (the same), חָצֵר  
(court of foxes), חָצֵר תִּיכוֹן (middle  
court).

חָצֵר p. n. m. (the blooming one,  
from חָצַר).

חָצֵרוֹת (courts) p. n. of a place.

חָצֵרִי (Keri חָצֵרִי) p. n. m. (the bloom-  
ing one).

חָצֵרִים p. n. of a place.

חָצֵרֹת (court of death) p. n. of a  
province in Arabia, Hadramaut.

חָק see חָק.

חָק (before makkaph חָק, with suff.  
חָקִי, חָקִי, pl. חָקִים) m. 1) origin.  
that which is inscribed, hence that  
which is appointed (חָקִים) mea-  
sured, fixed, allotted, the appointed

time, the fixed aim; 2) law (of  
God), revelation, divine sentence,  
edict, the law engraven or ap-  
pointed. Root חָקַק.

חָק (not חָקַק; pl. const. but חָקִים,  
with the dagesh analysed; the  
same as חָקִי is from חָק, m. conclusion, decree.

חָקַק (Kal not used) equiv. to חָקַק to  
engrave. Pu. to be inscribed on  
(חָק) the wall, or painting on  
something. Hith. to make ap-  
pointments upon (חָק) something,  
to draw the boundaries of any-  
thing, e. g. to limit the boundaries  
of the soles of the foot (חָקֵשׁ  
רַגְלִי).

חָקָה (pl. חָקוֹת) f. a law, a precept,  
equiv. to חָק.

חָקוּסָא p. n. m. (the bent one) from  
חָקַק to bend, to coil.

חָקַק (inf. with suff. חָקִי, imper.  
with suff. חָקֵה) to engrave (on a  
rock), to inscribe ("decree un-  
righteous decrees"), to fix (laws),  
to draw ("a compass over the  
depths"), to draw upon (חָק) some-  
thing, e. g. a town, but especially  
to inscribe in (חָק) a book. חָקַק  
a law-giver, a leader. Po. חָקַק.  
Part. מְחָקֵק, fut. יִחָקֵק, to engrave,  
to inscribe (laws), to rule, to lead;  
hence, מְחָקֵק a law-giver, a leader,  
equiv. to מְשָׁבֵק staff, the leader.

Pu. pass. hence **חִקְקָה** that which is inscribed, the law. Hoph. **חִקְקָה** like Pu. to be inscribed **חִקְקָה**.

**חִקְקָה** (a ditch) p.n. of a city.

**חָקַר** (fut. **יִחָקֵר**) orig. to dig; hence, to inquire, to search (with accus. of the person.). The root is related to **חָקַר**, **חָקַר**, etc. Niph. to be searched, searchable. Pi. to explore, to fathom.

**חָקַר** (pl. const. **יִחָקְרוּ**) m. 1) search, inquiry, fathoming, e.g. of the heart: 2) that which is searched, i.e. the innermost, the secret of of a thing, e.g. **חֵקֶר אֱלֹהִים** **חֵקֶר**, and others.

**חור** see **חור**.

**חור** see **חור**.

**חָרַא** (or **חָרָה**, not used) to purge, especially the bowels; hence in the Talm. **חָרַא** to sweep away. The deriva. are only in Ketib.

**חָרַא** (pl. **יִחָרְאוּ**, const. **יִחָרְאוּ**) masc. refuse, dung, from **חָרַא**.

**חָרַב** (Kal. not used) equiv. to **חָרַב** to cut, to be sharp, comp. **חֶרֶב** (Aram.), a knife; hence, Niph. to combat. Hoph. like Niph.

**חָרַב** (fut. **יִחָרַב**) 1) to dry, to wither, related to **חָרַב**, **חָרַב**; hence, to be desolate, destroyed; 2) to be amazed, to stare; comp. **חָרַב** and **חָרַב**. Niph. to become desolate, devastated. Pu. to be dried up.

Hiph. to dry up (the sea), next, to devastate (**חָרַב**, **חָרַב**). **חָרַב** adj. masc. **חָרַב** (plur. with the article **הַחָרָבוֹת** for **חָרַב**) f. dried up. figur. devastated.

**חָרַב** (Aram.) only Hoph. to be destroyed, like **חָרַב** in Heb.

**חָרַב** (with suff. **חָרַבִּי**, plur. **חָרָבוֹת**, const. **חָרָבוֹת**) fem. 1) edge, next, the sword, **חָרַב**, **חָרַב** to slay by the sword; **חָרַב** to fall by the sword, transf. to other instruments similar to a sword. Root **חָרַב**; 2) dearth, from **חָרַב**, which see.

**חָרַב** (deserted hill), p.n. of a height on the mountain Sinai.

**חָרַב** m. dearth, transf. to desolation. **חָרַב** (from **חָרַב**, pl. **חָרָבוֹת**, const. **חָרָבוֹת**) f. desolation, hence, ruins, desolated places, from **חָרַב**.

**חָרַב** fem. dryness, dry land, from **חָרַב**.

**חָרַב** (const. **חָרָבוֹן**, plur. const. **חָרָבוֹנִי**) m. dryness, heat.

**חָרַב** (Persian) p.n. m. (driver of an ass).

**חָרַב** (fut. pl. **יִחָרְבוּ**) to tremble; hence, to flee with trembling.

**חָרַב** (from **חָרַב**; formed with the termination **חָרַב**) m. a kind of hopping locust.

**חָרַב** (fut. **יִחָרַב**) 1) to tremble, to be frightened at (**חָרַב**) something,

for something to be uneasy; 2) to hasten away from (וַיַּד) a place, to hasten toward (וַיַּד) some one. Related to וַיַּד, וַיַּד. Hiph. to terrify.

וַיַּד (pl. וַיַּדִּים) adj. masc. anxious, frightened for (וַיַּד) something; pious.

וַיַּד (const. וַיַּד, pl. וַיַּדִּים) fem.

1) fright, fear, anxiety; 2) (place of terror) p.n. of a place.

וַיַּד (fut. וַיַּד) to glow, to burn, namely, of the kindling of wrath, e.g. וַיַּד לֵוַי his wrath was kindled, more frequently with וַיַּד and the person with whom one is angry, const. with וַיַּד or וַיַּד and וַיַּד, sometimes וַיַּד וַיַּד. Niph. does not occur for the form וַיַּד, וַיַּד are derived from וַיַּד which see. Hiph. 1) וַיַּד (fut. apoc. וַיַּד) to cause the anger to be kindled, with וַיַּד; to do something with ardour, zeal. Hiph. 2) וַיַּד the ו is changed into ו; hence particip. וַיַּד, fut. וַיַּד to dispute, to vie with (וַיַּד, וַיַּד) somebody. Hith. וַיַּד, fut. apoc. וַיַּד to enrage oneself against (וַיַּד) some one. Comp. וַיַּד.

וַיַּד (place of terror; fountain of terror) p.n. of a place and a fountain; complete וַיַּד, gent. וַיַּד.

וַיַּד (only pl. וַיַּדִּים) m. a string (of

coral or pearls), origin. that which is strong, from וַיַּד to string.

וַיַּד (pl. וַיַּדִּים) masc. thorn, thorn-bush. Root וַיַּד, וַיַּד is the termination.

וַיַּד (const. וַיַּד, pl. וַיַּדִּים) m. glow, glowing of anger; hence, generally, complete וַיַּד; especially the anger of God.

וַיַּד (without pl.) m. 1) ditch of a fortress, from וַיַּד, equiv. to וַיַּד to cut in; 2) legal decision, punishment by law, from: וַיַּד; 2. to decide; hence וַיַּד וַיַּד וַיַּד valley of judgment; 3) gold, a poetical expression, from וַיַּד to glitter, related to וַיַּד.

וַיַּד (pl. וַיַּדִּים) adj. m. (for וַיַּד) 1) robust, active, diligent, from וַיַּד; 2) to be pointed, sharp, e.g. וַיַּד pointed threshing-roller, abridged also וַיַּד alone, (Isaiah 38:27) transf. to painted stone; 3) p.n. m. the diligent one.

וַיַּד (only pl. וַיַּדִּים) f. a painted, sharp, threshing, cart-wheel, equiv. to וַיַּד.

וַיַּד (not used) to string, to string together (on a cord), from which וַיַּד, which see.

וַיַּד p.n. m. (the shining one), from redoubled form of וַיַּד.

וַיַּד (from וַיַּד) masc. 1) kindling; 2) p.n. m. (noble; free one).

חָרַט (not used) equiv. to חָצַרַת to hollow, deepen out, or engrave.

**סִדְרָה** m. a pencil, a chisel with which things are cut or engraved; figur. style.

דִּוְרָן (formed from דִּוְרָן, with the termination. דִּוְרָן, like דִּוְרָן from דִּוְרָן: plur. דִּוְרָנִים like דִּוְרָנִים) m. he that understands to draw with the pencil, hieroglyphist; hence also, signifying a class of priests.

ܕܒܪܐ (pl. ܕܒܪܐܝܐ, def. ܕܒܪܐܝܐ) Aram.  
m. the same.

מָן masculine, glow of anger, always  
joined with מָן, from מָן which  
M.

חֵן (from חָן after the form פֶּחַ, with adj. termination חֵ-): adj. m. but already as a subst. that which is dried, baked, compare Aram. חֲתָן, חֲתָתָן; hence, cake. The root is חָח not חִח.

חֲזָרָה as a p.m. see חֲזָרָה.

לָבָן (in pause לָבָן) adj. mas. but already as a subst. *bayan*, linen, fine linen, from לָבָן which has also the signification of לָבָן.

תָּרִין (from תָּרָא-תָּרָה, after the form  
אָבִין; pl. תָּרִינִים) masc.  
refuse, dung, only in the Ketib.

חֶרֶם (pl. חֶרֶמִּים) masc. origin, that  
which is deepened out to contain  
something, a pocket.

וְהַיְיבִים m. pl. 1) holes; 2) the noble ones.

קֶרִי p. n. m. (harvest-time); petron.  
קֶרִי, Keri: קֶרִי.

תָּרִיץ (pl. const. תָּרִיצִי m. 1) some-  
thing that is cut off, a piece: תָּרִיצֵי  
הַחֶלֶב a slice of cheese: 2) equiv.  
to תָּרִיץ 2, point, or that which  
is pointed.

**חָרַשׁ** m. 1) the ploughing; 2) like **חָרַשׁ**, time of ploughing. Root **חָרַשׁ**.

**תָּחַן** *tachan* adj. m., but only **תָּחִינָה** *tachina* f. is used, to be taciturn, quiet.  
Root **תָּחַן**.

𠂔𠂔 (not used) 1) equiv. to 𠂔𠂔 to  
enclose, to enclose together; 2) to  
seize, to lay hold of, like 𠂔𠂔 pro-  
ceeding from the idea of grasping.

שָׁרַר (Pual not used) Aram: to singe,  
to burn; hence, Hith. to singe  
oneself, to be singed.

חֲדָרִים (only pl. חֲדָרִים, comp. חֲדָרִים, etc.) m.  
window-lattices comp. חֲדָרִים.

חַרַל a root erroneously adopted as belonging to חַרַל, which see.

I. חָלַל (Kal not used) to be lonely, forsaken; hence, like עָזַב, to be desolate; from which Hiph. to separate, to select for God, i.e. to consecrate, or desolate; next, to tame; Hoph..pass. from Hiphl.

II. **קָטַעַ** to cut off, to shorten; hence



particip. pass. חֶרֶם especially used  
flatness of the nose.

חֶרֶם (devoted city) p.n. of a place in  
the territory of Naphtali.

חֶרֶם p.n. m. (the flat-nosed one).

חֶרֶם (once חֶרֶם, with suff. חֶרְמִי, pl.  
חֶרְמִים) m. 1) origin. taming; next,  
a net by which something is tamed,  
also to decoy generally; 2) deso-  
lation, desertion, a ban; sometimes  
the subject which is devoted, con-  
secrated.

חֶרְמָה (ridge of a mountain) p.n. of  
a Canaanite royal town, formerly  
עֶפְתָּה.

חֶרְמוֹן (ridge of a mountain) p.n. of  
a mountain of Anti-Lebanon. It  
is called חֶרְמֹנִים on account of  
the many ridges on the mount.

חֶרֶם (for חֶרְמִישׁ after the form  
חֶרְמִישׁ, עֶבְרִישׁ, where חֶרֶם is the  
termination) masc. sickle, from  
חֶרַם, to cut off.

חֶרֶם 1) p.n. m. (the noble one); 2)  
heath, p.n. of a town in Meso-  
potamia, Karrhæ.

חֶרְמִים (double cave) p.n. of a Moabite  
city; gent. חֶרְמִי.

חֶרְמִים p.n. m. (the snoring one).

חֶרֶם (not used) to break to pieces;  
comp. חֶרַץ, חֶרֶץ; next, to rub,  
to scrape.

חֶרֶם (not used) to glitter, to shine,  
related to חֶרֶץ which see; from

which חֶרֶם 2, and perhaps also  
חֶרְמִים.

חֶרֶם masc. 1) scurvy, from חֶרֶם to  
scratch, to rub; 2) with חֶרֶם mobile  
חֶרְמָה sun, origin. glitter, light,  
from חֶרֶם to glitter.

חֶרְמָה f. pottery; according to others  
the rising of the sun; from חֶרֶם  
or חֶרֶם.

חֶרְמִית only in the Ketib for חֶרְמָה.  
חֶרֶם (not used) to be cunning, subtle,  
from which חֶרְמִית.

חֶרֶם (fut. חֶרַף) 1) origin. to pluck;  
hence figur. to mock, to scorn, to  
blaspheme, comp. חֶרַץ, חֶרַץ: 2)  
intrans. to be plucked off, to be  
bare, naked, disgraced. Pi. חֶרַף  
(fut. חֶרַף) 1) to blaspheme, with  
לְ and accus.: 2) to lay bare, to  
expose, e.g. חֶרַף נַפְשִׁי the life. Niph.  
to be delivered up (of a woman to  
a husband). With this root חֶרַף,  
חֶרַף and חֶרַף.

חֶרֶם p.n. m. (one who has reached  
the autumn of life).

חֶרֶם (with suff. חֶרְמִי) m. 1) time for  
plucking off the fruit, harvest:  
2) figur. the autumnal age of man.  
From which denom. חֶרַף to stay  
somewhere during the autumn  
(חֶרַף), comp. חֶרַץ to spend the  
summer somewhere (חֶרַץ).

חֶרְמָה f. 1) shame, disgrace, which  
rests upon some one, scorn, transf.

to the secret parts of the body, from חָרַף 2: 2) object of blasphemy, disgrace, scorn, also pl. חַרְפוֹת.

חָרַץ (fut. יַחְרֹץ) 1) to cut in, hence to wound, related to חָרַץ, to engrave; 2) figur. to decide, to fix (a sentence), to conclude; comp. חָרַץ; 3) to point (comp. חָרַץ), hence of the moving (pointing) of the tongue by a dog; 4) to arm, to gird; hence, to be active. In this last sense, חָרַץ is a secondary form of חָלַץ, which see. Comp. the Aram. חַרִּץ, Ioin, Heb. חָלַץ. Niph. to be decided, resolved.

חָרַץ (def. חָרַץ, with suff. חָרַץ, Aram. m. Ioin, equiv. to the Heb. חָלַץ, from חָרַץ, to arm, to gird; comp. חָרַץ 4.

חָרַץ (not used) equiv. to חָרַץ, glittering, dazzling, of the gold colour; from which חָרַץ.

חָרַץ (from חָרַץ, with analysed dageah by the insertion of ר; pl. חָרַץ, m. band, knot, transf. to torment, pain, like חָרַץ. Root חָרַץ 2.

חָרַץ (only pl. חָרַץ) m, according to tradition, grape-stone; accord- to others, unripe, sour grapes, from חָרַץ, equiv. to חָרַץ.

חָרַץ (fut. יַחְרֹץ) to gnash (the teeth), with the accus. or בְּ of חָרַץ.

חָרַר (3 pers. f. חָרַר, fut. יַחְרֹר, after the form יַחְרֹר) 1) to glow, to burn, to be devoured by flame; related to חָרַר, from which: 2) only in derivatives, to be purified, cleansed, spotless; hence, free, noble, distin- guished. Niph. חָרַר (like חָרַר, נָחַר, also חָרַר; (another Niph. form, e.g. נָחַר, hence pl. חָרַר, pause חָרַר), to be burnt, to be dried up, to excite oneself against בְּ some one. Pi. חָרַר, to kindle (חָרַר רִיב dispute); from which also חָרַר.

חָרַר (only pl. חָרַר) m. land parch- ed by the sun. Comp. חָרַר.

חָרַר (pl. חָרַר) m. 1) earthen, a vessel made of clay, hence חָרַר earthen vessel, without indicating fragility; חָרַר potter; 2) sherds of an earthen vessel. Root חָרַר, related probably to חָרַר, hence חָרַר lime-earth, in contrast to חָרַר mould.

חָרַר (fut. יַחְרֹר) equiv. to חָרַר, 1) to cut in (wood, metal, or stone); hence, transf. to plough; 2) to plough, in a figur. sense, i.e. to devise good or evil. Niph. to be ploughed, חָרַר a field. Hiph. to devise against some one (עָל), the same signification also occurs in Kal, const. with עָל.

חָרַר (fut. יַחְרֹר) 1) to be silent, to speak in a whisper, next to be

inactive; in Targum, to bewitch, of the whispering language of the sorcerers; 2) to be deaf, e.g. אֲזִנֵּיהֶם כְּחֲרָשָׁה, their ears are silent, i.e. deaf. Hiph. to be silent to (ל) something, before אֵל, מִן, somebody; to pass in silence (with accus.), to be submissive, also to silence. Hith. הִתְחַרְשׁ, to conduct oneself silently.

חֲרָשׁ (const. חֲרָשׁ, pl. חֲרָשִׁים, const. חֲרָשִׁי) m. artificer, one who cuts in wood, stone, or metal; hence, אֶדְנָן, עֲצִים, בְּרָזֶל, figur. one who devises, plans, something, e.g. מְשֻׁחִית destruction.

חֲרָשׁ (pl. חֲרָשִׁים) m. art, artifice, masonry, carpentry; hence, חֵי חֲרָשִׁים, valley of carpentry; 2) figur. art of sorcery, from חֲרָשׁ, also חֲכָם חֲרָשִׁים, equiv. to נָבוֹן לְחָשׁ, hence, secrecy. As an adv., חֲרָשׁ stands for בְּרָח, secretly, quietly; 3) p.n. m. working man.

חֲרָשׁ see חֲרָשׁ.

חֲרָשׁ (pl. חֲרָשִׁים) m. (the deaf one), origin. root חֲרָשׁ.

חֲרָשׁ (with ח of motion, חֲרָשָׁה, pl. חֲרָשִׁים) m. a grove, a bush, a small forest. The deriv. is obscure.

חֲרָשָׁה p.n. m. (worker).

חֲרָשָׁה f. 1) artificial work, or work in wood and stone; 2) (carpentry), p.n. of a place.

חֲרָשָׁה p.n., see קִיר.

חֲרָת p.n. of a forest, probably equiv. to חֲרָשׁ.

חֲרָת to engrave on (עַל) a tablet, hence, equiv. to חֲרָשׁ.

חֲשַׁב (fut. יִחְשַׁב before makkaph (חֲשַׁב) equiv. to חָצַב II., to knit, to tie, to bind (comp. חָשַׁב, girdle), hence figur. to think, to plan, like in חֲשַׁבּוֹתָ, חֲשַׁבּוֹתָ, to devise plans against (עַל, אֵל) some one; חֲשַׁב רָעָה to devise evil, with ל, for some one; next, to count, to consider, to reckon, with ל or accus. of the person.; חֲשַׁב weaver, from the primitive signification. Niph. to be considered like (ל, עַם, אֵל) something, to be counted to (ל, עַל) something. Pi. to calculate. Hith. to count oneself among (בְּ) some one.

חֲשַׁב (part. pass. חֲשֻׁב, Aram. the same, to deem, to reckon.

חֲשַׁב m. girdle, from חֲשַׁב to bind.

חֲשַׁבָּה p.n. m.

חֲשַׁבָּה p.n. m. (understanding).

חֲשַׁבָּה m. 1) combination, reckoning, invention; 2) p.n. of the capital of the Amorites.

חֲשַׁבָּה (only pl. חֲשַׁבָּהוֹת) m. 1) cunning, invention, art; 2) instruments of war

חֲשַׁבָּה p.n. m. (esteemed by God).

חֲשַׁבָּה p.n. m. (the same).

חִשְׁבֹּנָה p.n. masc. (probably from חִשְׁבָּנָה).

חִשְׁבֹּנָה p.n. m. (the same).

חִשָּׁה (fut. יִחְשֶׁה) to be silent, to rest (comp. חָשָׁה) hence, to be mute, dumb. Hiph. חִשְׁשָׁה to observe silence; but also causative, to silence some one (לְ); comp. חִשָּׁה.

חִשְׁבָּנָה p.n. m. (thinker, calculator).

חִשְׁוֹן (def. חִשְׁוֹנָה) Aram. masc. darkness.

חִשְׁוֹנָה p.n. m. (uncovered, naked one).

חִשְׁוֹנִים see חִשָּׁה.

חִשָּׁה (Aram.) to be necessary, useful, wanted; an abridged form from חִשְׁשָׁה.

חִשְׁוֹן (const. חִשְׁוֹנָה) Aram. f. want, requirement.

חִשְׁוֹנָה see חִשְׁוֹנָה.

חִשְׁוֹן p.n. m. (swiftness, the swift one). See חִשְׁוֹן.

חִשְׁוֹן see חִשְׁוֹן.

חִשָּׁה (fut. יִחְשֶׁה) to be or to become obscure, dark, e.g. of the eyes (חִשְׁוֹנֵי הַיָּמִין), of the sun, the day, the stars, the earth (which is covered by locusts). Hiph. to darken; figur. to darken a counsel, to diffuse darkness.

חִשָּׁה (fut. יִחְשֶׁה) to withhold (from לְ) some one; hence, to deny, to deny oneself something; figur. to save, origin. to withhold from

(לְ) danger; to spare, to save.

Niph. to be spared, saved.

חִשָּׁה (only phr. חִשְׁוֹנִים) adj. masc. obscure (of position), i.e. to be low.

חִשְׁוֹן (with suff. חִשְׁוֹנִי) m. darkness, obscurity; hence figur. of hell, a dungeon, a subterranean treasure; next, calamity, destruction, darkness of death, mournfulness; transf. to darkness of spirit, like in most modern languages.

חִשְׁוֹנָה (from חִשְׁוֹן) f. the same.

חִשְׁוֹנָה (once חִשְׁוֹנָה; const. חִשְׁוֹנָה, pl. חִשְׁוֹנִים) f. darkness, obscurity.

חִשָּׁה (Kal not used) a softer form of חִשָּׁה; hence, to be weak, staggering, lean, thin; the verb חִשָּׁה is only a transposition of חִשָּׁה, the latter being the original. Niph. to be weakened, fatigued.

חִשְׁוֹן (Aram.) to cause to decay, to destroy.

חִשְׁוֹן (not used), equiv. to חִשְׁוֹן to glitter; Aram. חִשְׁוֹן to be noble, distinguished.

חִשְׁוֹן p.n. m. (noble, distinguished, rich, one).

חִשְׁוֹנָה (riches), p.n. of a city in the territory of Judah.

חִשְׁוֹנָה (the same) p.n.

חִשְׁוֹנָה (formed from חִשְׁוֹן with the diminutive termination לְ, like חִשְׁוֹנָה; with ה of motion



חֲשֵׁמְלָהּ, pl. in the Talm. חֲשֵׁמְלִים) glittering metal, quartz; later, illustrious being, an angel. Root חֶשֶׁם.

חֲשֵׁמָה (from חֶשֶׁם, formed with the termination חֵם, compare חֲשֵׁמָה, חֲשֵׁמָה; plur. חֲשֵׁמִים) m. noble, distinguished one, origin. shining one.

חֲשֵׁמָה (not used) equiv. to חֲשֵׁמָה to shine; hence, to be adorned, beautified.

חֲשֵׁמָה m. decoration, so called from its brilliancy, especially the brilliant breast-plate of the high-priest.

חֲשֵׁמָה (fut. חֲשֵׁמָה) equiv. to חֲשֵׁמָה; 1) to peel off (of a tree); hence, to uncover, to expose; 2) to take away, to withdraw (water).

חֲשֵׁמָה (pl. const. חֲשֵׁמָה) masc. something separated, divided, division, herds (of goats).

חֲשֵׁמָה to attach (related to the root חֶשֶׁם to kiss, and חֶשֶׁם); hence, generally, to attach oneself to something (from love); next, to have a desire; origin. an attachment. Pi. to attach, connect something. Pu. the pass. of Piel.

חֲשֵׁמָה (with suff. חֲשֵׁמָה) masc. desire, pleasure.

חֲשֵׁמָה (pl. חֲשֵׁמָה or חֲשֵׁמָה) m. that which is attached; hence, the fil-

lets connecting the pillars of the temple.

חֲשֵׁמָה (pl. חֲשֵׁמָה) m. spoke, which connects the nave with the circle. חֲשֵׁמָה (not used) equiv. to חֲשֵׁמָה to bind, to tie up, to collect: from which—

חֲשֵׁמָה (pl. חֲשֵׁמָה) m. nave of the wheel that joins all the spokes.

חֲשֵׁמָה (const. חֲשֵׁמָה) f. close connexion (of the clouds) thick clouds.

חֲשֵׁמָה (not used) equiv. to חֲשֵׁמָה (connected with חֶשֶׁם), to be hard, dry, sapless.

חֲשֵׁמָה m. straw, stubble. See חֲשֵׁמָה. The form חֲשֵׁמָה is analysed from חֶשֶׁם=חֶשֶׁם.

חֲשֵׁמָה (after the form חֶשֶׁם) in pause חֶשֶׁם; the analysed form is חֶשֶׁם; with suff. חֶשֶׁם) m. fear, terror.

חֲשֵׁמָה (pl. חֲשֵׁמָה) adj. m. terrified, af-frighted.

חֲשֵׁמָה p.n. (fright). From which חֲשֵׁמָה, which see.

חֲשֵׁמָה (fut. חֲשֵׁמָה) to seize, lay hold of, e.g. fire from (חֶשֶׁם) the hearth); hence, חֲשֵׁמָה to take and lay upon something.

חֲשֵׁמָה (after the form חֶשֶׁם) f. fright, fear. Root חֶשֶׁם.

חֲשֵׁמָה m. bandage of a wound.

חֲשֵׁמָה (pl. חֲשֵׁמָה) m. fright, terror. Root חֶשֶׁם.

חֲשֵׁמָה (pl. חֲשֵׁמָה) patron. from חֶשֶׁם,

name of a tribe dwelling in the vicinity of Hebron.

חַתִּית *f.* terror, only a secondary form from חִתָּה.

חָתַךְ (Kal not used) to cut, to part, equiv. to חָתַךְ, and like it, transf. to decide, appoint. Niph. to be appointed, determined, decreed on (על) some one.

חָתַל (Kal not used) to fold, to bind. Pu. and Hoph. to be folded.

חֲתֻלָּה *f.* covering.

חֲתֻלָּן covered place, haunt, p.n. of a city in Syria.

חָתַם (fut. יִחָתֵם) equiv. to חָסַם, to close up, hence חָתַם עָד, equiv. to עָדָה עָד, to enclose something; transf. to seal up, sometimes with ב, of that which is sealed up, or with which it is sealed; figur. to do something under seal, secretly, or to accomplish, fulfil (by seal). Niph. to be sealed up. Pi. to close up, enclose. Hiph. to shut up, to prevent.

חָתַם Aram. the same, to seal.

חֹתֶם *m.* seal, seal-ring. See חֹתֶם.

חֹתֶם after the form (שָׁרָה) *m.* perfection, completion. Root חָתַם.

חֲתָמָה *f.* seal-ring, signet.

חָתָן 1) to join in marriage, hence, חֹתֵן, father-in-law, i.e. father of the wife; חֲתָנָה, mother-in-law.

Hith. to intermarry, const. with חָתָן, בְּ, לְ; 2) (not used) to circumcise, i.e. to fulfil the covenant of God by circumcision.

חָתָן (const. חָתָן, with suff. חָתָנוּ, pl. חֲתָנִים *m.* bridegroom; חֲתָן דְּיָמִים, a husband of blood, signifies the newly circumcised child. See חָתָן II.

חֲתֻנָּה *f.* espousing, marriage, origin. connection, union.

חֲתָף *masc.* spoil, robbery, concrete, robber.

חָתַף (fut. יִחָתֵף) to rob, to snatch away, related to חָטַף, חֲטָף.

חָתַר (fut. יִחָתֵר) to break through (a wall), to break into (a house); (with accus.), to break through the waves, to row. The root is found again in חָתַר, חָתַר.

חָתַת (part. חָתַת, pl. חֲתָתִים, see adj.; fut. יִחָתַת, pause יִחָתַת, with ח, חָתַתָּה, to fear, to tremble, but always intrans. Pi. חָתַת, to frighten, to terrify, but also to be in fear, terror. Hiph. חָתַת (fut. יִחָתַת); for חָתַתָּה occurs also (חָתַתָּה), to terrify, to frighten, to humble. The form חָתַתָּה, Hab. 2:17, is supposed to stand for חָתַתָּה, so that the ח is a suffix.

חָתַת see חָתַת.

## ט

ט is the ninth letter of the alphabet, hence, as a numeral, it signifies 9. The signification of the name seems to be a serpent, in reference to the shape. This consonant interchanges 1) with the other letters sounding *t*, e.g. טבל II. and דָּבַל; טָבַר and דָּבַר; טָמַר and דָּמַר; טָעַה and דָּעַה; 2) with the dentals, especially *t*, *z*, and *sh*; e.g. טָבַח and זָבַח; טָבַל and זָבַל; טָעַן and דָּעַן; טָמַר and דָּמַר; טָעַר and דָּעַר; טָעַח and דָּעַח.

טָא (Kal not used) to drive, to push away (related to טָא), from which טָאָט, and טָע, from which טָעָע, herefrom טָאָטָא to sweep away, reduplicated from the simple form טָא.

טָאָב Aram. equiv. to טָוֵב, Heb. origin. to shine, next to be joyful over (טָע) something

טָאָטָא see טָא.

טָב adj. (Aram.) good, right, agreeable.

טָבָא p.n. m. (approved of God).

טָבֵל (pl. טָבֵלִים) m. turban, a tie, from טָבַל II., to tie, wind round.

טָבָר height, mountain, from טָבַר, to be hilly, high; hence, טָבָר

טָבָר, height of the earth. See טָבַר.

טָבַח equiv. to זָבַח 1) to slaughter (cattle), especially for no holy purpose, but only for eating. For the former, זָבַח is used; 2) to kill (man).

טָבַח (with suff. טָבַחָה, masc. 1) the slaughtering (of cattle and of man); figur. a meal prepared from that which is slaughtered; 2) p.n. m.

טָבַח m. 1) cook, origin. a slaughterer of cattle; 2) executioner.

טָבַח (Aram.) the same, like טָבַחָה, Heb.

טָבַחָה fem. cook-maid, formed from טָבַח.

טָבַחָה f. 1) slaughter; 2) banquet. See טָבַח.

טָבַחָה (equiv. to טָבַחָה, spreading) p.n. of a city in Aram. Compare טָבַח.

I. טָבַל (fut. יִטְבֵּל) to wet, to pour over; hence, to dive, to bathe, related to טָבַל. Niph. past.

II; טָבַל (not used) to wind, wind round, wrap round; related: to דָּבַל, or the root is in דָּבַל, from which טָבֵל.

טָבֵלָהוּ p.n. masc. (one crowned by God).

טָבַע (fut. יִטְבֵּעַ) 1) to impress, like טָבַע in the Talmud; 2) equiv. to

טָבַע, to sink, to dive. Pu. to be sunk. Hoph. the same.

טִבְעוֹת p.n. (Impressions).

טִבְעוֹת (pl. טִבְעוֹת, const. טִבְעוֹת) f. that which makes an impression; hence, seal, seal-ring; transf. to ring generally.

טָבַר (not used) to be raised, hilly, elevated; related to טָבַר under תָּבוֹר; from which טָבַר. A later signification of טָבַר, rising of the belly, navel, proceeds from the same idea.

טִבְרֹנָה p.n. masc. (the goodness of Rimmon, a Syrian deity).

טִבְנָה (probably from טִבְחָה, extension) p.n. of a city in the territory of Ephraim.

טֵבֵת m. name of the tenth month of the Jewish lunar year. According to modern researches, Tebet is identical with the Indian month *Tapas*, and signifies winter month.

טָהוֹר (const. טָהוֹר, before makkaph, טָהוֹר) adj. m. טְהוֹרָה, fem. clean, cleanly, in a physical sense, but also in a ritual and a moral sense; subst. cleanliness. The original signification is, bright.

טָהַר (pause טָהַר; fut. יִטְהַר) equiv. to טָהַר, to shine, to glitter; transf. to be pure, clean, in a physical, ritual, and moral sense. Pt. to cleanse, to pronounce as clean

ritually and morally. Pa. pass. Hith. הִטְהַר and הִטְהָר, to cleanse oneself (ritually).

טָהָר (with suff. טָהָרוּ, masc. brightness, cleanliness, purification; הִטְהַרְתָּ מִטְהָרוֹ thou hast diminished his splendour.

טְהָרָה (formed from טָהַר) f. cleanliness, purification; טְהָרָה, blood of purification (of woman in child-bed).

טָהַר belongs to טָהַר. See טָהַר.

טָהַר (not used) Aram. equiv. to טָהַר, to suffer, to be sickly, to fast; from which טָהַר.

טָהַר (pret. טָהַר, pl. טָהַר; fut. only formed from יִטְהַר) originally to be bright, like טָהַר; hence, to be serene, agreeable, lovely, cheerful. Hiph. טְהַיֵּב, stands for יִטְהַר, and belongs to יִטְהַר.

טָהֻר adj. m., טָהֻרָה f. 1) good (according to the most manifold modifications as a verb), agreeable, kind, blooming, fresh, useful, abundant, great, benevolent, true, happy, etc., according to the context; 2) subst. the good, happiness, kindness, in which sense the m. as well as the f. is used; 3) p.n. of country beyond the Jordan. (fame).

טָהֻרָה p.n. masc. (fame of Adonijahu).



מוב masc. 1) goodness (of matter), good condition, beauty, excellence, joyfulness, happiness, etc.; 2) concrete, property, riches.

מובִּיה p.n. m. (the goodness of God).

מובִּיהוּ p.n. m. (the same).

מוֹב to weave, to spin; origin. to knit, related to מָצַח; from which מוֹבָה.

מוֹב (3 person pret. מָצַח for מָצַח) to plaister, to wash over. Niph. (inf. מוֹבָה) pass. related to מוֹבָה, and the root in מוֹבָה.

מוֹבִּיח see מוֹבִּיח.

מוֹבָה (only pl. מוֹבָהּ) f. a band, a band on the forehead or round the arm, generally only that on the forehead; next, ornament generally. The form is contracted from מוֹבָהּ, and re-duplicated from מוֹבָה.

מוֹב (Kal not used) 1) to shake, to move about, to rock, from which מוֹבָה; 2) to lift up, to lift away. Hiph. מוֹבִּיח, to carry, throw away, but also to lead, to send away, always proceeding from the original idea to lift. Comp. מוֹבָה. Pl. (reduplicated) מוֹבָהּ to shake, to throw about. See מוֹבָהּ.

מוֹב (not used) Aram. to be muddy, soft (similar to מוֹב Hebrew, from which מוֹב); from which מוֹב.

מוֹב (not used) to tie, to wrap round,

related to מוֹב 2, and the root in מוֹבָה, from which מוֹבָה.

מוֹב 1) (not used) to wait, hope for; comp. the root is in מוֹב; 2) to surround for the purpose of protecting, probably from the same original signification as in מוֹב to watch: 3) to arrange, to string together, as a secondary form of מוֹב, מוֹב.

מוֹב (pl. מוֹבִּים, const. מוֹבִּי m. 1) wall, from מוֹב 2, to protect.; 2) row, from מוֹב 3.

מוֹב (def. מוֹבִּי) Aram. m. mountain, hill. The root is מוֹבָה, and מוֹב arose from מוֹבָה=מָבָה (Heb. מָבָה, comp. מָבָה, Heb. מָבָה), for which in Targum מוֹבָה (Heb. מָבָה) occurs.

מוֹב (fut. מוֹבִּי) to flee away. Aram. מוֹב.

מוֹב (from מוֹבָה, like מוֹבָה, מוֹבָה, from מוֹבָה, מוֹבָה) Aram. f. the fasting, adv. fasting, during fast.

מוֹבָה (Kal not used) to push away, to shoot forward, to drive out, related to מוֹבָה, but probably only equiv. to מוֹבָה; next, to draw, to strain, synon. with מוֹבָה. Piel מוֹבָה to shoot, from מוֹבָה with the ו interpolated for מוֹבָה or for מוֹבָה (Poel); hence, part. pl. const. מוֹבָה. Comp. מוֹבָה in Hithp.

מחח (pl. מחחות) fem. kidney, seat of contemplation, from מח, because the kidneys are covered with fat.

מחון a mill.

מחור see מחור.

מחוח see מחח.

מחח see מחח.

מחח (fut. 'מחח) to grind (with a hand-mill); to grind the faces of the poor, i.e. to put them to shame, to degrade; to make the woman grind, i.e. to reduce her to work at the mill; מחנות the grinding ones, i.e. the teeth.

מחנה f. mill, see מחון.

מחר (not used) to burn, to heat oneself, related to מחר, especially of the burning in the posteriors.

מחר (pl. מחורים, const. מחרי) masc. inflammation and swelling in the posteriors; hence, fig. the shape which the diseased part assumes (haemorrhoids). The Ketib has מחרים. See מחור.

מחמ mas. rough-cast, plaster; from מח.

מחמ masc. clay, lime; the noun has arisen from the reduplicated form מחמ.

מח (def. מחי) Aram. m. clay. See מח.

מח (pl. מחירות) f. 1) burgh, fortress, castle, orig. that which protects; hence, also a village of the no-

made, or also a wall round the town; from מחר 2.

מל (pause מל, with suff. מלי) masc. dew, from מלל to moisten, to bedew.

מל (Aram.) the same.

מלא 1) to be torn in pieces, to hang down in tatters (comp. מלל) from which to patch; 2) to be spotted, to be patched together.

מלאים see מלי.

מלה (not used) equiv. to מלה to be young, fresh, blooming. Greek θαλλ-ειν.

מלה (const. מלה, origin. part. from מלה) m. young, tender, transf. to a lamb.

מלה see מל.

מלה wandering, unstableness, from מלה under מל.

מלי (plur. מלאים for מלי, comp. מלי, pl. מלי) masc. equiv. to מלה a lamb, from מלה.

I. מלל (not used) to bedew, to moisten; next, to fall in drops, comp. מלה to be full of sap, to be young.

II. מלל (Kal not used) to shadow, to cover, to shelter. Comp. מלל, from which it is formed. Pl. מלל to cover, to raft (like מלה).

מלל (Aram.) the same; hence, Aph. מלל to be shadowed.

מלם (not used) to press, to oppress. מלם place of lambs, arose from מל

of סלם with סל as termination;  
hence, also for which סלם  
p.n. of a city in the territory of  
Judah.

סלם p.n.m. (the oppressor).

סלם (fut. סלם, inf. סלם) origin.

to be obscure (in contrast to סל  
to be bright); hence, to be dirty,  
in this sense related to סל; next,  
transf. to be defiled, polluted:  
סלם to become unclean through  
something. Niph. 2 pers. plur.  
סלם for סלם to make one-  
self unclean, by (סל) something  
(idolatry, adultery). Pi. to defile,  
to disgrace, to dishonour, to de-  
clare as unclean (ritually). Pual  
pass. Hith. סלם to defile one-  
self by (סל, סל) something. Hoph.  
סלם pass.

סלם (pl. סלם, adj. masc. סלם  
const. סלם) f. unclean, morally  
or ritually, polluted.

סלם f. uncleanness, defiling, any-  
thing unclean.

סלם f. the same.

סלם (Kal, not used) obdurate, stub-  
born; hence, to be stupid, related  
to סלם. Niph. to be considered  
stupid.

סלם (fut. סלם) to conceal, to hide;  
hence, to lay down something se-  
cretly (a net, a snare), with סל, to  
conceal, to hide, from somebody.

Niph. to hide oneself. Hiph. to  
preserve.

סלם (not used) to tie, to plait, twist,  
related to סלם. From which—

סלם (with suff. סלם) masc. basket,  
from סלם to twist. Comp. סל  
after a similar etymology.

סלם (Kal, not used) to be covered  
with dirt, origin. to cover, wrap  
up. Pi. to soil, to begrime. The  
root is related to סלם.

סלם (Kal, not used) equiv. to סלם  
to err about. Hiph. to lead astray.

סלם (סלם) to taste, to enjoy, transf.  
to feel, conceive; next also, to  
recognise, understand, as proved  
by the nouns סלם, סלם.

סלם (Aram.) the same; hence, Po.  
to give to taste, or to eat.

סלם (with suff. סלם) m. 1) taste,  
from סלם in its original signifi-  
cation; 2) in a moral sense, con-  
ception, understanding, insight;  
transf. to royal decree.

סלם (Arab.) the same as in Hebrew  
in signification 2.

סלם (def. סלם) Aram. m. 1) taste;  
2) insight, understanding, pru-  
dence, transf. to royal edict; סלם  
סלם to issue an edict; סלם  
stadtholder, administrator of the  
royal commands.

1. סלם (Kal, not used) to thrust down  
(comp. the root סל, סל and סל).

signifying terror), hence Pu. טען be laid prostrate, with accus. of the instrument used.

II. טען to load, to burden. Comp. טען.

טפ (with suff. טפ'י) m. collectively, those that trip in their walk, children, family, from טפף; טפל in Aram. is an extension of this root.

טפח (Kal, not used) equiv. to צפח to extend, to spread (related to פח); hence, Pl. 1) to spread out, to expand (the heavens like a tent); 2) to spread the hands over children, i.e. to swaddle. See טפח under טפח.

טפח (plur. טפחות) masc. 1) hand's breadth, span, especially as a measure; טפחות as an adv. a few spans, i.e. short, from which according to some טפח to carry on the hands, to rear; 2) corbel (in architecture) on which the beams rest.

טפח m. hand's breadth, as a measure. טפחים masc. pl. the nursing, rearing of children.

טפל (fut. יטפל) to attach, to plaster; hence, to cover with something (with על), related to תפל, from which תפל plaster.

טפסר (pl. טפסרים) m. an officer in the army, a colonel; the word is of foreign extraction.

טפף origin. equiv. to דגב, to trip, hence, to walk slowly, used of the coquettish gait of a woman.

טפר (not used) Aram. equiv. to צפר Heb. to be pointed, or transf. to point, to pierce. The root is also found in דפר.

טפר (pl. טפרין) Aram. masc. point, prick, transf. to a nail; comp. צפר.

טפש to be stout, strong, related to פשח, פתח, transf. to be fat, later also transf. to be stupid, foolish, stubborn. Compare also דבש.

טפת p.h. f. (from טוף=טוף, hence pearl).

טר to push, to drive on; hence, transf. to the continuation of an action.

טרד (part. active plur. טרדין, part. pass. טריד) Aram. to push, drive away.

טרה (not used) equiv. to טלה to be young, fresh, blooming, sapful.

טרם (Ketib for טרם Ruth 3:14) equiv. to טרם which see.

טרח (Kal, not used) to take pains, to trouble oneself; hence, Hiph. הטרח to burden, with something heavy, Job 37:11, "also by watering he wearie the thick cloud."

טרח (with suff. טרח'י) masc. burden, trouble, painstaking.



טָרָה (after the form עָנִי) adj. masc.

טָרֵחַ f. fresh, moist, from טָרָה.

טָרָם see טָרָה.

טָרָם (formed from טָר with the ter-

mination טָרָה, comp. טָרָם, טָרָם,

טָרָם, from טָר, טָרָה m. origin.

hope, from טָרָה I., next as an adv.

expecting; hence, generally con-

connected with the future: often

connected with prepositions, like

טָרָם, טָרָה, etc. Sometimes טָרָם

is connected with the pret. For

טָרָם once in Ketib stands טָרָם.

טָרָה (fut. יִטָּרָה, once יִטָּרָה) to tear

to pieces; e.g. of the tearing to

pieces (by a wild beast), of the

tearing off of a leaf; comp. the

root in טָרָה. Niph. pass. to be

torn to pieces. Pu. the same;

comp. also טָרָה and טָרָה.

טָרָה (Kal not used) to satiate one-

self; hence Hiph. to feed, to sus-

tain; comp. טָרָה.

טָרָה (with suff. טָרָה; const. plur.

טָרָה) m. 1) that which is torn,

broken off; hence, a leaf (after

its being torn off); next, booty,

spoil; e.g. טָרָה mountains

of spoil, when there are beasts of

prey; 2) food, nourishment, from

טָרָה not connected with signifi-

cation 1).

טָרָה adj. masc. to be fresh, sapful,

young; from טָרָה. More likely

טָרָה, Gen. 8:11, stands for טָרָה,

comp. טָרָה for טָרָה.

טָרָה f. that which is torn (by wild

beasts) of cattle (generally con-

nected with טָרָה).

טָרָה p.n. of an Assyrian district

where the Jews were exiled to,

seat of *Taparac* on the Maeotic

gulf (Strabo I.7:57); hence gent.

noun pl. טָרָה.

י Jod (יֹד) is the tenth letter of the

Alphabet, and its name as well

as shape corresponds with its

character; as a numeral it counts

10; at the beginning of a root,

י is often a substitute for י. It

interchanges י with י as a demi-

vowel, e.g. יֹד and יֹד to stream;

יֹד and יֹד to be appropriate;

2) with the palatines; e.g. יֹד

and יֹד; 3)

with the gutturals. יֹד=יֹד hand.

יֹד to long for, to desire (ל) some-

thing; related to יֹד and the

root in יֹד.

יֹד equiv. to יֹד to be proper,

suitable, with ל of the person.

See יֹד.

יֹד see יֹד.

יֹד p.n. m. (heard by God).

יֹד p.n. m. (the same).

יֵאֵר p.n. masc. (the beautiful one), patron. יֵאֵרִי.

I. יָאֵל (יָאֵל); Kal not used) origin. to be weary, faint; hence transf. to be foolish, stupidified; the root is also found in יָאֵל. Niph. to appear foolish, to be stubborn.

II. יָאֵל (יָאֵל); Kal, not used) to will, desire, to wish: hence Hiph. to strive after something, to begin, to attempt, to undertake, to consent, etc., according to the context.

יָאֵר (not used) equivalent to נָהַר to stream, flow along (with the idea of swiftness), origin. to shine, like in the Samaritan.

יָאֵר (with the ה of motion יָאֵרָה, pl. יָאֵרִים, once יָאֵר for יָאֵרָה m. river, stream, equiv. to נָהַר, especially of the Nile, the pl. used of the arms, branches, of the Nile. Root יָאֵר if the name is not Egyptian.

יָאֵשׁ (Kal not used) to give up something, to abandon, desist from something. Niph. נִיאֵשׁ to desist from (יָאֵשׁ) something, i.e. to give up; part. נִיאֵשׁ despairing. Pi. to despair of something. The original signification is as in יָאֵל.

יָאֵשִׁי p. n. m.

יָאֵשִׁי p. n. m.

יָאֵשִׁי p. n. m. (equiv. to יָאֵשִׁי the rich one).

יָבֵל belongs to יָבֵל; see יָבֵל.

יָבֵב (Kal not used) to rejoice, to exult; hence, to sound afar off; perhaps related to יָבֵב in modern Hebrew, from which יָבֵב flute; perhaps also, to lament, to howl.

Pi. יָבֵב to call out aloud, to shout.

יָבֵל m. produce, origin. that which is gathered into the house; perhaps from יָבֵל, equivalent to יָבֵל transf. to wealth, property.

יָבֵד firm soil, trodden down soil, (from יָבֵד). Formerly a p.n. of Jerusalem; hence gent. יָבֵדִי the Jebusite, which stands sometimes for יָבֵדִי הַיְבוּסִי.

יָבֵד p. n. m. (the chosen one).

יָבֵן p.n. masc. (the one of understanding).

יָבֵשׁ 1) p. n. masc. (deceiver, from יָבֵשׁ); 2) source dried up, p.n. of a city in Gilead, on Wadi-Jabes (from יָבֵשׁ).

יָבֵל (Kal not used) to flow, to wave, to moisten (comp. יָבֵל) related to יָבֵל, יָבֵל; figur. to proceed along; comp. יָבֵל and יָבֵל. Pi. (not used), to dissolve, to run out (of the matter of a wound). Hiph. הִיבֵל, equivalent to הִיבֵל, הִיבֵל to bring, to lead, to cause to go in solemn procession, to deliver presents. Hoph. הִיבֵל pass. to be led, carried along.

יָבֵל (Peal not used), Aram. the same;  
hence Af. הִיבֵל, like in the Heb.  
הוֹבִיל to lead, to bring.

**יָבַל** (not used) to exult, to shout;  
related to **יָבַב** (יָב).

יָבֵל (pl. const. יָבֵלִים) m. 1) stream, river; 2) p.n. m. (wanderer, nomad).

**יִבְלָה** (devourer of people) p.n. of a city in the territory of Manasseh.  
**יִבְלָה** f. swelling (of cattle), wen, a wound that runs, formed from Pl.

יָבֵם (not used) of uncertain derivation; יָבֵם is only a denom. from יָבֵם.

**בָּרָא** (with suff. **בְּרָאִי**) m. brother-in-law, brother of the husband, from which **בְּרָא**, to perform the duty of a husband's brother, i.e. to marry his widow.

יִבְמָת (probably also יִבְמָת, formed  
from the m. יָבַם f. sister-in-law.

יְבִנְאֵל (erected by God) p.n. of a  
city.

יָבֵנָה (the same) p.n. of a Philistine city.

**יְבִנְיָהּ** p.n. m. (erected by God).

יְבִנְיָהּ p.n. m. (the same).

צַדִּיק (not used) equiv. to צַדִּיק, to shine, to excel; from which, p.n. צַדִּיק, which see.

פִּזַּי (discharging of a river, from  
פִּזָּז; or for פִּזָּזַי, from פִּזָּז).

river of combat) p.n. of the present Wadi Serka, in the vicinity of the mountain of Gilead.

יְבָרְכֶהָ p. n. m. (blessed of God).

יְהוֹשֻׁעַ p.n.; see יְהוֹשֻׁעַ.

**יָבֵשׁ** (fut. יִבֵּשׁ, יִבֹּשׁ, pl. יִבְשֻׁ, inf. const. יָבֵשׁ and יִבְשָׁתָהּ) to be dry, parched, withered, seared. Pl. יִבְשֻׁ to make dry. Hiph. הוֹבִישׁ, to cause to wither (of fruit, plants), but always trans. Another Hiph. form הוֹבִישׁ, is derived from בָּשָׁה, according to the Aram. and signifies to be ashamed, to look pale; comp. הִלְבִּין.

יָבֵשׁ 1) adj. masc. יָבֵשׁ, fem. dry,  
withered; 2) p.n. of a city (see  
יבֵשׁ), with ה mobile יבֵשׁה.

יָבֵשׁ f. the dry (land), in contrast to  
to the sea; hence also, dryness.

יִשְׁמַח p. n. masc. (the agreeable one).

שָׁפָה f. the same, as שָׁפָה. Both  
 formed from the intensive form.  
 שָׁפָה (def. שָׁפָה) Aram. fem. the  
 same.

לְנָתָן p.n. m. (redeemer, avenger).

יָבֵב (only part. יָבֵב) equiv. to יָבַב, to dig, to plough; hence יָבֵבִי, ploughman.

יָגֵב (for יָגִיב, comp. מְלִיץ, for  
מְלִיץ, יָגִיב) masc. that which is  
ploughed (arable land).

יְנִיבָהּ (with ה mobile הַ) p.u. of

a place in the territory of Gad (high place).

יָגַדְלִיָּהוּ p.n. m. (reared by God).

יָגַה (Kal not used) to grieve, to weary oneself, related to יָגַע, from which, next, to be mournful, sad. Niph. נִגְּחַח, to be afflicted; particip. נִגְּחָה f. (pl. נִגְּחוֹת, pl. const. m. נִגְּחֵי for נִגְּחָה (comp. מוֹסֵר for מוֹסֵר); hence, Zeph. 3:18 "they that are sorrowful for (absent from) the solemn assembly." Pi. יָגַה (fut. יִגְּחַה) to afflict, to sadden. Hiph. הִגְּחָה, to cause grief. הִגְּחָה 2 Samuel 20:13, belongs to הִגְּחָה.

יָגוֹל (with suff. יִגְּלוֹנָם) masc. grief, affliction.

יָגוֹל (dwelling place) p.n. of a place in the territory of Judah.

יָגַע 1) adj. masc. wearied, but also as subst. the wearied one; 2) exertion, fatigue (only const. יָגַע); hence, that which is got by labour, e.g. a work, possession, wealth.

יָגַעָה f. exertion, fatigue, labour.

יָגֵל p.n. m. (the exiled).

יָגַל belongs to יָגַל. See יָגַל.

יָגַע (fut. יִגְּעַע) origin, equiv. to יָגַה; hence, transf. to labour for (יָגַע) something, to be wearied of (יָגַע) a matter, to work indefatigably. Pi. to weary, to tire out. Hiph. to trouble, weary some one.

יָגַע m. that which is got by work, property, wealth.

יָגַע (secondary form from יָגַע) adj. m. tired, fatigued, troublesome.

יָגַר (not used) Aram. to accumulate, to heap up; related to אָגַר, Aram. אָגַר.

יָגַר (Aram.) m. heap, hill, heap of stones.

יָגַר to fear; with מִפְּנֵי or the accus. that of which one is in fear; comp. נָגַר.

יָגַר (יָגַר) adj. m. fearing.

יָד (const. יָד, with suff. יָדֶיךָ) com. 1) origin. the limb which seizes, the hand; from יָדָה, equiv. to הִקְדִּיחַ to lay hold of, the dual יָדַי of the hands of the human body; the pl. יָדוֹת artificial hands, tenons, stays (of a throne), axle-trees; 2) transf. to power, might, help (by force), force, blow, punishment; 3) side (origin. hand) of a subject, e.g. side of a river; hence with prepositions לְיָד at the side, near by, also יָדָה, יָדָה, עַל־יָד, עַל־יָד, אֶל־יָד; hence also רָחֵב יָדַי both sides, e.g. רָחֵב יָדַי large on both sides; 4) place; dual, places; 5) hand-ful; hence, portion, part, especially, יָדוֹת transf. to times, e.g. so many times, as an adv.; 6) monument, origin. guide. The most manifold forms and



phrases are joined with יד, and must be rendered according to context, e.g. the hand is against (אֶלְכֶם some one), i.e. to punish him; but also for some one to assist; the hand is heavy, i.e. rests heavily upon (אֶל) the hand of God is (i.e. rests) upon (אֶל) some one; to turn the hand (אֶל, אֶל) upon (הַשֵּׁב) some one; נָתַן יד תַּחַת to give the hand, i.e. to conclude a matter by giving the hand; to subject oneself; לִידָּ from hand to hand, i.e. from generation to generation; בְּיָד through, by, with, before, at hand, etc.; יָד according to the power, dignity; בְּיָד on the breast, comp. בְּיָד on the forehead; other forms will be found in verbs

יָד (def. יָדָה, with suff. יָדָה, dual יָדִין) Aram. com. the same in the most manifold applications.

יָדָה (Peal not used) Aram. origin. to name, to pronounce, related to בָּדָה, hence transf. to 1) to pronounce, declare, confess; 2) to praise. Af. הוֹדָה, partic. מוֹדָה but also מוֹדָה to praise, to thank.

יָדָה (the exalted one), p.n. of a city in the territory of Zebulun.

יָדָה p.n. m. (the sweet, agreeable one).

יָדָה (not used) orig. to join some

one, to befriend, or to be connected with some one, to love; related to יָדָה; יָדָה belongs to יָדָה.

I. יָדָה (imp. יָדָה) to thrust down; more frequently in Pi. יָדָה (inf. יָדָה) of the casting of lots, of the casting out of the horns of the Gentiles.

II. יָדָה (Kal not used) origin. to name, to pronounce; hence Hiph. הוֹדָה 1) to declare, confess, with אֶל to make a confession of something; 2) to praise, i.e. the name of some one, or to proclaim loudly; hence to praise God, יָדָה, הוֹדָה בְּשֵׁם ה', Hithp. הִתְוַדָּה 1) to confess of oneself, to repent, the object construed with the accus. or with אֶל; 2) to praise, joined with אֶל,

יָדָה p.n. m. (the loving one).

יָדָה p.n. m. (the judge).

יָדָה p.n. m. (the reputed one).

יָדָה p.n. masc. (the praised one);

For which occurs also יָדָה and יָדָה.

יָדָה (Keri) p.n. masc. (the beloved one).

יָדָה (const. יָדָה) adj. m. יָדָה (pl. יָדָה) f. lovely, agreeable, orig. to be joined, from which subst. friend; the fem. pl. that which is beloved, loveliness.

יָדָה p.n. fem. (the beloved one)

יִדְדוּת f. love, friendship (transf. to the object of love).

יְדִידָהּ p. n. m. (beloved of God).

יְדִידָהּ p. n. m. (nominated by God).

יְדִידָהּ p. n. m. (distinguished by God).

יְדִידוֹן see יְדִידוֹן.

יְדִידָהּ p. n. m. the poor one.

יָדַע (fut. יָדַע, once יָדַע, for יָדַע)

comp. in the Hiph. יָדַע, יָדַע; inf. aba. יָדַע, (const. יָדַע) orig. to

perceive by the sight, to see; hence, to recognise, like יָדַע to perceive

by hearing; יָדַע to perceive by tasting, but all three words are

mostly applied to mental perceptions, without reference to the

physical one. The significations in use are manifold: 1) to perceive

(by seeing, touching, hearing); hence, to suppose, suspect, ex-

perience, to feel, to augur, to know, in consequence of physical

perception, with יָדַע to know by something; transf. to recognize

one, also of conjugal cohabitation either of man or woman; 2) to

distinguish, יָדַע יָדַע to point out by name, יָדַע acquaintance,

friend; יָדַע confident; 3) to understand, to be wise, prudent;

hence יָדַע equiv. to יָדַע; from which, next, to know of, about

something, with יָדַע, also to search, inquire. Niph. נִדְדַע pass.

to be or become known by physical means; hence, to feel, to

experience, to suffer. Pi. to appoint. Pu. to be known; hence,

יָדַע acquaintance. Po. to make known, to appoint. Hiph. הִוְדִיעַ

(imp. הוֹדִיעַ) to make known, with double accus.; to announce, with

ל of the person, to instruct, to reprove, to punish (i.e. to make

some one know or feel, always causative from Kal). Hoph. to

become known. Hithp. הִתְוַדַּע to make oneself known, to reveal

oneself (ל) to some one.

יָדַע p. n. m. (one possessing knowledge).

יָדַע (fut. יָדַע) Aram. the same; Af.

יָדַע (fut. הוֹדִיעַ) to make known, to announce.

יָדַע p. n. masc. one who possesses knowledge of God.

יָדַע (plur. יָדַע) m. 1) spirit of oracle, origin. the knowing one;

2) he who possesses the spirit of oracles. The form is from יָדַע,

with the termination יָדַע.

יָדַע the poetic abbreviated name of יָדַע, with the same signification

as יָדַע God, sometimes joined to יָדַע or יָדַע; in proper nouns

the form changes into יָדַע, etc. יָדַע (imp. הִב, with the ה of motion

יָדַע, f. הִב, pl. הִב where the

accent, on account of the ה, remains on the first syllable) to give, equiv. to נתן, from which next, to set, to lay, to impart, to set up, all proceeding from the sense of to give. Respecting הָבָה see הָבָה.

יָהִב (part. pass. יָהִיב which is conjugated יְהִיבוּ, יְהִיבֶנּוּ) Aram. to give, to expose (the life), transf. to lay a foundation, to set down something, like in Heb. Hithp. הִתְיַבֵּב to be given, delivered up. יָהֵר (Kal, not used) denom. from הִוְהֵר or from the abbreviated form יְהוּר, but only Hith. הִתְיַהֵר to declare oneself a Jew, to become a Jew, to confess to Judaism. Similar formations occur in modern Hebrew.

יְהַרֵּץ p.n.m. (one that seizes).

יְהוּא p.n.m. (the living one, from הָיָא).

יְהוֹאָחָז p.n.m. (God is the supporter).

יְהוֹאָשׁ p.n.m. (God is the donor).

יְהוּדָה Aram. 1) equiv. to הַיְּהוּדָה, Judæa; the land of Judah; 2) like הַיְּהוּדָה also as a designation of the Jewish people.

יְהוֹנָדָה 1) p.n.m. (the praised one), hence the tribe so called after him, and later, the whole Jewish people; 2) designation of the territory which belonged to this tribe;

hence, עִיר יְהוּ Jerusalem; later including the territory of the tribe of Benjamin, and ultimately used for the whole of Palestine.

יְהוּדִי gent. n. m. from הַיְּהוּדָה plur. יְהוּדִים and יְהוּדִיִּים, f. יְהוּדִיָּה and יְהוּדִית, Jew, Jewess, i.e. citizen of the empire of Judæa: later, Jew, Hebrew, Israelite, as the general name of the people. יְהוּדִית also as an adv. signifies: in Hebrew, i.e. in the Hebrew language.

יְהוּדִי (pl. יְהוּדִיִּים, def. pl. יְהוּדִיָּם) Aram. the same.

יְהוּדִית p.n.f. (Jewess).

יְהוָה p.n. of the mighty God of the Hebrews. This name is formed from the fut. הָיָה to be, from which so many proper nouns are formed, and therefore signifies: the ever existing one, as God calls himself אֲנִי אֶהְיֶה אֲנִי אֶהְיֶה in the 1st person. Properly the word should be pointed יְהוּה, but as this name was not allowed to be pronounced by the Jews on account of its sanctity, they pronounced instead of it אֲדֹנָי Lord, from which they took the vowel-points. With prefixes this name is sounded בִּיהוָה, מִיהוָה, לִיהוָה, as if אֲדֹנָי stood; but if אֲדֹנָי follows, יְהוָה assumes the vowels of אֲדֹנָי, and is then pointed יְהוָה.

יְהוּבֹד p.n. m. (presented by God).

יְהוּבֹדֶן p.n. m. (graced by God).

יְהוּבֹדֶה p.n. m. (beloved of God).

יְהוּבֹדִין p.n. m. (appointed by God).

יְהוּבֹדִים p.n. m. (established by God).

יְהוּבֹדִיב p.n. m. (God leads the cause).

יְהוּבֹדֶל p.n. m. (able one).

יְהוּבֹדֶב p.n. m. (God is benevolent).

יְהוּבֹדֶתֶן p.n. m. (God is the giver).

יְהוּבֹדֶסֶת p.n. m. (the multiplier).

יְהוּבֹדֶהָ p.n. masc. (God is his ornament).

יְהוּבֹדֶעֶן p.n. m. (God is his diadem).

The Kerī has יְהוּבֹדֶעֶן, which is the same.

יְהוּבֹדֶק p.n. m. (God is just).

יְהוּבֹדֶם p.n. m. (God is exalted).

יְהוּבֹדֶשֶׁת p.n. m. (God is the covenant), for which also יְהוּבֹדֶשֶׁת, which signifies the same.

יְהוּבֹדֶשֶׁן p.n. m. (God is the help).

יְהוּבֹדֶשֶׁן p.n. m. (the same).

יְהוּבֹדֶשֶׁם p.n. m. (God is the judge).

יְהוּבֹדֶדֶי adj. m. proud, haughty, overbearing. See יְהוּבֹדֶד.

יְהוּבֹדֶלֶל p.n. masc. (one who praises God).

יְהוּבֹדֶלֶם m. name of a precious stone, so called on account of its hardness. Root יְהוּבֹדֶלֶם equiv. to יְהוּבֹדֶלֶם to be hard, strong.

יְהוּבֹדֶלֶם (not used) to tread down, to stamp down with the feet; from

which—

יְהוּבֹדֶלֶם (with the ה of motion יְהוּבֹדֶלֶם, p.n. of a Moabite city (place), trodden down.

יְהוּבֹדֶלֶם (not used) equiv. to יְהוּבֹדֶלֶם, to be high; hence, Aram. Ithpe.

יְהוּבֹדֶלֶם to exalt oneself, to be proud.

יְהוּבֹדֶלֶם p.n. m. (God is Father).

יְהוּבֹדֶלֶם p.n. m. (God is the helper).

יְהוּבֹדֶלֶם p.n. m. (God is the supporter).

יְהוּבֹדֶלֶם p.n. m. (one strong in will).

יְהוּבֹדֶלֶם p.n. m. (God is the donor).

יְהוּבֹדֶלֶם p.n. m. (one who returns, from Arab.=יוב).

יְהוּבֹדֶלֶם p.n. m. and the name of an Arabian people (one who rejoices, or dweller in the desert, after the Arab.).

יְהוּבֹדֶלֶם (also יְהוּבֹדֶלֶם; pl. יְהוּבֹדֶלֶם) masc. 1) jubilation, shouting with joy, from יְהוּבֹדֶלֶם, to jubilate, to exult, in connection with יְהוּבֹדֶלֶם or יְהוּבֹדֶלֶם; horn or trumpet of shouting יְהוּבֹדֶלֶם (where יְהוּבֹדֶלֶם, or also יְהוּבֹדֶלֶם (where יְהוּבֹדֶלֶם is omitted), to blow the horn of rejoicing; 2) horn of the jubilee, omitting יְהוּבֹדֶלֶם or יְהוּבֹדֶלֶם; hence יְהוּבֹדֶלֶם the year of the jubilee horn, the fiftieth year, which was announced to the people by the jubilee horn. Sometimes יְהוּבֹדֶלֶם alone stands for it, without יְהוּבֹדֶלֶם, and without יְהוּבֹדֶלֶם.

יְהוּבֹדֶלֶם p.n. masc. (the rejoicer or the



player on the timbrel, from יִבֵּל  
stands for יָבֵל, and is formed  
like יִמְצָץ and others.  
יִבֵּל m. equiv. to יָבֵל, stream, river,  
from יָבֵל. The form is Aramaic.  
יְהוֹבֵד p.n. m. (God is the donor).  
יְהוֹבֵר p.n. m. (God excels in fame).  
יְהוֹמֵא p.n. m. (revived by God) per-  
haps an abbreviation from יְהוֹחֲנָן.  
יְהוֹחֲנָן p.n. m. (God is gracious).  
יְהוֹדָע p.n. m. (God is his friend).  
יְהוֹדִין p.n. m. (appointed by God).  
יְהוֹקִים p.n. m. (established by God).  
יְהוֹרִיב p.n. m. (God leads his cause).  
יְהוֹבֵדָה p.n. f. (God is her fame).  
יָבֵל p.n. m. (the able one)  
יּוֹם (pl. יָמִים, as from יָם, const. יָמִי,  
seldom יָמִין, poetically יָמֹת, dual  
יָמִים) com. day, either including  
the night, or in contrast to  
night; יּוֹם is applied to signify  
a special day, e.g. day of fortune  
or misfortune, birth, festival, coro-  
nation, battle, judgment-day, or  
of any appointed time. As an  
adverb (origin. accus.) by day,  
בְּיָוֶם יּוֹם הַיּוֹם, יּוֹם הַיּוֹם, יּוֹם  
בְּיָוֶם, יּוֹם בְּיָוֶם, יּוֹם בְּיָוֶם, יּוֹם  
בְּיָוֶם, day by day, daily; בְּיָוֶם, יּוֹם  
as daily. With the def. article  
הַיּוֹם, it is almost an adverb,  
and signifies, to day, by day, at  
this time, at that time; בְּיָוֶם, on  
the day, immediately, recently;

יּוֹם now, this day; הַיּוֹם as  
now, as at this time, also, at this  
time; מִיּוֹם from the time, when,  
since. The plur. יָמִים, rare after  
the Aram. manner יָמִין is used  
to express "some." יָמִים indef.  
signifies, days, or also time in-  
definitely; also a year, e.g. הַיּוֹם  
יָמִים the yearly offering; מִיּוֹם  
יָמִים from year to year. As to  
the derivation יּוֹם or יָם it is prim-  
itive, without any verbal root.  
יּוֹם (def. יּוֹמָא, pl. יּוֹמִין, const. יּוֹמָת,  
יָמִי, def. יּוֹמִיָא) Aram. the same.  
יּוֹמָם (from יּוֹם, with the termination  
מָ, comp. הַיּוֹמָם) adv. by day,  
daily, the whole day.  
יָוֶן (not used) to ferment; hence, יָוֶן  
from יָוֶן, after the form בָּיִת from  
בָּיִת.  
יָוֶן (const. יָוֶן) masc. mire, a slough,  
pool; hence, מְצוּלָה, deep mire;  
הַיּוֹם מִיֵּץ miry clay, formed from  
יָוֶן, on account of the rising of  
the pool. Comp. מִיֵּץ.  
יָוֶן 1) p.n. m. (the young one), next,  
the name of a people and coun-  
try, Ionia, Greece; an Ionian, a  
Greek, e.g. מְלֶכְהָ יָוֶן, of Alexan-  
der. The Hebrews called the  
Greeks, Ionians; 2) name of a  
city in Arabia.  
יְהוֹבֵר p.n. m. (God is munificent).  
יּוֹנָה (pl. יּוֹנִים) f. 1) a dove; יּוֹנָה

a young dove; יֹנָתַי, my young dove, term of caressing. Another יֹנָה, see under יָנָה; 2) p. n. of a well-known prophet.

יֹנָי patron. from יָנַן, pl. יֹנָנִים, Greeks, Ionians; בְּנֵי הַיֹּנָנִים the Greeks.

יֹנֵק (origin. part.) m. 1) suckling;

2) young branch, as being a suckling offspring of the tree.

יֹנֶקֶת fem. offspring, sprout, young branch.

יֹתֵן p. n. m. (God is the giver).

יֹסֵף p. n. masc. (multiplier) 'בֵּית יֹסֵף, also יֹסֵף alone for Ephraim and Manasseh, as the progeny of Joseph, and later for the ten tribes, and also for the whole of Israel.

יֹסֵפֶת p. n. m. (God is the multiplier).

יֹעֲזֵר p. n. m. (the useful one).

יֹעֵד p. n. m. (God is the witness).

יֹעֲזֵר p. n. m. (God is the help).

יֹעֲשֵׂה p. n. m. (God is the assembler).

יֹצֵד p. n. m. (God is just).

יֹצֵר (origin. a part.) m. origin. one that forms things generally; next, 1) potter, collect. the potters, כְּלֵי יֹצֵר potter's vessel. But it is also applied to one who works at stones to form something; 2) creator, as being the former of things. See יָצַר.

יֹשִׁים p. n. m. (God is the reviver).

יֹתֵה (for מְיֹתֵה) m. 1) the fertilizing

rain, from הֹרֵחַ, in contrast to מְלֻקֵּשׁ; 2) יֹתֵה p. n. m. one born in autumn, otherwise חֲרִיף.

יֹרֵי p. n. m. (the same as יֹתֵה).

יֹרֵם (God is exalted).

יֹשֵׁב חֶסֶד p. n. m. (one to whom homage is paid).

יֹשֵׁב בְּיָהּ p. n. m. (one who dwells with God).

יֹשֵׁה p. n. m. (able one).

יֹשֵׁיָהּ p. n. m. (God is sufficient).

יֹשֵׁפֶט p. n. m. (God is judge).

יֹתֵם p. n. m. (God is perfect).

יֹתֵר (also יֹתֵר after the form שְׁלֹרֵט) m. the superfluous, the remainder (from the necessary supply); hence, gain, advantage, preference; as an adv. more; מֶן ' more than, besides (see יֹתֵר); שֵׁן יֹתֵר besides that.

יֹתֵרֶת f. that which remained, hanging over; generally, with the addition מֶן הַכֶּבֶד, הַכֶּבֶד, עַל הַכֶּבֶד to signify the flap which hangs over the liver or the midriff.

יֹן (not used) to assemble, after the Arab.

יֹיָאֵל p. n. m. (God is the assembler).

יֹיָהּ for יֹיָהּ p. n. m. (the same).

יֹיָן p. n. masc. the prominent one, from יָוָן.

יֹלִיָּהּ p. n. m.

יֹנֵהּ p. n. m. (God hearkens).

יֹנֵהוּ p. n. m. (the same).

חן see חס.

חן see חן, חן.

חן (not used) equivalent to חן, to run, to drip, to drop; from which:—

חן m. the sweat running from the body; חן may have been formed from חן and equiv. to חן, so that the root חן is dropped.

חן p.n. m. (native one, denizen).

חן p.n. m. (he who dwells with God).

חן (also חן—) 1) p.n. masc. (God is the planter); 2) p.n. of a city where Ahab resided, in the vicinity of which there was a valley called חן. Gent. חן, f. חן, or חן.

חן (fut. חן) equiv. to חן to join, to be united, origin. to be like one, with (חן, חן) somebody. Pi. חן to join, to unite oneself. The original idea lies in חן, as חן shews.

חן m. union, connection; hence as an adv. together, in common with, jointly; or of time, simultaneously, with חן around altogether.

חן (also חן) adverb for חן, formed from חן, in the same manner as חן. In reference to its signification it is used as an adverb, like חן together, al-

together, at the same time, at the same place.

חן (for חן) p.n. m. (the united one).

חן p.n. m. (rejoiced by God).

חן p.n. m. (the same).

חן p.n. m. (revived by God).

חן p.n. m. (seer of God).

חן p.n. m. (the same).

חן p.n. masc. (strengthened by God); comp. חן.

חן p.n. m. (the same).

חן p.n. m. (the same).

חן p.n. m. (the returner).

חן p.n. m. (he who lives in God), patron. חן.

חן (pl. חן) adj. m. חן fem. only one, single one, without an associate or fellow, e.g. of an only son, an only daughter; pl. חן single ones, scattered ones; חן the only one, life.

חן adj. m. (a lengthened form of חן) waiting, hoping.

חן (Kal not used) equiv. to חן to wait, to hope; hence, Pi. 1) to long, to hope for (חן, חן) some one, to trust in some one; 2) to give hope. Hiph. חן to long, to wait for (חן) something, to have hopes, expectations. Niph. חן (fut. חן) to expect, to abide.

חן p.n. masc. (waiting upon the Lord), patron. חן.

חם an extended form from חם to be warm, glowing, figur. to become ardent, to conceive; hence, the form יחמתי from יחמה, and the pl. יחמו. Pl. to conceive. See חמם.

יחמור m. (a species of stag or hart, of a reddish colour). Root חמר.

יחמי p. n. m. (protector).

יחף (not used) to be bare, naked; related to חף, transf. to bare-footed.

יחף adj. m. bare-footed.

יחזאל (allotted by God) patronym. יחזאל.

יחזאל p. n. m. (the same).

יחז see יחז.

יחז (not used) to sprout, to originate, formed from חש. Hith. יחזיח, see under חש.

יחז m. tribe, family, generation, from חש to sprout; hence, ספר היחז book of generations, genealogical registry. From which denom. יחזיח to inscribe oneself in the genealogical books, and from which the inf. noun is יחזיח. Inscription in such registers; or as an adv. according to genealogical register.

יחז (from יחזת) p. n. m. (union).

יחז (only fut. יחז, once יחזי, the pret. is taken from חזב equiv. to חזב to be bright, to be beautiful;

hence, transf. to be joyful, with לב; comp. שפח, צהל to be pure, good, especially to be morally good, יחז it will be well with me; יחזב זצין it pleased some one; seldom const. with לפני, or ל. Hiph. יחזב (fut. יחזב, once יחזי) to make beautiful, pleasant, good, right, also in a moral sense. The inf. יחזב is used as an adverb, good, proper, careful, etc.

יחז (fut. יחזב) Aram. the same; with על, to be kind to some one.

יחזב (beautiful town) p. n. of a place.

יחזבת (the same, comp. Agathopolis) p. n. of a place in the desert, which abounded in brooks.

יחז (also יחזב, probably = יחזב) equiv. to יחזב p. n. of a place in the territory of Judah.

יחז (Nomade village) p. n. m.; next, designation of a tribe of the people of the Itureans; their territory, Iturea, was on the lake Tiberias.

יחז (const. יחז) masc. wine, בית היחז wine-house. If יחז "to ferment," is the root, יחז bears analogy to חמר; but it is probable that the primitive form (יחז) is not of a Semitic derivation.

יחז once for יחז, which see.

יחז (Kal, not used) to be strong, firm (in Arab. transf. to make firm).



From which Hiph. הוֹכִיחַ 1) to confirm, figur. to prove, to justify; 2) to arbitrate, to decide, in a court of justice; 3) to punish, to reprove, and many other modifications, according to the context. Hoph. to be reprov'd, punished. Niph. נִכְחַח 1) parties respectively attempting to prove their cause; 2) to be punished, נִכְחַחַת 2 pers. pret. thou art punished, judged. Hith. הִתְנַחֵחַ respectively to plead a cause; different to נִכַּח, from which נִכַּח and נִבְּחָה.

יְכִילִיָּה (Ketib) p. n. m. (rendered able by God).

יְכִין p. n. m. (firm, strong one), patron. יְכִינִי.

יָכַל (also יָכֹל; fut. from Hoph. יִכָּל, inf. יָכֹל, const. יִכָּלֶת) to contain, to comprise, to endure, to be able, equiv. to בָּוֵל, הָכַל Aram. בָּהַל; hence, to be able (with the accus. or the inf. following, with or without לְ), physically or morally; hence also, to conquer, to prevail over לְ) some one.

יָכַל (fut. יִכָּל and יִכָּל) equiv. to יָכֹל to be able, to prevail.

יְכָלִיָּה p. n. f. (enabled by God).

יְכָלִיהוּ p. n. f. (the same).

יְכָנִיָּה p. n. m. (appointed by God).

יְכָנִיָּהוּ p. n. m. (the same).

לָדָה (fut. יִלְדַּת, inf. יִלְדַּת, const. לָדָה)

and לָדָה, once לָרָה) to bear, to bring forth, to beget (of man and beast); hence, figur. to create, to form, to nominate, also to lay eggs: יוֹלְדָה she that bears, i.e. a mother. Niph. נִוְלַד to be born, with אָח before the object. יָלַד to assist in bearing, of the mid-wife. Pu. (יִוְלַד) יָלַד to be born. Hiph. הוֹלִיד 1) once, to cause to be born, i.e. to fructify; 2) to beget (of the father). Hoph. like Pu.; hence, הוֹלִידָת or הוֹלִידָת יום birth-day. Hith. הִתְיַלֵּד origin. a denom. from הוֹלִידוֹת (סֶמֶר) to inscribe oneself in the genealogical register. Comp. הִתְיַחַש.

יָלַד (plur. יָלָדִים, const. יָלָדִי, and יָלָדִי) masc. that which is born; hence, a child; of beasts, the young; יָלָד זָרִים strangers' children; next, youth, generally. יָלָדָה (from יָלַד) fem. origin. nats; hence girl.

יָלָדָה fem. age of יָלַד youthful age, boyhood; concrete, youth, generally.

יָלֹוד (after the form גָּבֹוד, שָׁפֹוד, יָשֹוד) m. one that is born.

יָלֹון p. n. masc. he that tarries over night.

יָלִיד (const. יָלִיד, const. pl. יָלִידִי) m. one that is born, בֵּית יָלִיד οἰκογενής, one born in the house, a slave;

but also, son, like יָלֵד descendant, progeny.

יָלַד (only fut. יֵלֵד, imp. יֵלֵד, inf. לָבֵד, but pret. of Kal, Niph., Pi., and Hith. belong to יָלַד) equiv. to יָלַד to go, which see. Hiph. יָלַד and הָלַד to cause to go, to lead; of things, to carry away; figuratively, to destroy, of the water, to become shallow. See הָלַד.

יָלַד (Kal not used) equiv. to אָלַל to wail, to lament; hence, Hiph. יָלַד (fut. יֵלֵד, יְהִיֵּל) to attune lamentations. The noun תּוֹלֵל belongs to תּוֹלֵל II, מוֹלֵל under הָלַל, שָׁלַל under הָלַל.

יָלַד m. howling (of beasts); hence, of the howling in the desert.

יָלַד (const. יָלַד) f. lament, wailing.

יָלַד (rare) to pronounce incautiously, equiv. to לָעַד, which see.

יָלַד (not used), to attach; transf. to cling, to adhere firmly; comp. לָחַד, לָחַד.

יָלַד f. a scab.

יָלַד (not used), equiv. to לָקַד to lick off, to eat off.

יָלַד m. a species of locust, originally that which nibbles off. Perhaps לָקַד is formed direct from לָקַד.

יָמִין (from יָמִין; const. יָמִין and יָמִין, with ה mobile יָמִין, pl. יָמִין) m. the sea, the ocean; next, gene-

rally, great rivers, as the Nile and the Euphrates; transferred to the West, on account of the Mediterranean being west of Palestine; hence, יָמִין רֵיחַ west wind; יָמִין מִן west side; יָמִין towards the west; יָמִין from the west; the compounds of יָמִין with pp. nn. of certain seas and oceans, see under יָמִין, עֶרְבָה, מִלְּחָמָה, מִלְּחָמָה, מִלְּחָמָה, מִלְּחָמָה; besides this occurs also יָמִין הַגָּדוֹל הַהַיְוָנִי the great, uttermost sea, i. e. the Mediterranean; יָמִין הַמִּזְרָגִי the Eastern sea, i. e. the Dead Sea; comp. also יָמִין הַמִּזְרָגִי.

יָמִין (def. יָמִין) Aram. the same.

יָמִין belongs to יָמִין, יָמִין, see יָמִין.

יָמִין (only pl. יָמִין) masc. a hot well, from יָמִין, equiv. to יָמִין, so that יָמִין is synom. with יָמִין Therma, hot wells being found in this district, (the Author. Version renders it "mules").

יָמִין p. n. m. (light of God, from יָמִין, equiv. to יָמִין).

יָמִין p. n. f. (dove, after the Arab. form.)

יָמִין (const. יָמִין) masc. 1) the right side (from יָמִין, origin. to be firm, strong, which see), e. g. יָמִין שֵׁן, —יָמִין, —יָמִין right shank, eye, thigh, hand, especially, the right hand, transf. to, on the right, i. e. the south, מִיָּמִין southern; 2)

transf. to fortune, as the right side is the sign of luck; if not, יָמִין, in this sense, equiv. to כָּנָה, signifies, to make happy; 3) p. n. m. the happy one, patron. יָמִינִי; from which denom. Hiph. הִימִינִי to turn (the face) to the right, particip. מִימִינִי in contrast to הִשְׁאֵלֵת.

יָמִינִי (formed from יָמִין) origin. adj. m. right, fortunate, mostly in the derivation of the gen. from בְּיָמִינִי, where יָמִין generally is separated from בֵּן, or בֵּן is entirely omitted, e. g. בְּיָמִינִי וּבְיָמִינִי.

יָמִלֵּא p. n. m. (one that fulfils).

יָמִלֵּא p. n. m. (the same).

יָמִלֵּא p. n. m. (ruler).

יָמֵם (not used) 1) equiv. to הָמָם to roar, of the roaring waves, from which יָם, which see; 2) equiv. to הָמָם, from which יָמִימָה.

יָמֵן (not used) 1) equiv. to אָמֵן to support, to make firm, or to be firm, strong; 2) equiv. to כָּמֵן to make happy; for the denom. הִמֵּן, see under יָמִין.

יָמֵן p. n. m. (the fortunate one).

יָמֵן (from the old form יָמֵן) adj. m.

יָמֵן f. on the right, in contrast to the left,

יָמֵן p. n. m. (the reserved one).

יָמֵן (Kal not used) equiv. to בָּחַר to change, to exchange; hence, Hiph.

הִימִינִי to exchange, if הִימִינִי does not stand for הִימִינִי.—Hith. הִתְיָמֵן to exchange oneself with somebody, (הִתְיָמֵן) to take some one's place; if in הִתְיָמֵן (Isa. 61:6) "in their glory you shall supersede them," does not stand for הִתְיָמֵן (Ps. 94:4).

יָמֵן p. n. masc. (the rebellious one).

יָמֵשׁ (Kal not used) to feel, to grope, only Hiph. (Ketib) הִימִישׁ to cause to grope. See הִשְׁאֵלֵת.

יָנָה (fut. יָנֶה, part. f. יָנֶה) to oppress, to exact, synonym. with עָשָׂק, הָמָם, it is also the active of עָנָה II. inasmuch as י is connected with the palatines נ, ע, נ; hence, הָעִיר הַיָּנָה the oppressive city; הָרֶבֶץ הַיָּנָה the oppressive sword, and with the omission of הָרֶבֶץ; e. g. יָנֶם יָנֶם; הָרֶבֶץ הַיָּנָה we will oppress them altogether. Hiph. הִינָה (fut. יָנֶה) to press hard, transf. (like עָשָׂק) to cheat, to deceive. יָנָה as a noun, belongs to יָנָה.

יָנוּחַ (place of repose) p. n. of a place on the borders of the tribes of Ephraim and Manasseh.

יָנוּחַ (probably for יָנוּחַ propagation, transplanting) p. n. of a place in the territory of Judah.

יָנוּחַ (place of refuge), p. n. of a

place; it stands for יָנוּם in, the Keri.

יָנוּ belongs to יָנוּם, see יָנוּם.

יָנוּם f. sprout, branch. See יָנוּם.

יָנוּם (fut. יָנוּם) to suck (at the breast);

origin. to moisten (comp. יָנוּם to drink); transf. to enjoy, e.g. יָנוּם

יָנוּם of the abundance of the seas;

יָנוּם suckling. Hiph. יָנוּם to

suckle; hence particip. f. יָנוּם

(with suffix יָנוּם) wet-nurse,

nurse; but also to cause to enjoy, causative from Kal.

יָנוּם (יָנוּם) m. according to tradition, night-bird, the owl; according to others, a bittern, from יָנוּם to blow.

יָנוּם (fut. יָנוּם for יָנוּם, infin. יָנוּם)

origin. to set; comp. the intrans.

יָנוּם to sit; transferred to found.

Niph. יָנוּם; 1) to sit down (in

order to consult); comp. יָנוּם seat

(for consultation); hence generally,

to take counsel; 2) to be

founded. Pi. יָנוּם to found, also

with accusative of the material of

which the foundation is laid; fig.

to arrange, to appoint. Pu. to be

founded. Hoph. יָנוּם the same;

hence the infin. the founding;

יָנוּם יָנוּם that which is perfectly

founded. See יָנוּם.

יָנוּם m. foundation (of a thing), beginning.

יָנוּם see יָנוּם.

יָנוּם (pl. יָנוּם, יָנוּם) m. foundation,

e.g. of the altar, house, world,

fortification; fig. the distinguished

one.

יָנוּם f. foundation, origin.

יָנוּם (after the form יָנוּם, יָנוּם) m.

master, instructor, guide; accord-

ing to others, יָנוּם is the fut. of

Kal, from יָנוּם, which see.

יָנוּם (plur. with suff. יָנוּם) Ketib,

formed from יָנוּם) masc. one that

turns away, revolts.

יָנוּם (only fut. יָנוּם, which only stands

for יָנוּם), see יָנוּם and יָנוּם.

יָנוּם p.n. f. (one that watches, ob-

serves).

יָנוּם יָנוּם p.n. m. (God is the sup-

porter).

יָנוּם (only pret., probably the imp.

יָנוּם and inf. יָנוּם, with a fem.

termination as in יָנוּם, יָנוּם,

יָנוּם equiv. to יָנוּם to gather;

hence, to add, to multiply, with

יָנוּם or יָנוּם and יָנוּם, with inf. follow-

ing, to repeat, to continue. Niph.

יָנוּם to increase, to add, with

יָנוּם; יָנוּם additions. Hiph.

יָנוּם (fut. יָנוּם apoc. יָנוּם) like

Kal. The forms יָנוּם, יָנוּם,

• יָנוּם, are the same as יָנוּם, and

arose from the original identifica-

tion with the root יָנוּם.

יָנוּם (Aram.) the same; hence Hoph.



(after the Hebrew form) הַיָּסַר to be added.

יָסַר (part. יָסַר, fut. יִסַּר for יִסֵּר, like אָסַר for יִסֵּר; hence 1 pers. אֶסַּר for יִסֵּר, with suff. אֶסְרֶם Hos. 10:10) to chastise, to punish, origin. to bind, related to אָסַר; figur. to instruct. Niph. נִסַּר to be chastised, next figur. to be instructed, to take instruction. Pi. יִסַּר (fut. יִסְרֶה, inf. also יִסֵּר and יִסְרֶה) to punish, to chastise, to exhort, to reprove, to instruct; הִסִּיר יִסַּר to warn off. Hiph. הִסִּיר (comp. הִלְשִׁיר, fut. אִסִּיר like the Pi. Nithp. נִסְרֶה to allow oneself to be admonished, a mixed form of Niph. and Hith.

סִיט belongs to הִסִּית, see סִיט.

יָעַ (pl. יָעִים) m. shovel, used to remove the ashes from the altar, from יָעָה.

יָעֵץ 1) p. n. masc. (one that causes grief), according to 1 Chronicles 4:9, 10; 2) name of a place in Judah.

יָעַד (fut. יִיעַד) to appoint (of time or place), to pronounce (sentence of punishment); transf. to choose for a wife, see עִיד. Niph. נִיעַד mutually to appoint; hence to meet with (אֵל, לְ) some one, to meet (somewhere) against some one (עַל), of conspirators. Hiph.

הִוָּעַד to appoint some one, summon before a court of justice. Hoph. to be appointed, judged.

יָעֵד p. n. masc. (a free-booter, an enemy). In the Ketib for which stands—

יָעֵד p. n. m. (the same).

יָעַה origin. to sweep together, thus like אָסַר used to express, to take away. From which יָעַ.

יָעֵאֵל p. n. m. (removed by God).

יָעִיז p. n. m. (adviser, admonisher); comp. Εἰβουλος.

יָעֹר (pl. יָעֹרִים, only in the Ketib) m. equiv. to יָעַר forest.

יָעֹר p. n. m. (a dweller in the forest).

יָעֹשׂ p. n. m. (gatherer). See יָעֹשׂ.

יָעֹז (only נִעֹז part. Niph.) belongs, according to Rashi, to נָעַז, equiv. to לָעַז; נָעַז is according to him a noun for לָעַז; but more correctly, according to Kimchi and Targ. for נָעַז; from נָעַז, which see.

יָעֹיֵאל p. n. m. (comforted by God), for which also יָעֹיֵאל.

יָעֹוֶה p. n. m. (the same).

יָעֹוֶה (also יָעֹוֶה hedge) p. n. of a city of Gad, on the border of the Ammonites.

יָעַם equiv. to עָפָה to wrap up, to clothe, only יָעַם Isa. 61:10, if this is not a mixed form of the pret. and fut. from עָפָה.

יָעַם (Aram.) equiv. to יָעַץ Hebrew,

origin. to impress, to confirm;  
hence, to resolve, to take counsel.  
יַעַם part. counsellor, royal officer.  
Ithpa. יַעַם יַעַם to take counsel  
mutually, to resolve upon some-  
thing in common.

יַעַם p.n. m. (removed by God).

יַעַץ p.n. m. (inhabitant of the forest),  
in Ketib יַעַץ.

יַעַץ p.n. m. (assembler), in Ketib,  
for Keri יַעַץ.

יַעַץ p.n. m. (the sad one).

יַעַץ (in יַעַץ, contracted from יַעַץ  
יַעַץ) height. See יַעַץ.

יַעַץ (not used) equiv. to יַעַץ to rise,  
to ascend, to climb up, from which  
יַעַץ and יַעַץ, יַעַץ, if these are not  
formed from יַעַץ: 2) to be high,  
valuable, useful; hence Hiph. of  
יַעַץ II. to be useful, to render  
valuable; with לְ of the person or  
object, to make profit.

יַעַץ (only pl. יַעַץ, const. יַעַץ) m.  
1) originally the climber up; hence  
chamois, wild goat; 2) p.n. f. (wild  
goat).

יַעַץ (const. יַעַץ) f. 1) wild goat,  
chamois; next, a designation of  
womanly grace; 2) p.n. m. also  
יַעַץ (climber).

יַעַץ p.n. m. (concealer).

יַעַץ (not used) equiv. to יַעַץ to wail,  
lament, especially of the wailing  
of the ostrich (also יַעַץ Aram. re-

lated to יַעַץ, origin. to wail;  
hence, יַעַץ ostrich), from which  
יַעַץ.

יַעַץ (from יַעַץ) m. origin. sentence  
(equiv. to יַעַץ, also from יַעַץ), plan,  
object, purpose; but generally as  
a prep. and conjunct. on account,  
because, proceeding from the ori-  
ginal idea: view, purpose.

יַעַץ (after the form יַעַץ, plur. יַעַץ)  
epic. ostrich, so called from his  
wailing cry in the desert.

יַעַץ f. (the same, generally יַעַץ,  
pl. יַעַץ) to designate the fe-  
male ostrich.

יַעַץ p.n. m. (waller, crier).

יַעַץ (fut. יַעַץ) 1) to be faint, wearied,  
tired, equiv. to יַעַץ, from which  
יַעַץ. 2) transposed from יַעַץ to  
shine, only in יַעַץ and perhaps  
also in יַעַץ. Hoph. יַעַץ  
to be wearied, perhaps also from  
signif. II. to be illumined, to be  
shone upon.

יַעַץ (pl. יַעַץ) adj. m. faint, wearied,  
fatigued, tired.

יַעַץ m. weariness, wearying (or swift)  
flight, only Dan. 9:21, if the orig.  
signification "lustre" is not to be  
preferred.

יַעַץ (fut. יַעַץ) origin. to confirm, to  
resolve; hence 1) to fix (the eyes)  
upon (עַל) something firmly, to re-  
solve (a plan, device) against (עַל).

לָא) some one; 2) to advise, to counsel, to exhort. צוֹ adviser counsellor, also as royal attendant. Niph. צוֹצוּ to take counsel mutually, with צוֹ, חָא, לָא, next also of a single individual. Hithp. צוֹצוּתָא like Niph. The root צוֹ is related to צוֹ and צוֹצוּ.

צוֹצוּ (he who laid hold of the heel, deceptive one) p.n. m. of the ancestor of the Israelites; hence, also used for the Israelitish people generally, or for the Israelitish empire especially.

צוֹצוּ p.n. m. (deceptive one).

צוֹצוּ p.n. masc. (one who perverts justice).

צוֹ (not used) equiv. to צוֹ I. to vegetate, to grow; only in the derivatives צוֹ, צוֹר and צוֹר, if they are not formed from צוֹר.

צוֹ (pl. צוֹצוֹ and צוֹצוֹת) masc. 1) thicket, so called from growing, comp. Talmud צוֹצוֹ forest, from צוֹצוֹ; hence, forest generally (in Aram. reed-bank), fig. numerous enemies; צוֹצוֹת house of the forest, a blockhouse or armoury of Solomon's in the Lebanon: 2) reed-bank, a resort of the wood-bees; hence, transferred to honey-comb, in the Targ. צוֹצוֹ from צוֹ.

צוֹצוֹ p.n. m. (a dweller in the forest), probably for צוֹצוֹ and צוֹצוֹ.

צוֹצוֹ f. honey comb, origin. honey-thicket, so called perhaps from its form.

צוֹצוֹ p.n. m. (forests or bushes of the weavers), also צוֹצוֹ.

צוֹצוֹ p.n. masc. (God is the sustainer).

צוֹצוֹ p.n. m. in the Keri for צוֹצוֹ.

צוֹצוֹ p.n. m. (worker, acquirer).

צוֹצוֹ p.n. m. (God has wrought it).

צוֹצוֹ p.n. m. (God is the redeemer).

צוֹ (fut. צוֹצוֹ, apoc. צוֹצוֹ) equiv. to צוֹצוֹ origin. to shine; hence, transf. to be beautiful. Pl. צוֹצוֹ to beautify, to decorate. Pu. (redoubled form) צוֹצוֹצוֹ to be very beautiful. Hithp. צוֹצוֹצוֹ to adorn, beautify oneself.

צוֹ (const. צוֹצוֹ) adj. m., צוֹצוֹ (const. צוֹצוֹ, pl. צוֹצוֹת) f. beautiful, in the most extensive relations; hence also, excellent, appropriate, generally with the addition of צוֹצוֹ when applied to man.

צוֹצוֹצוֹ adj. f. exceedingly beautiful, a redoubled form from צוֹצוֹ.

צוֹ (beautiful, famous city) p.n. of a city in Dan on the Mediterranean sea, now called Jaffa, Jafa; Greek 'Ιόκκω.

צוֹצוֹ the same.

צוֹ (Kal not used) to blow, to breathe, equiv. to צוֹצוֹ, צוֹצוֹ; hence Hith. צוֹצוֹצוֹ to sob, to moan.

originally, to breathe heavily, to moan.

צָרָה (const. צָרָה) adj. masc. snorting (for something), hasty, pressing; hence syn. with צָרָה Eccl. 1:5.

צָרָה masc. lustre, beauty, fame, from צָרָה.

צָרָה (pause צָרָה, with suff. צָרָה) masc. lustre, beauty, fame.

צָרָה 1) p.n. of a place in the territory of Zebulun (beautiful city); 2) p.n. m. (the lustrous, beautiful one).

צָרָה p.n. m. (protector, deliverer).

צָרָה p.n. m. (the dexterous one).

צָרָה (Kal, not used) equiv. to צָרָה to shine; hence, Hiph. צָרָה to cause to shine, to shed lustre, to appear lustrous. The noun צָרָה is transposed from צָרָה.

צָרָה f. lustre, beauty.

צָרָה p.n. masc. (one who extends far).

צָרָה 1) p.n. m. (the opening one); 2) open place, p.n. of a place in Judah.

צָרָה (opened by God) p.n. of a valley in the territories of Zebulun and Asher.

צָרָה (fut. צָרָה, imp. צָרָה, inf. abs. צָרָה, const. צָרָה, part. f. once צָרָה for צָרָה, and צָרָה for צָרָה) to go out, to go forth from (צָרָה) some place, through (צָרָה) the gate, or

with the accus., e.g. צָרָה from the town; צָרָה through ruins, transf. to go forth (to combat, war, business, freedom), to emigrate, proceed, i.e. originate, to escape, i.e. to go forth unmolested, to rise (of the sun), to sprout, to grow (out of the earth), to flow (of a river), to run out (extent of the border), to expend (money), to issue (an edict), to end, etc. Hiph. צָרָה (imp. also צָרָה) to cause to go out, i.e. to lead forward, to fetch, to draw forward; hence, transf. to bring forth (of the earth, of man, e.g. a work of art), to spread (a doctrine, a report), to impose an expense upon some one; with צָרָה, to let go (the wife by divorce). Hoph. pass. to be brought forth.

צָרָה belongs to צָרָה, see צָרָה.

צָרָה (Kal, not used) equiv. to צָרָה to support, found, establish, or intrans. to stand firmly; hence, Hith. צָרָה to stand firmly, to represent oneself; with צָרָה, to appear before some one, to attend as servant; with צָרָה, to stand up against some one, to stand by some one, to assist, with צָרָה and צָרָה. It is not unlikely that the Hiph. צָרָה and Hoph. צָרָה are derived from צָרָה and not from צָרָה, but in the



Niph. **צָב** must be taken for the root.

**צָבַּ** (Aram.) to be established, certain; hence, Pa. to make true, firm, certain, to confirm.

**צָבַּ** (Kal, not used) to stand firmly, equiv. to **צָבַּ**; hence, Hiph. **הִצְבִּיחַ** 1) to cause some one to stand before another, to lay down or to take a firm standing; 2) to cause to stand, or to let stand. Hoph. **הִצְבִּיחַ** to be made to stand.

**הַצִּיחַר** m. 1) that which shines or gives light, oil; hence, **בֶּן הַצִּיחַר** son of the oil, i.e. the anointed one, the high priest; 2) p.n. m. (the beautiful one), patr. **הַצִּיחַר**.

**הַצִּיחַר** (pl. const. **הַצִּיחִי**) m. 1) couch, connubial bed, from **צָרַח** to spread; 2) f. floor, story, chamber, see **הַצִּיחַר**.

**הַצִּיחַר** p.n. m. (one that mocks), for which also once **הַצִּיחַר**.

**הַצִּיחַר** p.n. m. (equiv. to **הַצִּיחַר**).

**הַצִּיחַר** (const. pl. **הַצִּיחִי**; Keri) m. he that comes forth, child, orig. an adj.

**הַצִּיב** (Aram.) adj. m. certain, true, sure, orig. established, from **צָבַּ**.

**הַצִּיחַר** f. floor, story, chamber.

**הַצִּב** (Kal, not used) equiv. to **צָבַּ** to place firmly, to establish, or intr. to stand firmly; hence, **הִצְבִּיחַ** to cause to couch, to spread out. Hoph. **הִצְבִּיחַ** pass. to be spread out for a couch

**הַצִּב** (fut. trans. **הַצִּב**, intrans. **הַצִּב**, imp. **צָב** and **הַצִּב**, inf. **הַצִּב**) 1) equiv. to **צָבַּ**, in Kal only **הַצִּב**, to be placed firmly, posted, stationed. Hiph. **הִצְבִּיחַ** and **הִצְבִּיחַ** to place, to set, to put, equiv. to **הַצִּב**. Hoph. only particip. **הַצִּב** to be firmly set; 2) related with **הַצִּב** to pour (a fluid), to melt (metals); **הַצִּב** **הַצִּב** growing into hardness (for casting); **הַצִּב** partic. pass. to be cast. Pi. only particip. (Ketib) **הַצִּב** pouring out, casting; the Keri has **הַצִּב** from the Hiph.

**הַצִּב** f. the cast, origin. that which is cast, or that which is poured out,

I. **הַצִּב** (only fut. **הַצִּב**, **הַצִּב**, hence, as often is the case in such forms of the fut., they belong to different roots, e.g. **הַצִּב** to **הַצִּב**, these belong to **הַצִּב**, which like **הַצִּב** again appear in the preterite), origin. to compress, but generally intrans. to be straitened, confined; transf. to be in trouble, anguish; with **הַצִּב** to oppress some one; comp. **הַצִּב** and **הַצִּב**.

II. **הַצִּב** (fut. apoc. **הַצִּב**, **הַצִּב**, but also **הַצִּב**, after the manner of the **הַצִּב**; part. **הַצִּב**, which also stands once for **הַצִּב** to form, origin. to cut, equiv. to **הַצִּב**; hence next, to form

(of the potter) from clay, to work out (of the smith); figur. to design, to form (in the mind); with **על**, against somebody; to form (of God), with **ל**, into something. **יוצר** potter, former, creator; but in Zech. 11:13, for **אוצר**. Niph. **נוצר** to be formed. Pu. to be formed, born; figur. of the birth of days. Hoph. **הוצר**, like Niph.

**יצר** (with suff. **יצרו**) m. 1) abstract, the imagination, formation of thought (in the heart); hence generally, thought, formation of ideas; 2) concrete, image, idol; 3) p.n. m. (former), patron. **יצרי**.

**יצר** (only pl. **יצרים**) m. that which is formed, form of the body.

**יצר** p.n. m. (he that forms).

**יצת** (fut. **יצת**, pl. **יצתו** for **יצתו**) to burn, to blaze; **בסככי היער** in the thicket of the forest; to burn away **באש** in fire; in Kal never transitive. Niph. to be kindled (**ב**) with something, with wrath; to be burnt through (**ב**) fire. Hiph. **הצית** (fut. apoc. **יצת**, once in Ketib **הוצית** for **הצית** to kindle, to set fire (**ב** or **על**) to something. **אש** is sometimes omitted.

**יקב** (not used) equiv. to **נקב** to hollow, deepen out; from which **יקב**.

**יקב** (with suff. **יקבד**, pl. **יקבים**, const. **יקבי**) m. the hollow in which the

pressed wine flows, wine press; next, a press in general. The root is **יקב**.

**יקבצאל** (divine assembly), p.n. of a city in Judah.

**יקר** (fut. **יקר** and **ייקר**, inf. **יקוד**) to glow, to burn, to blaze, to be kindled; **יקור** is a noun, which see. Hoph. **הוקר** (only fut.) to be kindled, to be set on fire, with **ל** of the material, by which, and with **על** of the place where it is kindled.

**יקר** (part. f. def. **יקרה**) Aram. the same.

**יקרא** (**ידת**) Aram. f. brand.

**יקדעם** (public place for burning) p.n. of a city in the mountain of Judah.

**יקה** (not used), to be pious, after the Arab.

**יקה** p.n. m. (the pious one).

**יקה** (not used) to obey, to be obedient.

**יקהח** (const. **יקהת**) fem. obedience.

The dagesh in the **פ** is euphonic.

**יקור** m. origin. that which is kindled; next, brand.

**יקור** m. brand.

**יקום** masc. that which exists, being; from **קום**.

**יקוש** (also **יקוש**; pl. **יקושים**) masc. (origin. adj.) one who lays a snare, a bird-catcher, a fowler.

יקותאל p.n. m. (worship of God).

יקון p.n. m. (little one), ancestor of many tribes of Yemen.

יקם p.n. m. (establisher).

יקר adj. m. dear, precious, valuable.

יקר (Aram.) the same.

יקמה p.n. m. (God is the assembler).

יקמעם p.n. m. (assembler of people).

יקמעם (place of public assembly) p.n. of a city in Ephraim, for which also יקבוק.

יקנעם (possession of the people) p.n. of a city in Zebulun.

יקע (fut. יקע) 1) to move away; hence, to get out of joint; figur. of the mind, which is alienated from (מן) some one; 2) equiv. to יקע to fix, to pitch a tent; hence Hiph. הוּקַעַ to fix to, or to hang on, a pole. Hoph. הוּקַעַ pass.

יקץ (fut. יקץ, יקץ, יקץ) to awake, to be awake; for the pret. the Hiph. הוּקַץ is generally used.

יקר (fut. יקר, יקר, יקר) to be heavy, weighty (synom. with יקר); hence transf. to be dear, valuable, important, honored, dignified, the same as יקר is transf. to. יקר to be esteemed by some one. Hiph. הוּקַר to make important, valuable, rare.

יקר adj. m. יקר f. 1) weighty, important; hence, precious, noble, dear, dignified, excellent, rare,

select; subst. magnificence, preciousness; 2) in Keri for יקר fresh, bright, calm, from יקר.

יקר m. 1) worth, preciousness, magnificence; e. g. יקר, יקר; 2) honor, dignity.

יקר (Aram.) m. the same.

יקש (1st pers. יקש, the future is formed from יקש) to lay a net, a snare, יקש partic. a bird-catcher, he who lays a snare. Niph. יקש to be caught in a net, or to be ensnared by something. Pu. the same, where, however, the partic. יקש stands for יקש.

יקשן p.n. m. (the one who ensnares, the enticer).

יקתאל (subjected by God) p.n. of a city in Judah, and surname of the conquered town, Selah.

יקר (2 pers. pl. יקרא and יקרא; fut. יקרא and יקרא; imp. יקרא, inf. יקרא and יקרא, with ל as well as יקרא as יקרא) 1) to be afraid of (מן) some one or something, to fear (מן) something, to fear for (מן) some one, to fear lest (מן) something happen; 2) to revere (God), to be pious. Niph. יקרא (fut. יקרא) to be feared; hence part., fearful, awful, amazing, grand, glorious, and יקרא remarkable, amazing things. Pi. יקרא to frighten, to terrify. Ac-

cording to some, Hith. **יִתְרָאֵה**  
for **יִתְיָרָא**.

**יָרָא** (const. **יָרָא**, plur. **יָרָאִים**) adj. m.

**יָרָאָה** (const. **יָרָאָה**) fem. fearing,  
revering.

**יָרָאָה** f., origin. inf. to fear; hence,  
fear, veneration, reverence, piety.

**יָרָאָן** (town of terror), p.n. of a city  
in Naphtali.

**יָרָאָה** p.n. m. (the God-fearing one).

**יָרָם** p.n. m. (warrior).

**יָרָבֶעַל** p.n. m. (a combatant with or  
for Baal).

**יָרָבֶעַם** p.n. m. (multiplier of people).

**יָרַד** (fut. **יָרִיד**, apoc. **יָרֵד**, pause **יָרֵד**;

imp. **יָרֵד**, **יָרֵד**, **יָרֵד**; inf. **יָרֵד**, const.

**יָרֵד**, **יָרֵד**) to go down, to descend;

to (אֶל or accus.) a place, from a

high to a low place; also used of

inanimate things, e.g. a river that

flows downwards, a road that in-

clines downwards, the day that

declines, the tears that flow down,

the felling of the trees of a forest,

the reduction of affluence, or fall-

ing and perishing generally. Hiph.

**יָרַדְתִּי** causing to go down, letting,

bringing, taking, thrusting, car-

rying, pushing, fetching, hanging

down. Hoph. **יָרַדְתִּי** pass. from

Hiph.

**יָרֵד** p.n. m. (one that has been re-  
duced).

**יָרֵד** (that which flows down) p.n. of

a river which flowed down from  
the Anti-Lebanon, Jordan; **יָרֵד**  
" **יָרֵד** the country and plain on  
the Jordan; **יָרֵד** pride, i.e.  
magnificence, of the Jordan, i.e.  
the banks of the Jordan.

**יָרָא** (fut. **יָרִיד**, inf. **יָרֵד**, **יָרֵד**;

imp. **יָרֵד**) 1) to cast (lots), to sling

(arrows); hence **יָרֵד** an archer;

to throw down, to lay down (a

foundation), to erect (a monu-

ment); 2) perhaps equiv. to **יָרַח**

to flow down; hence, to wet, to

to pour down, particip. **יָרֵד** for-

mer rain; 3) **יָרֵד** perhaps equiv.

to **יָרַח** to shine, see Hiph. Niph.

only fut. **יָרֵד** to be shot by an

arrow. Hiph. **יָרַח** (fut. **יָרֵד**,

apoc. **יָרֵד**; 1) to throw, to sling;

hence part. pl. **מוֹרְאִים** for **מוֹרְאִים**

archers; 2) to wet; hence **יָרֵד**

former rain; 3) to thrust down,

from **יָרַח** in the first sense; 4)

to instruct (from **יָרַח** 3) with

double accus. or with אֶל of the

object, or with לְ of the per-

son and accus. of the object.

**יָרַח** (fut. **יָרֵחַ**) equiv. to **יָרָא** to trem-

ble, if **יָרַח** (Isa. 44:8) does not

stand for **יָרָא**.

**יָרֵאֵל** (contracted from **יָרָאֵל** fear

of God) p.n. of a desert.

**יָרֵחַ** p.n. m. (one born on the new

moon).



יָרוֹק *m.* the verdure, equiv. to יָרֵק.  
יְרוּשָׁא (also יְרוּשָׁה) *p.n. m.* (possession, property).

יְרוּשָׁלַם (later יְרוּשָׁלַם) *orig.* יְרוּשָׁלַם  
(abode of peace), *p.n.* of the capital of Palestine, Jerusalem. The dual form is in reference to the division of the town into two parts.

יְרוּשָׁלַם (יְרוּשָׁלַם) *Aram.* the same.

יָרַח (not used) equiv. to אָרַח to walk, to wander, to make a circuit.

יָרַח *m.* the moon, origin. a wanderer, (comp. יָרַח יָמָר הַלֵּךְ Job 31:26), so called from its circular revolution: לִפְנֵי יָרַח in the face of the moon, i.e. as long as the moon will shine, i.e. for ever.

יָרַח (pl. יָרַחִים, const. יָרַחִי) *m. 1)* denom. from יָרַח time of the circuit of the moon, a month, a lunar month; hence synon. with חֹדֶשׁ: 2) *p.n.* of an Arabian tribe in the vicinity of Hadramaut.

יָרַח (*Aram.*) the same, a month.

יְרִיחוֹ (also יְרִיחוֹה, יְרִיחוֹה) *p.n.* of a city in Benjamin, Jericho. As an appell. it signifies, a city fragrant with balm, from רִיחַן.

יְרוּחָם *p.n. masc.* (the beloved one, favorite).

יְרוּחָאֵל *p.n. m.* (lover of God).

יְרִיחָה *p.n. m.*

יָרַם (fut. יָרַם, יָרַם) to thrust in the hand (עַל יָדִי) of some one, with

נָגַד against some one; related to רָחַם to run.

יְרִיאָאֵל *p.n. m.* (from יְרִיאָאֵל=the God-fearing one).

יָרִיב *m. 1)* adversary, enemy, antagonist; 2) *p.n. m.* (the querulous one).

יָרִיבִי *p.n. m.* (one that is in strife).

יָרִיָּה *p.n. m.* (for יָרִיאָה the God-fearing one).

יָרִיָּהוּ *p.n. m.* (the same).

יְרִיחוֹ see יְרִיחוֹ.

יְרִמּוֹת see יְרִמּוֹת.

יְרִמּוֹת see יְרִמּוֹת.

יְרִיעָה *fem.* a curtain, canvass of the tent; from יָרַע to move, to waive.

יְרִיעוֹת *p.n. f.* (timidity).

יָרֵךְ (not used) equiv. to רָבֵךְ to be soft, especially of the soft flesh of the loins.

יָרֵךְ (const. יָרֵךְ, comp. עָרַל, const. יָרֵכִים, with suff. יָרֵכִי, dual יָרֵכִים) *f. 1)* loin; hence, of the upper fleshy part of the loin, whilst סִמְתֵּי־יָרֵךְ signifies the lower part of the back; יָצָא יָרֵךְ to proceed from the loins, i.e. to come forth, to be begotten; of animals it signifies, leg; 2) *transf.* to inanimate objects, side, of a candlestick where the shaft joins the basis.

יָרֵכָה (dual יָרֵכָה, const. יָרֵכָה) *f.* equiv. to יָרַח 2, i.e. in transferring to inanimate objects, side, hinder

part; hence, western side of the temple, the hindermost or innermost part of a house, ship, grave, forest, mountain, or cave, the remote country, e.g. יֶרֶמְתִּי צִמּוֹן the remote parts of the north; יֶרֶמְתִּי אֶרֶץ the remote parts of the earth, equiv. to בְּנִמְסוֹת הָאָרֶץ; respecting the transf. of the names of the limbs of the body to inanimate objects, comp. שָׁקָם, בָּתָף, and many more.

יֶרֶמָא f. (Aram.) loin, side of an image.

יֶרֶם (not used) probably equiv. to חָרַם (in תְּרִסְמוֹן) to be high, hilly, prominent; related in this sense to אָרַם and רוֹם.

יֶרְמֹת (hill, ridge of a mountain) p.n. of a city in Judah.

יֶרְמוֹת (also יֶרִימוֹת, יֶרִימוֹת) p.n. m. (haughtiness, pride); for which in the Keri occurs once יֶרְמוֹת.

יֶרְמִי p.n. m. (dweller on a height).

יֶרְמִיָּה p.n. m. (raised by God), from יֶרְמָה=רוֹם.

יֶרְמִיָּהוּ p.n. m. (the same).

יֶרֶם from which יֶרְעֵה Isa. 15:4, "his life shall be grievous unto him," and belongs to רָעַע, like the fut. יֶרַע.

יֶרְמָל (restored place of God) p.n. of a place in Benjamin.

יֶרֶם (inf. יֶרֶם) to spit. The future is formed from יֶרַם.

יֶרֶם (not used) to be green, fresh; related to יֶרֶשׁ.

יֶרֶם (const. יֶרֶם) adj. masc. green, fresh, of plants; as a noun, that which is green, cabbage, vegetable, אֶרְמֹת לֶן תֵּיֶרֶם kitchen garden, אֶרְמֹת a dish, a meal of vegetables.

יֶרֶם m. that which is green, fresh; hence, connected with יֶרֶשׁ; but also vegetable, cabbage, as well as the green of the tree.

יֶרְקוֹן m. 1) yellow-green colour of vegetables; hence, withering, fallowing: 2) the yellow-green colour of the face as an indication of disease.

יֶרְקוֹן adj. m. (יֶרְקוֹת pl. f.) green-like, yellow-green; next, of the yellow colour of the gold.

יֶרֶשׁ (and also יֶרֶשׁ, hence יֶרֶשׁתֶּם, fut. יֶרֶשׁ, imp. יֶרֶשׁ, pause יֶרֶשׁ, inf. יֶרֶשׁ, 1) to seize, to lay hold of; hence, to take possession of, transf. to inherit; יֶרֶשׁ the heir. With accus. of the pers. to inherit; 2) to put oneself in possession of others' property; hence figur. to impoverish. Niph. נֶרֶשׁ (fut. יֶרֶשׁ) to become poor. Pi only fut. יֶרֶשׁ to deprive, to strip. Hiph. הֶרֶשׁ (fut. יֶרֶשׁ) to cause to possess, with double accus. (lands, cities, mountains), "to make to possess

the iniquities" (Job 13:26), i.e. to make bear the punishment for ever; 3) to take away the possession, i.e. to drive out; next, to destroy generally, which sense is already found in Kal.

יָשַׁב f. possession, but commonly the form is:—

יָשַׁב fem. possession, inheritance;

יָשַׁב land of heritage.

יָשַׁב (before makkaph יָשַׁב) m. 1) the being, existence; next, transf. to property, wealth; 2) taking the place of verbs substantives, in contrast to יָשַׁב, where יָשַׁב is joined with the suff., e.g. יָשַׁב it is, he is, (there is), יָשַׁב thou art, יָשַׁב he is, etc., often joined with the particip. to paraphrase the finite verb.

יָשַׁב יָשַׁב there are some who, etc.

יָשַׁב (fut. יָשַׁב, inf. יָשַׁב, const. יָשַׁב, imp. יָשַׁב, יָשַׁב) origin. to draw the legs together, to couch, as also origin. יָשַׁב; next com. 1) to sit down, with לְ of the place, often with the reciprocal dat. e.g. יָשַׁב לְ to set himself down; 2) to sit, with עַל (poet. accus.) of the place; with לְ, of the person; to sit watching against some one; with עִם, to sit with some one, i.e. to have intercourse with him, to throne; hence יָשַׁב פְּהִלֹת thou who inhabitest the praises; 3) to

occupy (a place); 4) to abide, with the pleon. dative, with לְ of the person, to expect some one; transf. to dwell, with לְ or עַל of the place, and with accus. to inhabit. Niph. יָשַׁב to be inhabited. Pi. יָשַׁב to set, to erect (a tent). Hiph. יָשַׁב to cause to sit, to dwell, to set (with לְ of the place), to cause a woman to dwell, i.e. to take a wife. Hoph. to be caused to dwell.

יָשַׁב p.n.m. (paternal seat).

יָשַׁב יָשַׁב p.n.m. (he that dwells in peace).

יָשַׁב p.n.m. (he that praises).

יָשַׁב יָשַׁב p.n.m. (he that returns from the combat).

יָשַׁב יָשַׁב p.n.m. (he that resides in Nob). In the Keri for which stands:—

יָשַׁב יָשַׁב p.n.m. (seat in Nob).

יָשַׁב יָשַׁב p.n.m. (dweller among the people).

יָשַׁב p.n.m. (he that forsakes).

יָשַׁב יָשַׁב p.n.m.

יָשַׁב (not used) to be, to exist, to live.

From which יָשַׁב and יָשַׁב.

יָשַׁב p.n.m. (he that returns), patr.

יָשַׁב

יָשַׁב p.n.m. (the moderate one).

יָשַׁב יָשַׁב p.n.m. (humbled by God).

יָשַׁב p.n.m. (the temperate one).

יָשַׁב (contract. of יָשַׁב) p.n.masc.

(the helper).

יִשְׁעָה f. 1) help, deliverance, victory, salvation, happiness: the plural יִשְׁעוֹת is sometimes used in the same manner, comp. נְכוֹחֹת, צִיִּנוֹת; 2) concrete, deliverance, for that which is delivered.

יֶשֶׁא (not used) to be empty, of the stomach, belly, after the Arabic, from which:—

יֶשֶׁא masc. emptiness (of the belly).

Probably however, יִשְׁעָה fut. is from יִשְׁעָה after the form יִפְרֶה, and must be rendered, "and he will humble thee in the very midst of thee" (Mic. 6:14, "and thy casting down shall be in the midst of thee," Author. Version); or it is a subst. from יִשְׁעָה.

יִשְׁעָה a rare reading for יִשְׁעָה, which see.

יִשְׁעָה only Hiph. הִשְׁעִיתִי to stretch out, with לְ of the person, to reach something to some one.

יִשְׁעָה p.n. m. (the living one, formed from יִישׁ). See אִישׁ.

יִשְׁעָה p.n. m. (the one blessed by God with hoary age, from יִישׁ).

יִשְׁעָה p.n. m. (the same).

יִשְׁעָה p.n. m. (God is the establisher).

יִשְׁעָה (only pl. מִסּוֹת) f. 1) horror, destruction (after the Ketib); 2)

p.n. of a place. See הַיְשִׁימוֹת.

יִשְׁמֹן m. desert, waste, from יִשְׁמֹן, equiv. to יִשְׁמֹן, יִשְׁמֹן.

יִשְׁמֹן m. hoary man, from יִשְׁמֹן to become white, to be grey.

יִשְׁמֹן p.n. masc. (hoary one, grey-headed one).

יִשְׁמֹן (only fut. יִשְׁמֹן) equiv. to יִשְׁמֹן to be desolate, waste, if יִשְׁמֹן, יִשְׁמֹן do not belong to יִשְׁמֹן.

יִשְׁמֹן (only in the fut. Ketib יִשְׁמֹן, יִשְׁמֹן) equiv. to יִשְׁמֹן (which see) to sit, to put down.

יִשְׁמֹן p.n. m. (the high one, from יִשְׁמֹן = יִשְׁמֹן).

יִשְׁמֹן p.n. masc. (heard by God), patron. יִשְׁמֹן, pl. יִשְׁמֹן, Ish-maelite.

יִשְׁמֹן p.n. m. (heard by God).

יִשְׁמֹן p.n. m. (the same).

יִשְׁמֹן p.n. m. (the watcher, keeper).

יִשְׁן (fut. יִישֵׁן, inf. יִישֵׁן) 1) to sleep, to be inactive, weary; hence, of the sleep of death; 2) to wither, to become sapless, old, in contrast to הִרְיָה fresh. Niph. נִישַׁן to be old, sapless; hence, that of former years (of the corn), to get old (of the leprosy), to become old, i.e. to remain long (in a country). Pl. to cause one to fall asleep.

יִשְׁן adj. m. (יִשְׁנָה f.) old, of former years (of the corn), old (of a gate, or a brook).

יִשְׁן (const. pl. יִשְׁנֵי) 1) adj. masc. (יִשְׁנָה f.) sleeping, יִשְׁנֵי עָדְמַת עָדָר, "they that are sleeping in dust,"



the dead; 2) p.n. m. (the inactive one).

יָשָׁן (old town, comp. Palmopolis) p.n. of a city in Judah.

יָשַׁע (Kal, not used) equiv. to יָשַׁע to belarge, spacious (synon. with יָרַח, hence, to be rich, happy. Hiph. הוֹשִׁיעַ (fut. יוֹשִׁיעַ, with the ה retained הוֹשִׁיעַ, apoc. יוֹשִׁיעַ) to help, to save, with מִן, from the grasp of some one, e.g. מִיָּד, מִכַּף, הוֹשִׁיעַ מִרְחוֹק; מַצְרָה, מַחֲרָב, to deliver from a distant land (from captivity); with בְּ, to deliver through some one; transf. to make victorious. Niph. נִשְׁעַע to be saved, delivered, supported, also constr. with מִן. Particip. נִשְׁעַע victorious. יִשְׁעָ (with suff. יִשְׁעִי, יִשְׁעֶךָ, יִשְׁעֵנוּ) m. deliverance, victory, salvation, happiness, also constr. with the accus.

יִשְׁעָ m. the same.

יִשְׁעִי p.n. m. (conqueror, happy one).

יִשְׁעִיָּה p.n. m. (salvation of God).

יִשְׁעִיָּהוּ p.n. m. (the same).

יִשְׁף (not used) to shine, from which:—

יִשְׁפָּה (יִשְׁפָּה) m. jasper, perhaps from a non-semitic verbal root.

יִשְׁפָּה p.n. m. (the bald one, from שָׁפָה).

יִשְׁפָּן p.n. m. (the same).

יָשָׁר (fut. יוֹשָׁר, once יוֹשָׁר) equiv. to יָשָׁר to be straight, just, in

a physical sense; e.g. of the paths that are straight; next, also figur. just, equitable, agreeable, often joined to דָּ to be even, (in contrast to עָקָל) of the soul, i.e. to be calm. Pl. 1) to make straight (the path), i.e. to walk or to lead in a straight course through life; of God, to make happy; transf. to deem just; 2) to make a road straight for (לְ) somebody. Pu. יִשָּׁר to be made plain; of gold, to be flattened, fitted. Hiph. הוֹשִׁיר (for הוֹשִׁיר) and הוֹשִׁיר (imp. הוֹשִׁיר Ketib) to make the road even, to direct the eye straight.

יָשָׁר (pl. יוֹשָׁרִים, const. יוֹשָׁרִי) adj. m. יִשְׁרָה (const. יִשְׁרָת, pl. יִשְׁרֹת) f. straight, subst. the straight (in contrast to the crooked), right, agreeable; figur. happy, good, just, pious, e.g. יָשָׁר לֵב of an upright heart, יָשָׁר דֶּרֶךְ of an even road, which significations are also taken substantively; e.g. סֵפֶר הַיִּשָּׁר book of righteousness, in which the righteous and valorous are sung. יִשְׁרִים signifies also, arbitrations; Dan. 11:17.

יָשָׁר p.n. m. (the upright one).

יָשָׁר (with suff. יוֹשָׁרוֹ) m. uprightness, right, probity.

יִשְׂרָאֵל the second p. n. of Jacob,

(prevailer over angels); later, name of his descendants, the people of Israel. The ten tribes bore the name of the empire of Israel, and their kings מלכי ישראל; after the exile, however, ישראל was used for the Jews as a body; gent. m. ישראל, f. גלית.

ישראל p. n. masc. (acceptable unto God).

ישראל (const. ישראל) fem. see under ישראל, to which it belongs.

ישראל m. a surname for Israel, signifying the upright one; perhaps contracted from ישראל, if it is not derived from ישראל.

ישראל (not used) equiv. to שגשג to be white, shining; transf. to grey hair.

ישראל adj. masc. equiv. to ישן old, ancient.

ישראל p. n. m. (one who brings a reward; also ישראל as the reading in the Ketib).

ית (Aram.) equiv. to ית (accus.) Heb.

יתב (Aram.) equiv. to the Heb. ישב to sit, to abide, to dwell; cf. הותב to cause to dwell.

יתר (not used) to pierce, related to יתר.

יתר (const. יתר, pl. יתרות, const. יתרות) f. 1) a nail or peg which is stuck in the wall, or a spade which is stuck into the earth; יתר תאמר, the pin by which the

web is fastened to the wall; figur. something fixed, sure; 2) transf. to a prince, leader of a people, to whom all are attached, or on whom they rely for security.

יתום (pl. יתומים) m. orphan, figur. one who is deserted generally. Root יתם.

יתר m. superfluity, wealth, abundance (of the mountains), from יתר; perhaps יתר stands for יתר, and is a fut. of יתר.

יתר (not used) to beat, strike, from which יתרה; probably, however, the root is יתה, which see.

יתיר (the rich, great city) p. n. of a city of the priests in Judah.

יתיר (Aram.) adj. m. (יתיר f.) great, eminent, preferable. יתיר is also used as an adv.

יתרה (a place situated on an eminence) p. n. of a district in Dan.

יתם (not used) bereaved, deprived, to be solitary; from which יתום.

יתמה p. n. m. (solitude).

יתן (not used) origin. to stretch, to extend; hence, to endure, to last long; of a river which continually flows. See יתן.

יתניאל p. n. m. (he that praises God).

יתנן (track) p. n. of a city in Judah.

יתר (Kal, not used) to be preferable, to excel, to be abundant, to be

superabundant, to be left over; all proceeding from the original sense of excess over the usual quantity, measure, or condition; 2) equiv. to קָשָׁר, קָשָׁר to bind; from which יָתֵר, מִיָּתֵר. Niph. נִתְּרָה (fut. יִתְּרָה) to be left over, or to be preferred; in both significations the excess over the common standard is the original idea. Hiph. הִתְּרָה to leave over, to obtain a preference, to give in abundance to (accus. in הֵן) something.

יָתֵר see under יָתֵר.

יָתֵר (with suff. יָתֵרִי, pl. יָתֵרִים) m.

- 1) the remainder, rest of a thing;
- 2) preference, excellence, dignity; as an adv. יָתֵר signifies: especially, very, besides (compare יָתֵר); 3) cord, gut, bridle, from יָתֵר to bind; hence יָתֵר נָקַע to tear the cord, יָתֵר שָׁתַח to loosen the bridle; 4) p. n. m. the excellent one; patron. יָתֵרִי.

יָתֵרָא p. n. m. (preference).

יָתֵרָה f. that which is left from the necessary supply; hence, treasure; יָתֵרָה to acquire treasures; in contrast to יָתֵרָה the want.

יָתֵרִי (from יָתֵרִי) p. n. m. (the excellent one).

יָתֵרִי masc. preference, abundance, profit, advantage; only used in modern Hebrew.

יָתֵרִי p. n. m. (the excellent one).

יָתֵרָם p. n. masc. (abundance of the people).

יָתֵר (contracted from יָתֵרִי) p. n. m. prince, ruler; comp. יָתֵר.

## כ

כ (כַּ hand) the eleventh letter of the alphabet; as a numeral it counts 20; as a palatine it interchanges with נ and פ, rarely with י; but as the gutturals ק and ע are in some relations similar to the palatines, we find כ interchanging also with ע and ק.

כ־ a non-semetic adj. termination; hence found mostly in non-semetic words of the Bible; e. g. נִתְּנָה, מִתְּנָה and others.

כִּי (before monosyllabic words, or before suffixes כִּי; e. g. כִּי, כִּי) a particle used in manifold instances to express the degree of a quality, whether as an adv. or as a prep. according to the context; 1) to express similarity: like, as; e. g. a feast like a feast (כִּי מִלֵּךְ) of the king. This similarity may be in reference to size, shape, time, or fate; either entirely alike, or an indefinite similarity, somewhat like; e. g. (כִּי מִלֵּךְ) somewhat like a man, about like this (כִּי); hence after words signifying num-





phonic dagesh, they were driven out of the land; Auth. Version, "they were viler than the earth"), belongs to this root, it is possible, however, it belongs to כָּבַד, which see. Hiph. to cause (לֵב) faint-heartedness. See כָּהֵה.

כָּאֵה (origin. particip.) only plur. in the Keri כָּאֵה faint-hearted, unhappy, humbled ones.

I. כָּאֵה (not used) equiv. to כָּאֵה in modern Heb. to be soiled, dirty; some consider that כָּאֵה Amos 8:8, belongs to this root, and signifies dirty; probably, however, כָּאֵה stands for כָּאֵה.

II. כָּאֵה (only 3 pers. plur. כָּאֵה) to enclose, to fetter; only Ps. 22:17.

כָּבֵב (not used) to be round, form of a ball, from which כָּבֵב for כָּבֵב, compare כָּבֵב for כָּבֵב; according to others, the original idea is to shine.

כָּבֵד (once כָּבֵד; fut. יִכְבֵּד) origin. to be heavy, weighty (in contrast to קָלֵל to be light); 1) to be cumbersome, burdensome, with כָּבֵד to some one: אֵל, כָּבֵד the power rests heavily upon some one; hence, of the burden of sins, or punishment, which bears heavily upon some one: "as a heavy burden they (the iniquities) are too heavy for me" (Ps. 38:4);

2) to be mighty, overwhelming (of the battle, iniquity, labour), not quite in a bad sense; 3) only in a good sense, to be weighty, important, considerable, honorable, numerous, wealthy, in contrast to קָלֵל; 4) to be heavy, in reference to the use of the limbs; hence, to be dim-sighted, hard of hearing, slow in movement, to be obdurate, as יָקָר is used in Syriac and Arabic. Niph. נִכְבְּד; 1) to be or become honored, respected, comp. Kal 3; hence particip. pl. f. נִכְבְּדוֹת as a subst. that which is reputable, honorable. In this sense also, to be rich, e.g. נִכְבְּדִים the wealthy, the rich sources (of water); 2) to manifest oneself great, glorious, towards (כָּ) some one. Pi. 1) to honor, to esteem, to laud, with accus. and ל of the person; and also in reference to the original signification, with double accus.; with כָּ to honor, through, or in, something; 2) to harden, to make obdurate (the heart). Pu. pass. to be honored. Hiph. תִּכְבֵּד 1) to make heavy, oppressive (the yoke); hence, with אֵל to oppress; to make obdurate, unwieldy; 2) to make one honored, respected, to award praise. Hith. 1) to honor oneself, to dig-

nify oneself, to boast; 2) to make themselves numerous, multiply.

קָבֵר (const. קָבֵר and קָבֵר, pl. קְבֵרִים, const. קְבֵרִי) adj. m. origin. heavy, burdensome, weighty (of a burden, yoke, rock; hence, 1) the burden, oppression, of sin, famine; קָבֵר מִן heavier than; also, violent, strong; 2) heavy, as an indication of defect, e.g. heavy of tongue, mouth, lips, i.e. slow of speech; heavy, of a business, i.e. difficult to carry out; 3) rich, great, numerous, mighty, and heavy, generally in a good sense.

קָבֵר (with suff. קְבֵרִי) m. liver, either from קָבֵר to be heavy, because the liver is the most dense part of the entrails, or the noblest, the best; hence figur. used for the heart, the innermost part.

קְבֵרָה adj. masc. but only fem. קְבֵרָה (קְבֵרָה) glorious, magnificent; as a noun fem. glory, magnificence, wealth; respecting the form, comp. אֶלֶם from אֶלֶם.

קָבֵר as a noun, see קְבוֹר.

כָּבֵד m. 1) heaviness, weight, burden, transf. to violence, of war, of fire; 2) multitude, from קָבֵר to be numerous..

קְבֵדוּת f. difficulty, heaviness.

קָבֵה (fut. יִקְבֵּה) origin. equiv. to קָבֵה to cover, to conceal, to hide, but

generally, to quench (fire), to extinguish (a light); transf. to suppress anger, wrath; intrans. to expire. Pl. to extinguish (a light); figur. to extinguish the glory of a people, i.e. to destroy.

קְבוֹר (const. קְבוֹר, with suff. קְבֵרִי) m. 1) honor, fame, joined with עֵשֶׂר and נְכָסִים, it signifies, fortune; and also in a higher sense. Of God, it expresses glory, magnificence, majesty; of the Lebanon, beauty, splendour. Poetically, the noble one, i.e. the heart, the soul, in which signification it is sometimes fem.; 2) superabundance, wealth, like the verb קָבֵר 3.

קְבוֹרָה see קְבוֹר.

קְבוֹל (border district) p.n. of a city in Asher, and a whole district of twenty cities in Gallilee. The root קְבֵל is equiv. to קָבֵל.

קְבוּל (border point) p.n. of a place in Judah. The root is קָבֵן, equiv. to קָבֵל.

קְבִיר (pl. קְבִירִים) adj. m. 1) strong, great, mighty, e.g. mighty water, strong wind, rich in days, i.e. of a high age; 2) famous, glorious, distinguished, mighty; see קָבֵר; 3) adv. much, many.

קְבִיר masc. mat or mattress spread over something, from קָבֵר to stretch; comp. שֶׁלֶחַן.

**קבל** (not used) to tie round, to enclose, to wrap round, equiv. to **קבל** to border round. Pi. **קָבַל** (with **ר** interpolated) for **קָבַל** to gird round, to wrap round. Pu. part. **מְקַבֵּל** wrapped up; from which **קָבַל** and others.

**קָבַל** (const. pl. **קָבָלִי**) m. irons or fetters with which the feet are bound.

**קָבַל** (not used) equiv. to **קָבַל** to bind, to fasten, to bind together; hence **מְקַבְּלֵי**, **מְקַבְּלֵי**, **מְקַבְּלֵי**.

**קָבַל** (only part. **קָבַל**) origin. to tread, (with the feet); hence to wash, which used to be done by treading, different, therefore, from **קָבַל**, which signifies to wash the body; **קָבַל** washer, fuller. Pi. **קָבַל** (in pause **קָבַל**) to wash, to cleanse; figur. of the cleansing of the heart. Pual pass. Hophal **קָבַל** (for **קָבַל**) of the wound of leprosy being scraped and cleansed; comp. **קָבַל**.

**קָבַל** (not used) equiv. to **קָבַל**, **קָבַל** to be high, hilly, or in the form of a hill; hence **קָבַל** high cap, turban.

I. **קָבַל** (not used) equiv. to **קָבַל** to be strong, mighty, vigorous, great; hence transf. to be strong in abundance, greatness, or in durability, i.e. to be numerous, durable, mul-

titudinous. Hiph. **קָבַל** to make many words; hence part. **קָבַל** fulness, abundance; with **ל**, **לְמִקְבִּיר**, adverb, abundant, much, many.

II. **קָבַר** (not used) to twist, to wrap up, to tie, to bind up; related to **קָבַל**, **קָבַל**, **קָבַל**, and others.

**קָבַר** 1) m. length, track; hence, adv. in reference to time, long ago, long since, already; 2) (great river) p.n. of a river in Mesopotamia, Chaboras, otherwise **חַבּוּר**.

**קָבַר** fem. sieve, from **קָבַר** to twist, to plait, to twine.

**קָבַר** (only const. **קָבַר**) f. length, track; hence in connection with **קָבַר**, to define a measure of miles, which measure cannot, however, any more be stated with certainty. According to the Septuagint it is a horse course, i.e. as far as a horse can run till he is fatigued, viz. three parasangs.

**קָבַשׁ** (fut. **יִקְבֹּשׁ**) equiv. to **קָבַשׁ** to tread (under the feet); hence transf. to suppress (the sins), to subject (as slaves), to vanquish (a woman), to conquer, to subdue (the sling stones, to prevent their doing harm); all proceeding from the original signif. "to tread under the feet." Pi. to subject. Niph.

pass. from Kal. Hiph. to subject, to subjugate (only in Ketib).

כָּבֵשׁ (not used) to glow, to burn; not connected with כָּבַשׁ to tread; from which כְּבִישׁ.

כְּבִישׁ m. footstool, upon which one treads.

כָּבֵשׁ (not used) according to some, to multiply oneself, i.e. of the multiplication of sheep, but the signification is uncertain.

כֶּבֶשׂ masc. lamb, sheep up to three years of age; sometimes sheep generally.

כְּבִישָׁה (also כֶּבֶשׂ) fem. from כָּבֵשׁ; the female, ewe lamb. Comp. also the transposed nouns כֶּשֶׁב and כְּשִׁנָּה.

כְּבִישׁ m. lime or melting oven, furnace (different from כִּבְשִׁין), from כָּבֵשׁ to glow.

כֵּי (pl. כְּיִים) com. a vessel for carrying water, piteber. The noun appears to be primitive.

כֵּיב (Aram.) equiv. to כֵּיב to lie, but generally Pa. כֵּיב.

כֵּיב (Aram.) adj. m. (כֵּיבָה f.) lying, the fem. as a subst. lie.

כֵּיב (not used) equiv. to כֵּיב to burn, to shine, to illuminate, to sparkle.

כֵּי see כֵּי.

כֵּי see כֵּי.

כֵּיב m. a sparkling, precious stone,

carbuncle, as explained by Judah ben Karisch.

כָּבֵשׁ (not used) equiv. to כָּבַשׁ, עָטַר, צִתָּר, to enclose, to surround, to encircle; from which כְּיִדֹר and כְּיִדֹר.

כְּיִדֹרֵלֶמַּךְ p. n. m., as a name of the king of Elam it is probably ancient Persian.

כֵּן adv. so, thus; either referring to the preceding sentence as a comparison, or, and more frequently, to the succeeding sentence; hence, in the form of an oath: "God do so and more also;" or to quote the words of another. Besides this, כֵּן is used: 1) as a particle of time: now, at present, e.g. כֵּן עַד till now; redoubled, till now and then, i.e. meanwhile; 2) as a particle of locality: here, there, yonder, כֵּן עַד hither or thither, כֵּן וְכֵן hither and thither; 3) as a particle of the *modus*: in this manner, in that manner, e.g. כֵּן-כֵּן in this way—in that way. In all three significations the demonstrative and original sense is paramount. As to the derivatives, כֵּן is not an abbreviation from כִּיב, but belongs to the pronominal roots of כֵּ, כִּי and others.

כֵּן (Aram.) the same as the Heb. כֵּן.



קָהָה (fut. יִכָּהֶה, apoc. יִכָּהֶה, inf. קָהָה) equiv. to קָהָה, faint, weak, timid, shy, negligent; hence, of the weariness of the body, of being worn out by age, of the dulness of grief, of the dimness of the eyes, of faintheartedness. Pi. קָהָה, only trans. to make sad, fainthearted; with קָ, to sadden some one by reproof. The form קָהָה is adj. and does not belong hereto.

קָהָה 1) adj. f. from קָהָה m. dim, extinguishing (of a lamp), faint (of the mind, discouraged), pale, dull (of the colour of a stain), dim (of the eyes), occurs especially as an adj. to נֶגַע plague; 2) subst. softening, soothing the pangs from a wound. The form is in accordance with nouns derived from the Piel.

קָהָל (only particip. קָהָל) Aram. equiv. to יָכַל, כָּאֵל in Heb. to be able.

קָהָן (in Kal, only part. קָהָן) probably equiv. to קָהָן, but trans. to arrange, to prepare; hence:—

קָהָן origin. one who prepares, servant (of God), synonymous with כֹּהֵן; next, priest, כֹּהֵן הָאֵלֹהִים; the high priest, anointed priest, כֹּהֵן מְשֻׁמֵּן; priest of second rank, i.e. after the high priest; also counsellor, as the priests in the time of the ancient Hebrews were the advisers

of the king. Pi. קָהָן 1) to officiate as priest, to serve, to administer the priesthood; 2) to put on the decorations of the priesthood, i.e. to decorate oneself magnificently.

קָהָן (def. קָהָן, pl. קָהָנִים) Aram. m. priest, equiv. to קָהָן Heb.

קָהָן f. the priestly office, priesthood, pl. קָהָנוֹת the sacerdotal offices.

קָו (pl. קָוִין) Aram. masc. a window, origin. a hole, from קָוָה equiv. to קָבַח to be hollow, perforated.

קָוִי p. n. of a country, in conjunction with Egypt and Kush, probably Nubia.

קָוָע (pause קָוָע, const. קָוָע, pl. קָוָעִים) m. helmet, from קָבַע to be formed like a hill. As to the derivation, it appears to be a mixed one from קָבַע and קָוָע.

קָוָה (not used) to pierce, to wound with a pointed instrument; transf. to hurt, to injure; from which קָוָה and קָוָה.

קָוָה (Kal, not used) to brand, to burn a mark in the skin. Niph. קָוָה (fut. יִקָּוֶה) to brand oneself, to burn oneself (by fire).

קָוָה see קָוָה.

קָוָה f. burning, mark of burning; origin. abstract formed from קָוָה the burning in, branding.

קָוָה (from קָבַח, const. קָוָה, pl. קָוָה)

**כֹּכָבִים** m. a star, figur. the distinguished one, the great one who is prominent above all others.

The root is **קָכַב**, which see.

**כֹּל** see **כָּל**.

**כָּלַל** to measure, origin. to contain, equiv. to **קָלַל**, **קָלַל**. Pi. (redoubled) **קָלַל**; 1) to contain, to hold (of a vessel); 2) figur. to endure, to bear, e.g. illness; 3) to maintain (by provision of food), to nourish and to support generally. Pu. **קָלַל** pass. to be maintained, provided for. Hiph. **קָלַל** to contain, to hold, similar to Pi.; figur. to endure; **מְרַבָּה לְהַכִּיל** containing much; once **לְהַכִּיל** for **הַמְאִיל**, see **כָּל**.

**כָּסַם** (not used), to heap up, *cumulare*; **כָּס** is related with **אָסַם**, **אָסַם**, in the same sense; to gather, to garner; from which **כִּסְמָה**.

**כִּסְמָה** (after the form **עֲנִיָּה**) m. origin. that which is closed up, from **כָּסַם**; equiv. to **כָּסַם** to conceal, to lock up; hence, a kind of golden ornament.

**כָּסַם** (Kal only particip. **כָּסַם**, as a subst. and particle, the fut. **יִכְסְמוּ** Job 31:15, belongs to **כָּסַם**, and stands for **יִכְסְמוּ**), equiv. to **כָּסַם** to stand upright, to be, to exist. Pi. **כָּסַם** 1) to place something (e.g. a chair; 2) to confirm, to uphold

(that which is sinking), to found (a city); next generally, to prepare; 3) to direct, e.g. an arrow towards **עָל** a mark, to direct the heart. Pu. **כָּסַם** to be directed, to be firm (of the step). Hiph. **כָּסַם** almost like Pi., to erect a (seat), to appoint, to prepare, to found, to direct against some one **כָּסַם** the shot, to direct the way, the heart, and the idea of preparing in the widest sense. Hoph. pass. Niph. **כָּסַם** to stand high (of the day; hence **כָּסַם הַיּוֹם** full noon; 2) to be founded, to stand firmly; 3) in a moral sense, upright, proper, firm in mind, fearless; hence, **כָּסַם** (particip. fem.) uprightness; 4) to be prepared, **כָּסַם** (imp.) prepare thyself; with **כָּסַם** to be prepared for some one, or for something. Hithp. **כָּסַם** to prepare, arm oneself, but also pass. to be founded, established.

**כָּסַם** (place, stead) p.n. of a Phœnician city, formerly called Berota (Berytus, Beirut), perhaps **כָּסַם** arose from **כָּסַם**, city of Saturn.

**כָּסַם** (pl. **כָּסַםִּים**) m. a cake, especially the cake of offering, from **כָּסַם** to prepare; according to others, images, figures; also from **כָּסַם** to prepare, to form.

**כָּסַם** (not used), to preserve, to con-

ceal; from which כוס and כים; related thereto is כוסת, wherefrom is נכות.

כוס (pl. כסות) fem. 1) cup, goblet; origin. that which contains, receives something, *receptaculum*; figur. the lot of fate whether good or bad; 2) name of a bird, pelican, so called on account of its throat resembling a cup or bag.

כור (not used) to pierce, to perforate, to dig through; related to כרה, from which כור, כיר, כור, כר, כר.

כור m. melting-oven or crucible (so called from its hollow form), where iron, gold, and silver is melted; figur. place of trial.

כור see כר.

כור עשן (the smoking melting-oven) p.n. of a city.

כוש 1) p.n. of Ethiopia, which is mentioned in connexion with Egypt and Lybia, and which Saadias renders Abyssinnia; gent. כושי m., כושית f., pl. m. כושיים, כושית, Ethiopians; 2) p.n.m. Ethiopian.

כוש p.n.m. (formed from כוש).

כוש p.n.m. identical with כוש, from which it is formed, like לוש from לוש Gen. 36:29.

כוש רשעות p.n.m.

כוש (a modern word) only plur. כושות f. happiness, prosperity, freedom; from קוש, which see.

כח (Kal, not used), to conceal, to preserve; hence, part. Niph. נכות (after the form נלח) that which is preserved, the treasure; hence נכות צורת treasury, with suff. נכותו for נכותה.

כח p.n. of an unknown province, from whence the Assyrian king sent colonists to Israel.

כח see כח.

כח (only particip. כח) origin. to spin, to bind something together, equiv. to כח, כח, comp. כח; hence transf. to concoct, to lie, to flatter, כח liar. Pi. כח to lie, with ל and כ of the person, to belie some one, i.e. to deceive him; figur. to dry up (of water). Hiph. to convict some one of a lie. Niph. to be convicted as a liar.

כח (plur. כחים) m. lie, deceit, hypocrisy; transf. to idolatry, oracle of the idols.

כח (drying up of the water), p.n. of a place, identical with כח, כח, which see.

כח (probably abbreviated from כח) p.n. fem. (the lying one). The Samaritan has כח.

כח (deceiving river) compare כח, in contrast to כח, p.n. of a place in Judah, and also equivalent to כח Ekdipte, the present Dab, Zab.

𐤀𐤓 (not used), origina. equiv. to 𐤀𐤓  
to cut, to break in pieces, transf.  
to be bold, brave, courageous.

פָּחַי (only once פָּחַי, with suff. פָּחַי) masc. 1) power, strength; hence פָּחַי weakness, פָּחַי to retain strength; hence also, ability, and in a bad sense, violence; figur. strength of the earth, i.e. produce, fruit; property, wealth; 2) a species of lizard; origin. the slimy one; see פָּחַי.

כִּתְּבָה (Kal, not used) origin. to keep off; hence Pi. כִּתְּבָה (fut. כִּתְּבֵי) to deny; next, to conceal a thing (with לְ or accus.) from (לְ) someone. Hiph. to make a thing disappear, either by concealment or destruction; hence also, to destroy. Niph. 1) to be concealed from (לְ) some one; 2) to be destroyed, with the addition: from the earth.

𐤊𐤊 (not used) origin. to be moist,  
fresh, vigorous ; especially of the  
strength of the sap and marrow  
of life ; comp. 𐤊𐤊 2.

חָבַל orig. to smear over, but especially to paint the inner part of the eyelids with rouge (alcohol); see חָבַל.

וְיָחַד לְעַמּוּלָּהּ "to decrease, to diminish; hence וְיָחַד לְעַמּוּלָּהּ "my flesh faileth of fatness," and in this sense especially in modern Hebrew; hence

Pi. <sup>וְנִפְחַ</sup> figur. 1) to deny; next, to lie, generally; 2) to simulate, to flatter; e.g. to the conqueror by simulating humility; 3) to deceive, of material objects, i.e. to decrease. Niph. and Hithp. to submit to the conqueror, to flatter him, like Pi. 2.

שָׁחַ (with suff. שָׁחָה) m. 1) leanness, meagreness; 2) lie, hypocrisy, deceit. See שָׁחָה.

שָׁחָץ (for שָׁחַץ) m. liar; perhaps it  
is only an adj. lying.

I. יָדָּ (contracted from יָדָּ) m. burn-  
ing, mark of branding, from יָדָּ.  
From the orig. form יָדָּ, the above  
form יָדָּ is formed, but the masc.  
form is seldom preserved in the  
original; comp. יָדָּ and יָדָּ.

II. הַ relative conj. but in the most extended significations; 1) that, to connect two sentences; e.g. "and God saw that it was good," but also in a quotation of the words spoken (as in Ruth 1:10), where in modern languages the particle *that* is not used; also after אָמַר, and forms of an oath; likewise after adverbs and interjections, prepositions, and other particles; e.g. after הֵנָּה, הִנֵּה, אֲנִי, אָמַרְתָּ, עַל כֵּן, אָמַרְתָּ, עַקֵּב, עַד, וְעַתָּה, אָמַרְתָּ, הֵנָּה; 2) as a relative particle of time, when; e.g. "when"



Israel was young I loved her," or **כִּי** it came to pass when, etc. In this sense it is often used as a consequence of the preceding sentence, and must be rendered *then*, either after the conditional particles, **לִכְלֵל**, **לִכְלֵל**, **אִשָּׁה**, **אִשָּׁה**, **לִכְלֵל**, **לִכְלֵל**, or after an abstract noun; e.g. Gen. 18:20, "as to the cry of Sodom and Gomorrah, (**כִּי**) it is great;" 3) as a causal particle: because, therefore, or then. If several causes are assigned, **כִּי-כִּי**, or **כִּי-כִּי**; sometimes it signifies, wherefore; as Gen. 40:15, "wherefore they should put me in the dungeon;" 4) to signify a contrast or negation; but however, but yet, but indeed, but still, etc.

**כִּי** unite the peculiarities of **כִּי** and **כִּי**, where, however, one or the other remains untranslated. The significations are: 1) except (**כִּי**) if **כִּי**, it be then (**כִּי**) that, only (then) if, but if, except it be (Isaiah 42:19); except only, e.g. Isaiah 55:10, "but watereth the earth;" "but his delight is in the law" (Ps. 1:2); 2) where it is contracted into one word, so that one sense is dropped; it then signifies: only, as only, but, that (after the forms of an oath), for,

if, where the proper expression must depend on the context, and **כִּי** remains in most cases untranslated. In the form **כִּי עַל כֵּן** the motive or reason of the preceding sentence is expressed, and must be rendered: because; the same as **אִשָּׁה עַל כֵּן**.

**כִּיר** m. hurt, injury, from **כָּרַד**; transl. to destruction, calamity.

**כִּירָד** (plur. const. **כִּירָדִים**) m. darting flakes or sparks, flames, from **כָּרַד** to burn, to glow. The form is for **כִּירָד**.

**כִּירָדִים** m. 1) spear, lance, from **כָּרַד** to pierce; comp. modern Heb. **כִּירָד**, from **כָּרַד**; 2) p.n. of a district; complete, **כִּירָדִים** threatening-floor of the spear; for which **כִּירָדִים** stands in a parallel.

**כִּירָדִים** (for **כִּירָדִים** with the dagesh analysed), m. circle, circle of warriors, next, army in general; probably from **כִּירָדִים**, like **כִּירָדִים** from **כָּרַד**.

**כִּירָדִים** p.n. of a deity (Saturn) whom Israel worshipped in the desert. The derivation is uncertain, but if derived from **כָּרַד** it signifies: image.

**כִּירָדִים** (and **כִּירָדִים**, pl. **כִּירָדִים** and **כִּירָדִים**) m. basin, on account of its hollow, deepened form, from **כָּרַד**, which see; either a basin for collecting

fire, or for washing; figur. a pedestal in the form of a basin.

פִּילִי m. miser, origin. one that seizes, holds fast, from פִּיל *retinuit*, but not from כָּבַל. The termination י- is primitive. See פִּלִּי.

פִּילָה (after the form הִיָּל, plur. פִּילָה) m. sledge-hammer, axe, club, from פָּלָה, which see.

פִּיָּה (from פִּיָּה) fem. group (heap, group of stars, i.e. the Pleiades, that form a group of stars; hence, Job 38:31, "canst thou bind the fetters (Author. Vers. sweet influences) of Pleiades?"

פִּיָּה masc. 1) a bag, purse, in which money is carried, or a girdle in which stones used for weighing things in the course of business are carried; hence אֶמְנֵי קִים; 2) equiv. to פִּיָּה in Ketib, Prov. 23:31, cup or goblet; as to the form, it is neither from פִּיָּה, nor from פִּיָּה, but from פִּיָּה, regularly like רִיב, חִיל, רִין.

פִּיָּה (only dual פִּיָּה) m. hearth, the dual form on account of the hearth consisting of two rows of stones. The root is פִּיָּה; perhaps פִּיָּה may be a softened form of פִּיָּה. פִּישׁוֹר (equiv. to פִּישׁוֹר) m. spindle, distaff, from פִּישׁוֹר to be straight, stiff; comp. Aram. פִּישׁוֹר beam. פִּיָּה (contracted from פִּיָּה-פִּיָּה equiv.

to פִּיָּה-פִּיָּה) a relative particle of comparison expressing similarity; in a stronger degree פִּיָּה, thus (and) thus, from which אִיָּה, which see.

פִּיָּה (contracted from פִּיָּה, const. פִּיָּה, pl. פִּיָּה, const. פִּיָּה and in another sense פִּיָּה, const. פִּיָּה) com. 1) circle, circuit, circumference, הִפִּיָּה, the circumference of the Jordan especially, now called Elgaur; 2) something of a round shape, round cake, in which sense the plur. is פִּיָּה; 3) a weight, so called from its round form, generally, a talent, consisting of 3,000 holy shekels. In this sense the pl. m. is פִּיָּה and the dual פִּיָּה. The root is פִּיָּה, which see.

פִּיָּה (pl. פִּיָּה) Aram. the same as פִּיָּה 3 in Heb.

כֹּל (with makkaph כֹּל) m. the whole, total, equiv. to כֹּלִיל, derived from כֹּלִיל, but generally, when preceding a noun with the article, translated like an adj., e.g. כֹּל הָעָם the whole people; it may also follow as a genitive, e.g. חֲזוֹן הַכֹּל the vision of the whole, or it is used with suff., e.g. כֹּל מִצְרַיִם כֹּלָה the whole of Egypt; 2) all, everything; joined to the plur., e.g. כֹּל הַיָּמִים all the days, כֹּל הַיָּמִים all the days, כֹּל הַיָּמִים all the days

wonders; the same when connected with a collective noun, e.g. **כָּל הַחַיָּה** all the beasts; or when joined with a suff. pl., e.g. **כָּלֵנוּ** all of us, **כָּלָם** all of them; or with suff. sing., when a collective is understood, e.g. **כָּלִי** all of them (Is. 1:23), absolute, it signifies everything; with the article **הַכָּל** all, i.e. all men, etc., **כָּלֵל** against all, poetically, even without the article. If the succeeding noun has no article, it signifies: 1) every one, e.g. **כָּל פֶּה** every mouth; sometimes the genitive is separated by the noun intervening, e.g. **כָּל עֵץ חַשְׁמַל = כָּל חַשְׁמַל עֵץ** (Hosea 14:3); 2) any one, anything, e.g. **כָּל דָּבָר** any matter; in connection with a negative, as **אֵין, אֵל, לֹא** it signifies, none, none at all, nothing, e.g. **אֵין כָּל** there is nothing new; 3) all kinds, e.g. **כָּל מָקָר** all kinds of sale, or sale of all kinds; sometimes it stands as an adv., signifying altogether, just so, entirely so, e.g., **כָּל הָבָל** (Ps. 49:6) it is altogether vanity, **כָּל עוֹד** as long altogether (as), **כָּל עִמָּחֶשׁ** just as much, etc.

**כָּל** (with makkaph **כָּל**, def. **כָּלֵל**, with suff. **כָּלֵנוּ**) Aram. the same in the most manifold applica-

tions; **כָּל-הַבָּל ד'** just because= because.

**כָּלֵל** (1 pers. pret. **כָּלֵלְתִּי** for **כָּלֵלְתִּי**, fut. **יִכָּלֵל** 1) to close up, shut up, to incarcerate; 2) to keep back, to impede, to keep off from (**כָּלֵל**) something, to prevent from, to deny, to hinder. The original signification is to separate; comp. **כָּלֵל**. Niph. to be prevented from, to be hindered; hence, to cease. Several forms are from **כָּלֵל**, equiv. to **כָּלֵל**.

**כָּלֵל** (with suff. **כָּלֵלִי**, pl. **כָּלֵלִים**) m 1) originally, separation; hence, prison, but more frequently joined to **כָּלֵל**; 2) that which is separated, solitary, different from others. Dual **כָּלֵלִים** two separated, mutually different things, Author. Vers. divers kinds.

**כָּלֵל** p. n. m. (probably equiv. to **כָּלֵל** crier, yelper).

**כָּלֵל** (not used), to twine, to twist; thus equiv. to **כָּלֵל**; from which **כָּלֵל**.

**כָּלֵל** (not used) to howl, to bark, to yelp (the verb to yelp and the German *läffen* approximate in sound to the word **כָּלֵל**), from which:—

**כָּלֵל** p. n. m. (crier), patron. **כָּלֵלִי**.

**כָּלֵל** m. 1) a dog, originally, the one that barks, transf. as a reproachful

term; especially, a hound, dog's head; 2) fornicator, especially of male fornication; hence מְחַיֵּר בְּכֶלֶב wages of male fornication, which are not allowed as an offering.

אֶפְרָתָה בְּכֶלֶב p.n. of a place.

I. בְּכֶלֶה equiv. to בְּכֵלָא, only in the forms בְּכֵלִי, בְּכֵלִי, but otherwise בְּכֵלָא.

II. בְּכֶלֶה (fut. יִכְלֶה, once יִכְלֶה after the manner of לֵא) 1) to be finished, at an end, completed; it is used like בְּכֵלָא, e.g. "and the rod of his anger is complete;" also, concluded, determined by (מֵעַם, מֵאֵת) some one; to be fulfilled (of a prophesy); 2) to be destroyed, devoured, routed; also, of the vanishing, languishing, and perishing of a matter; in which sense, בְּכֶלֶה is joined with נָקַשׁ, רוּחַ, signifying, the non-realization or vanishing of hope. Pl. (1st pers. בְּכֵלִיתִי, בְּכֵלִיתִי, Inf. abs. בְּכֵלָה and בְּכֵלָא, c. (בְּכֵלוֹת) 1) to conclude (of a prophesy), i.e. to fulfil, (of a speech) i.e. to cease speaking; and in this sense בְּכֶלֶה occurs before other verbs to signify the concluding of the action; 2) causative of Kal, to cause to vanish or to perish, to use up, to destroy, to rout; figur. to eat off (the branch). Pu. בְּכֵלָה and also

בְּכֵלִי to be completed, ended. See בְּכֵלָא.

בְּכֵלָה adj. m., בְּכֵלָה f. (origin. particip.) languishing of the eye. See בְּכֵלָה 2.

בְּכֵלָה (origin. adj. f. which has become an abstr.) f. conclusion, completion; hence as an adv., wholly, entirely; transf. (as in the verb) destruction, annihilation; hence, עָשָׂה בְּ, with בְּ or אֶת to make an end of some one, to destroy him; without pers. to destroy.

בְּכֵלָה (from בְּכֵלָל, pl. (בְּכֵלוֹת) f. 1) bride, from בְּכֵלָל to adorn, to wreath, encircle as a garland; 2) daughter-in-law, i.e. the בְּכֵלָה of the son; comp. בְּכֵלוֹת.

בְּכֵלוֹא m. that which is closed or shut up, prison. In the Ketib בְּכֵלִיא.

בְּכֵלוֹב m. 1) that which is entwined, from בְּכֵלָב to entwine, plaid, twist; hence, basket to gather fruits in; cage, of entwined branches; 2) p.n. m. (perhaps related to בְּכֵלָב).

בְּכֵלוֹבִי patron., from בְּכֵלוֹב.

בְּכֵלוֹהוּ (Keri) p.n. m.

בְּכֵלוֹהִי (Ketib) p.n. m.

בְּכֵלוֹת (denom. from בְּכֵלָה) fem. pl. espousals, state of being a bride.

בְּכֵלָח (not used) equivalent to בְּכֵלָח in Aram., to be straight, stiff, firm; synon. with בְּכֵנָה Heb.

בְּכֵלָח (from בְּכֵלָח) m. 1) equiv. to בְּכֵלָח Aram., stock, stem; hence figur.



firmness, health; as, **תבוא בְּכֶלֶח** thou shalt come to thy grave in a firm age, i.e. without being weakened by age; **אָבֵד כֶּלֶח** the firmness (vigour) has vanished; 2) p.n. of an Assyrian town or country (identical with **חֶלֶח**) whither the Ten Tribes were ex-  
lled.

**כָּלִי** (pause **כָּלִי**, pl. **כְּלִים**, const. **כְּלִי**) m. from **כָּלָה** to complete, to finish, to get ready, thus signifying something that has been completed, i.e. a vessel; hence, 1) any vessel or utensil; e.g. **כְּלֵי חֶרֶשׁ**, **זָהָב**, **כְּסָף** in reference to the material; **כְּלֵי מִן־קֶרֶן**, **הַמֵּהָל**, **הַקֶּרֶשׁ**, **וְיָ** in reference to the use of the same; 2) armour, weapon; hence, **נֹשֵׂא כְלִים** arms-bearer, **בֵּית כְּלִים** armoury; but complete, **כְּלֵי מְלָחָמָה**, **כְּלֵי מָוֶת**; 3) an instrument, a tool, e.g. **כְּלֵי יָד**, **כְּלֵי גִבָּל**; 4) vessel, bark, boat; 5) garments, clothes.

**כְּלִי** (from **כָּל**) m. miser, equiv. to **כְּלִי**, which see.

**כְּלִיָּא** (Ketib) m. prison.

**כְּלִיָּה** (from the mas. **כְּלִי**, compare **כְּלִיָּה** from **כָּלִי**, pl. **כְּלִיּוֹת**, const. **כְּלִיּוֹת**) m. origin. vessel; transf. to a vessel in a medical sense, the innermost, the kidneys, the reins, generally used in pl.; also,

the fat of the kidneys; figur. the fat (the best) of wheat, used of the full, ample wheat.

**כְּלִיּוֹן** (const. **כְּלִיּוֹן**, from **כָּלָה**) m. 1) the languishing (of the eyes); 2) destruction.

**כְּלִיּוֹן** p.n. m. the languishing one.

**כְּלִיל** (const. **כְּלִיל**) 1) adj. m. **כְּלִילָה** (const. **כְּלִילָה** f.), entire, complete; hence, **כְּלִיל יָפִי** perfect in beauty, as also the fem. **כְּלִילַת יָפִי**, and as adv., altogether, or as a neuter, the whole; 2) subst. equiv. to **עֹלָה כְּלִיל**, i.e. an offering burnt entirely; hence also, as apposition to **עֹלָה**.

**כֹּלֵל** p.n. m. maintainer, supporter; orig. abstract.

**כָּלֵל** (3 pers. plur. **כֹּלְלִים**) 1) equiv. to **כָּלָה** to complete (the beauty), to conclude; 2) equiv. to **חָוֵל** to encircle; next, to adorn = **הִלָּח** to decorate; from which **כָּלֵלֹת**, **כְּלִילֹת**.

**כָּלֵל** (Aram.) the same, to complete, especially in this sense, **שִׁבְלֵל** and the pass. **אִשְׁתַּבֵּלֵל** to conclude, to bring to an end.

**כָּלֵל** p.n. m. completion, perfection.

**כָּלַם** (Kal, not used), origin. to wound, to hurt; synon. with **כָּדַם**; hence, Hiph. **הִכְלִים** and **הִכְלִיִּם** to put to shame, to blaspheme, to hurt, **אֵין מְכַלִּים** no one make ashamed; hence also, to offend; likewise, of

being ashamed of, or disappointed in his hopes. Niph. either pass. to be put to shame, maligned, or reflective, to be ashamed of (כִּן) something, to feel shame.

כְּלִמְר p.n. of a place so called, near Assyria; according to the Targ., a country in Media, which, however, is not defined.

כְּלִמְרָה (pl. כְּלִמְרוֹת) f. shame, disgrace, כִּן נִשָּׂא to bear, endure shame; figur. also כִּן בְּשָׂתָהּ, לְבָשׁ כִּן shame clothes or covereth the face.

כְּלִמְרוֹת f. shame, disgrace.

כְּלִמְרָה (also כְּלִמְרָה, כְּלִמְרָה) p.n. of an Assyrian city, which the ancients render Ktesiphon.

כְּלִמְרָה see כְּלִמְרָה,

כִּלֵּף (not used) to strike, to push, to hammer; from which, כִּילָף, which see.

כִּמְרָה see כִּמְרָה.

כִּמְרָה to long for, desire something; comp. *κάμω, κάμνω*.

כִּמְרָה (equiv. to כִּמְרָה) p.n. m. (the desirer, demander); once כִּמְרָה stands in the Ketib, which has the same signification.

כִּמְרָה p.n. m. (the same).

כִּמְרָה (before suff. also כִּמְרָה) as a prep. like כִּן, which is only lengthened with the indef. כִּמְרָה=כִּמְרָה; hence, 1) equiv. to כִּן, denoting a simi-

larity, e.g. כִּמְרָה אֶבֶן as a stone, with suff. כִּמְרָהוּ, כִּמְרָהוּ לִי like me, like him; 2) as a conj. as, when, then, entirely like כִּי אֶשָּׂא; 3) as an adv. thus, e.g. כִּמְרָה אֶשָּׂא I shall speak thus like (the wicked speak).

כִּמְרָה see כִּמְרָה.

כִּמְרָה p.n. of a Moabite and Ammonite deity; hence, Moab is also called כִּמְרָה. See כִּמְרָה.

כִּמְרָה (not used, equiv. to כִּמְרָה) to close up, to conceal; comp. כִּמְרָה. From which כִּמְרָה, which see.

כִּמְרָה (not used) 1) to conceal, to preserve; 2) to season, to spread over with spice, to cover.

כִּמְרָה m. origin. spice, but specially, cinnamón, *cuminum*, with which something is seasoned.

כִּמְרָה (part. pass. כִּמְרָה) equiv. to כִּמְרָה, כִּמְרָה, כִּמְרָה, כִּמְרָה to hide, to conceal, to treasure up.

כִּמְרָה (Kal, not used) to burn, to glow, equiv. to כִּמְרָה; hence like חֹם, transf. to the dark, black colour; to be burnt. Niph. כִּמְרָה to be burnt, singed, blackened (of the skin); next, figur. of the burning love towards (עַל, אֶל) some one, i.e. the exciting of love or compassion towards some one.

כִּמְרָה (not used) to entwine; comp. כִּמְרָה; from which כִּמְרָה, and others.

**כִּמָּר** (only pl. **כִּמָּרִים**), m. a priest of idols, from **כִּמָּר**, so called either from his burning sacrifices, or from his being dressed in black.

**כִּמְרִיר** (const. pl. **כִּמְרִירִי**) m. sadness, grief, darkness. The form is after **שְׁמֶרֶר**, only that **י** stands instead of **י**, which is a common change; according to the ancients, **כ** is a prep., the noun being **מְרִיר**.

**כִּמְשֵׁ** (not used) equiv. to **כִּבְשֵׁ** to subdue, subjugate; from which **כִּמְשֵׁ**, which see.

**כִּמְסֵ** (not used) equiv. to **כִּמְסֵ** to hide, to conceal; from which **מִכְמֶסֶת**, which see.

**כִּן** (origin. a particip. from **כָּן**, with makkaph **כִּן**) 1) adj. m. (like all particles, are at the same time adj.), right, upright, firm; hence figur. honest; subst. honesty, **לֹא-כִן** vanity, folly; 2) subst. **כִּן** place, basis, foundation, e.g. **כִּן-הַלֵּךְ** the base of the mast, also pedestal of the basin in the court of the temple; foot of a pillar; hence **מַעֲשֵׂה-כִּן** the work of the base; in this sense, **כִּן** is derived from **כָּן**, as is evident when it appears before suffixes, **כִּנִּי**, **כִּנּוּ**, to distinguish it from the adj.; 3) particle (derived from the adj.) generally adv., rightly, correctly. It is also used to denote a com-

parison; as, so, thus, like as; in this sense, it stands sometimes in a relative position to **כִּן**, **כִּי-אֵשׁ**, **כִּמּוֹ**, e.g. **כִּי-כִּן** like—so, **כִּי-כִּן**, **כִּדְּכִמּוֹ**; also, to compare the quality, such; or to compare the time, so long, so often. Different, however, is the signification when it is joined to prepositions, as **אֲחֵרִי**, **אֲחֵרִי כִּן** after that, hereupon; **כִּי-כִּן** inasmuch; **לִכִּן** therefore, because; but also in an adversative sense, yet, nevertheless; **עַל-כִּן** therefore; **עַד-כִּן** till now. The singular of **כִּנִּים** is not **כִּן**, but **כִּנָּה**.

**כִּן** (Aram.) as an adv. the same.

I. **כִּנָּה** (not used) to name, origin. to recognise, to distinguish; hence Piel **כִּנָּה**; 1) to name, to pronounce **בְּשֵׁם** by the name; 2) to give one a flattering surname, to flatter; hence, to circumscribe.

II. **כִּנָּה** (not used) equiv. to **כִּנָּה** to sting; from which **כִּנָּה**.

**כִּנָּה** p.n. of an Assyrian city, probably a contraction from **כִּנְנָה**.

**כִּנָּה** f. sprout, sprig, from **כָּנַן**; according to others, it is the imp. protect thou, from **כָּנַן**.

**כִּנָּה** (pl. **כִּנָּיִם**) f. gnat, vermin; from **כָּנַח**, equiv. to **כָּנַח**, to prickle, to sting.

**כִּנָּה** see **כִּנָּה**.

כָּנַן see כָּנַת.

כְּנֹר (pl. כְּנֹרוֹת, —רִים pl.), m. guitar or harp, *κιθάρα*, a stringed instrument of the Hebrews, celebrated by David playing thereon. Root כָּנַר to rustle, from the rustling sound of the strings. See also כְּנָרֶת.

כְּנִיחָו see יְהוֹיָכִין.

כָּנַם (not used) equiv. to כָּנָה II. to sting, to prick; compare Greek *κνέω*, *κνέω* (π-ω; from which

כָּנָם (from כָּנָם after the form כָּנָר) fem. collectively, gnats, vermin; origin. that which stings.

כְּנָמָה (Aram.) adv. thus, in this manner; origin. as we say, composed of כָּ and כָּנָם, equiv. to כָּנָר, either referring to the preceding or to the succeeding sentence; if, however, it is derived from כָּנַם, with the suffix כָּמָה, it signifies, namely, or by name, from כָּנָם to name.

כָּנַן (not used) equiv. to כָּנַן to put or set down; from which כָּנָה; but כָּנַן is from כָּנַן, and כָּנָה from כָּנָה.

כְּנָנִי p. n. m. (protector).

כְּנָנִיחָו (and כָּנָנִי) p. n. m. (protected by God).

כָּנַם to gather (stones, treasures), to assemble (men). The original signification is as in כָּנַם to conceal, to preserve, to save. Pi. כָּנַם

to gather, to collect. Hithpael, כָּנַם to wrap oneself, to hide oneself, from כָּנַם=כָּנַם.

כָּנַע (Kal, not used) 1) to kneel, to bend; related to כָּנַן, to bend, to incline; but especially to כָּנַע, 7 having been changed into 3; 2) transf. to put together, to pack; 3) intrans. to bend, to stoop, to be humble, downcast. Hiph. כָּנַע to humble, to subdue (the enemy). Niph. כָּנַע humbled, conquered, or to humble oneself before (לְכָנִי, לְכָנִי) some one.

כְּנָעָה (with suff. כְּנָעָה) f. ware, trade, originally, bundle (of goods), from כָּנַע II. Probably, however, it is derived from כָּנַע and hence signifies goods, wares.

כְּנָעִי (probably from כְּנָעָה, comp. כְּנָעִי from כְּנָעָה) 1) p. n. m. of the ancestor of the Canaanites or Phoenicians; 2) nether-land p. n. of the people and of the land of Canaan or Phœnicia, complete 'אֶרֶץ כְּנָע'; hence also the Hebrew language, which the Hebrews adopted from the Canaanites, called כְּנָעִי אִישׁ כְּנָעִי; שְׂמֹרֶת כְּנָעִי a Canaanite, shortened כְּנָעִי; 3) merchant, trader, אִישׁ כְּנָעִי, but oftener the shorter form כְּנָעִי; hence with suff. plur. כְּנָעִי her merchants, traffickers.



כְּנַעְנָה p.n. m. (traffic, trade).

כְּנַעֲנִי (pl. כְּנַעֲנִים) gent. m. f.   
 a Canaanite, a Phœnician, formed   
 from כְּנָעַן; hence אֶרֶץ הַכְּנַעֲנִי,   
 מְכַלּוּם הַכְּנַעֲנִי; 2) trading man or   
 merchant.

כָּנַף (Kal not used) to wrap up, to   
 to hide, to veil; hence Niph. to   
 wrap oneself up, to hide oneself.

כַּנָּף (const. כָּנַף, dual כַּנְפִים, const.   
 כַּנְפֵי, pl. כַּנְפוֹת, const. כַּנְפוֹת) f.

1) wing, origin. that which pro-   
 tects, covers; hence בָּעַל כָּנַף or   
 בָּעַל כַּנְפִים, poetically for bird;

sometimes also כָּנַף winged ani-   
 mals; figur. the wings of the

wind, of the morning dawn, or   
 also for protection, and in a mili-   
 tary sense, wing of the army;

2) that which resembles a wing;   
 as, skirt, either with or without the   
 addition of כָּנַף garment; skirt

of the bed or cover; hem or seam,   
 corner (of the earth), also in plur.

כַּנְפוֹת הָאָרֶץ corners of the earth;   
 top, summit (of the temple), e.g.

כָּנַף יִשְׁקָצִים overspreading or   
 covering of the temple of the idola-   
 ters. The dual form is also used in

the plur. in the sense of wings, but   
 in signification 2 the pl. is כַּנְפוֹת.

כָּנַף (not used), to rustle, to sound, to   
 clatter, onomatopoeically; from   
 which כְּנֹר and—

כְּנַרְת (also the plur. כְּנָרוֹת, כְּנָרִית;   
 the rushing of a waterfall) p.n. of

a city on the sea of Galilee, which

received on that account the name

יָם כְּנַרְת.

כָּנַשׁ (Aram.) equiv. to the Heb. כָּנַס

to gather, to collect, to assemble.

Ithp. to gather themselves to-

gether.

כָּנַח (from כָּנָח of the form כָּנַח,   
 comp. כָּנַח, כָּנַח; only pl. with suff.

כָּנַח, like כָּנַח stands for כָּנַח,   
 comp. כָּנַח from כָּנַח, f. nomi-

nation, title, transf. to namesake,   
 one of a like title, i.e. fellow-officer;

also generally, the titled one, officer;   
 origin. however, abstr., entitling.

כָּנַח (pl. with suff. כָּנַח, כָּנַח)   
 Aram. the same.

כָּס m. generally taken as an abbre-   
 viation from כָּסִי throne (which

see), if the reading is not כָּס.

כָּסָה (also כָּסָה, not used) equiv. to

כָּסָה to number, to define, to ap-   
 point; hence of the appointment

of a festival; comp. יָעַד, from   
 which מוֹעֵד.

כָּסָה (also כָּסָה), masc. a festival, a

holyday; synon. with מוֹעֵד, like-

wise from יָעַד, whether it signifies

a new or full moon depends upon

the festival. In the Talmud, the

feast of the new moon of Tishri

(beginning of the year); hence

the ten days intervening the 1st Tishri, or New Year's Day, and the Day of Atonement (10th Tishri) are generally called **יָמֵי כִּסּוֹ לְעֵשׂוֹר**.

**כִּסֵּא** (also **כְּסֵא**, with suff. **כִּסְאִי**, pl. **כְּסֵאוֹת**) m. chair, throne (of the high-priest, king, or judge); seat, generally, of the throne **כִּסֵּא כְּהֹנָן**, figur. seat of judgment, tribunal, seat of honor.

The root is neither **כִּסֵּא** nor **כָּסָה** to cover, but **כָּרַם** to be elevated.

**כִּסְרִי** (Aram.) adj. m. a Chaldean, otherwise **כַּשְׂרִי**.

**כָּסָה** (only particip. **כֹּסֵה**, and particip. pass. **כְּסוּי**) to cover. Pi. **כָּסָה** 1) to cover, with the accus. **לְ** or **עַל** of the person or matter covered; and with accus. or **בְּ**, of the material with which one covers: figur. of the covering, i.e. pardoning of sin, of the secreting and concealing of a matter; **כָּסָה מִפָּנָי** to conceal from some one; 2) to dress, to put on (sackcloth). Pu. to be covered, with (accus. **בְּ**) something. Niph. like Pual. Hith. to cover oneself, to wrap oneself, to clothe oneself, with (accus. or **בְּ**) something.

**כִּסֵּה** see **כִּסֵּא**.

**כִּסּוּתָהּ** see **כִּסּוּתָהּ**; the root is not **כָּסָה**.

**כְּסוּי** (const. **כְּסוּי**) m. cover (of skins).

**כִּסּוֹת** fem. 1) covering, from **כָּסָה**; hence **כִּסּוֹת עֵינַיִם** covering of the eyes, i.e. gift to appease (Gen. 20:16); 2) garment, dress.

**כִּסּוֹת** equiv. to **קָצַח** to cut off, especially the thorns; but the noun **כִּסּוֹתָהּ** is not derived from it.

**כְּסִיל** (pl. **כְּסִילִים**) m. 1) a fool, in opposition to **חָכָם**, sometimes including the idea of infidelity; 2) name of a constellation, origin. the infidel, i.e. the wicked giant fettered to heaven, Orion; the plur. is used for other and similar constellations; 3) p.n. of a place in Judea (comp. **כְּסִילָן** fruitful territory).

**כְּסִילוֹת** f. folly.

I. **כָּסַל** (only fut. **כָּסַל**) to be foolish, origin. probably equiv. to **כָּשַׁל** to totter, to stagger, to be indolent. According to others it is connected with **כָּסַל** III. in the sense of having confidence, illusion, vanity.

II. **כָּסַל** (not used) to be fat, fleshy, from which **כָּסַל**; transf. to be fruitful, moist, of the soil.

III. **כָּסַל** (not used) to hope, to confide, probably only transposed from **שָׂכַל-סָכַל** to look forward with confidence. Comp. **מָבֵט** from **בָּטַח**.

**כָּסַל** (belongs to **כָּסַל** I., pl. **כְּסִילִים**)

m. 1) loins, muscles of the loins close to the kidneys; from כסל II., transf. to the innermost of the heart, like קרב; 2) folly, from כסל I.; 3) confidence.

כסל fem. 1) hopes, confidence; 2) folly. The form is from כסל.

כסל m. name of the ninth month of the Jewish year. If the name is Semitic, it stands for כסלו, which signifies in Aram. a dunghill, probably in allusion to its being the month for manuring the soil.

כסלות (fruit territory) p.n. of a place in Judah,

כסלון p.n.m. (the strong one).

כסלות (fruit districts) p.n. of a place.

כסלות-הבור loins of the Tabor, i.e. the fortified points; p.n. of a place in Zebulun.

כסל p.n. of a people, which is named as a colony of the Egyptians, and supposed to be the Colchians; it occurs only in the pl. כסלים.

כסם (fut. יכסם) equiv. to כס to shear, to cut off, to shave (the head).

כסמת (pl. כסמים) f. spelt, so called on account of the ears being cut (Auth. Vers. rye).

כסם (fut. יכס) to count, related to which is כסא.

כסה (fut. יכסה) 1) to be pale, white; 2) to long for (ל) something, to desire, wish for something, origin.

to languish, which is indicated by paleness. Niph. 1) to turn pale (from shame), to feel ashamed; hence particip. נכסה ashamed, נכסה ללא shameless; 2) to long, languish, for something.

כסה (pl. כסחים) m. 1) silver, from its white color, transf. to a silver shekel; 2) money generally, plur. pieces of money.

כסה (def. כסחא) Aram. the same.

כסח p.n. of a district, on the road from Babel to Jerusalem, which however cannot be the *pyla Caspie*.

כסה (pl. כסחות), f. a pillow, from

כסה. The form is like כסה, from כסה, כסה, and others.

כסה see על.

כענח (Aram.) adv. now, at present, origin. at this time, also equiv. to כענח from כענח; it is from כענח, from which כענח (*Bereshith Rabba* 5:11, *Midrash Koheloth* 11:1, *Jalk. Berachoth* 6:1), the time, so that כענח is the masc. form; it belongs therefore to כענח.

כענח (Aram.) adv. (from כענח time, and כענח, like כענח, from כענח time, and כענח) only כענח and so forth, i.e. and yet, further, for a length of time; כענח in Heb. has already the same signification: long, *diu*, Hos. 13:13, כענח is contracted

in כָּעַת in the same sense. See עָנָה.

כָּעַם (fut. יִכָּעַם) to be angry, vexed.

Pl. כָּעַם caus. to vex. Hiph. to make some one wroth, vexed; in a stronger sense, כָּעַם מְּ הַכְּעִים מְּ' to vex some one greatly.

כָּעַם (pl. כְּעָסִים) m. vexation, anger, grief. The plural signifies provocation to anger.

כָּעַל m. the same.

כָּף (with suff. כְּפִי, dual כְּפָיִם, plur. כְּפָוִת) f. origin. that which is bent, curved, hollowed; hence, 1) the hollow of the hand; of animals, the paw; next, hands generally. To save from the hand of some one, i.e. from somebody; to put the life in the hand, i.e. to risk it. Pl. כְּפָיִם, but כְּפָוִת signifies either handles (compare יָדוֹת) or hands when cut off. Phrases: כָּפִים, כָּפִים, כָּפִים, כָּפִים; 2) the sole, like כָּפִל the sole of the foot, in the same signification the plur. כְּפָוִת, and with animals also כְּפָיִם; 3) pan, dish, on account of its resembling the hollow of the hand, e. g. כָּף הַקָּלַע the hollow (the middle) of a sling; כָּף הַיָּרֵךְ the hollow of the thigh, in which sense, however, the pl. is כְּפָוִת; 4) the bent branches of the palm-

tree, but as in this sense only the pl. כְּפָוִת is found, it is possible that the singular is כָּפָה=כָּפָה and therefore not belonging to כָּף.

כָּף (only pl. כְּפָיִם) m. top of a rock, from כָּפָה to be pointed.

כָּפָה (fut. יִכָּפָה) origin. equiv. to כָּבָה to cover up, to smother, to extinguish; hence כָּפָה אֵשׁ to extinguish (pacify) the anger, as the Targ. כָּפָה. The same as כָּבָה, Jer. 7:20.

כָּפָה f. palm-branch, especially the branch at the top of the tall palm-tree, which bends with the weight of its leaves in the form of an arch; hence used in contrast to the reeds which grow in marshes; figur. the honored one, in contr. to אֶמְוֹן the lowly one. The root is כָּפָה, and כָּף is probably its masc. form.

כָּפֹר m. 1) dish, especially the one used for sprinkling, equiv. to מִזְרֵק, from כָּפַר to make atonement, or from כָּפַר in the sense of spreading, equiv. to אָפַר; 2) hoar-frost, so called from its being spread over the earth.

כָּפִים m. a rafter which runs through the roof, like a stone in the wall; according to the LXX. a beetle or insect found in wood, like חַפְזִיט in the Talmud.

כָּפִיר (pl. —) m. 1) a young lion; figur. of enemies, from כָּפַר to be



strong, bold ; 2) equiv. to כָּפַר village, court, from כָּפַר to unite.

See כָּפַר.

כְּפִירָה (village district), p.n. of a city in Benjamin.

כָּפַל to fold together, to double up ; hence כָּפּוּל doubled. Niph. to be doubled, i. e. to be repeated.

כָּפַל (dual כְּפָלִים) m. double ; hence כְּפָל רֶסֶן double bridle, כְּפָלִים origin. the double one ; next, two-fold ; often also, manifold.

כָּפַן to languish, pant for something ; hence, to desire for something (עַל), from hunger or thirst.

כָּפֶן m. hunger.

כָּפַם (not used) probably, to pierce, to thrust ; but the etymology is uncertain.

כָּפַף (inf. כָּפַף, but in the pret. and particip. the analysed form) 1) to bend, to cringe, כְּפֻפִים those that are bent down ; 2) in derivatives, to form like an arch, to make hollow, related to כָּבַח, כָּבַח. Niph. (fut. אֶכַּף) to bend, to humble oneself before (לְ) some one. From which כָּפַח, כָּפַח.

כָּפַר (Kal, not used, and only denom. from כָּפַר) 1) to cover ; hence transf. to cover (the sin), to atone, especially in Pi., Pu., Hith., Nithp. ; 2) equiv. to כָּבַר to be strong, vigorous, courageous (only in deri-

vatives) ; hence, כָּפַר ; 3) equiv. to כָּבַר to join, to unite (only in derivatives) ; hence כָּפַר and כָּפַר ; 4) equiv. to כָּפַר to be red (only in derivatives) ; hence, כָּפַר ; 5) equiv. to שָׁרַר to break to pieces (only in Pu.), the sense must be taken according to the verb from which it is formed ; hence its numerous significations : Pi. כָּפַר (fut. יִכְפֹּר) from כָּפַר ; 1) to cover the guilt (comp. כָּפַח) ; hence, to pardon, to atone a (accus. עַל or לְ) sin ; with לְ or עַד of the person, to make atonement for some one (עַל, עַד), to cleanse from sin ; to atone through (בְּ) an offering ; figur. to conciliate, to appease, to ward off. Pu. 1) from כָּפַר 1, to be atoned for, cleansed from sin ; 2) from כָּפַר 5, to be destroyed, frustrated, of a a covenant. Hith. and Nithp. כָּפַר and כָּפַר to be atoned for, to be cleansed from (accus.) a trespass. The application of כָּפַר in Kal belongs to כָּפַר which see. כָּפַר (pl. כְּפָרִים) masc. village, from כָּפַר 3 ; comp. חָנָה.

כְּפִירָה (Ammonite village) p.n. of a place in Benjamin.

כָּפַר (pl. כְּפָרִים in signification 3) m. 1) equiv. to כָּפַר village ; 2) pitch, with which something is covered,

therefore from כָּפַר, if it is not a secondary form of נָפַר ; 3) cypress, so called on account of its red colour, thus from כָּפַר 4 ; in this sense the pl. כְּפָרִים is used ; 4) ransom, money given as ransom (with suff. כְּפָרָךְ) from כָּפַר 1, כָּפַר ransom-money for life.

כָּפָר (pl. כְּפָרִים) m. atonement, but only in the plur. יוֹם, אֵיל, חַטָּאת, יוֹם הַכִּפּוּרִים day of atonement, etc.

כַּפֶּרֶת f. covering of the ark, mercy-seat ; hence Kimchi לְאֹרֶן ; transf. to the ark, even the holy of holies ; hence כִּיר הַכַּפֶּרֶת place of the ark, the holy of holies, in Targ. for דִּבְרִי.

כָּבַשׁ (Kal, not used), equiv. to כָּבַשׁ to subdue ; hence Hiph. הִכְבִּישׁ to press down, e.g. in the ashes (כְּבָאֵשׁ), hence in Targ. כִּנֵּעַ.

כָּפַת (not used) to make round, in the form of a ball, to encircle, to crown ; related to צָפַת ; hence generally, to adorn, like כָּתַר. עָמַר, כָּתַר, which see.

כָּפַת (Aram.) to bind, to fetter ; hence pl. pass. כִּפְתּוּ they were fettered. Pa. כָּפַת (inf. כִּפְתּוּהוּ) the same.

כְּפֹרֶת (pl. כְּפָרִים) m. 1) formed from כָּפַת (equiv. to צָפַת) with the old nominal termination כִּ-, a knop, chapter, so called on account of its round form resembling

a crown ; 2) p. n. of a district, probably Cyprus ; hence כְּפֹרֶת, though for Cyprus there is another name, כְּפָתִים. From which 3) כְּפֹרֶת the inhabitants of Caphtor.

כָּר (pl. כְּרִים) m. 1) lamb, mentioned in connection with rams and goats (Gr. *καρ*) ; it, therefore, appears to have no verbal root ; 2) meadow, pasture-place, or field, from כָּר, equiv. to אָכַר to plough, if not connected with כָּר ; 3) only pl. כְּרִים, from כָּר (the verb is כָּרַח to bore, to break through), a kind of war instrument for battering walls ; 4) pillow, saddle, mattress put under a seat for riding ; hence כָּר הַנֶּמֶל saddle of the camel. The root is כָּרַח, in the sense of stretching, which see.

כָּר belongs to כָּרַי. See כָּרַי.

כָּר (probably from כָּרַח) m. name of a measure for fluids and solids, containing ten ephahs, origin. a vessel deepened out ; comp. גִּיּוֹר.

כָּרַא (or כָּרַי) Aram. to be overcast, equiv. to עָכַר, transf. to sadness, dejectedness of the mind, hence, Hithp. to harm oneself.

כָּרַב (not used) equivalent to קָרַב (in עָרַב, עֲקָרַב) to seize, to lay hold of, to gripe ; the same as נָרַף (in אָנַרְף) to hold fast. From which כָּרַב, which see.

כִּבֵּל see under כָּבַל.

כִּבְלָא (Aram.) f. a mantle. See כָּבַל.

I. כָּרָה ('כְּרָה) equiv. to כּוּד to dig (a pit or well), figur. to lie in wait for some one (עַל), to dig evil, i. e. to prepare mischief; to dig the ears, i. e. to make to hear easily. Niph. to be dug (a pit).

II. כָּרָה (fut. כְּרָה) equiv. to קָנָה to buy.

III. כָּרָה to prepare a meal, to attend hospitably.

כָּרָה (after the form שָׁנָה; pl. const. כִּרְתָּ f. a pit, a cistern (of shepherds).

כָּרָה f. feast, meal.

כְּרוֹב (plur. כְּרוֹבִים) m. a symbolical form composed of four figures, of a man, a lion, a bull, and an eagle, which was considered as a symbol of power and strength, as the keeper of paradise; as leading the chariot of God, a cherub: hence כְּרֹב עַל כְּרוֹב, יִשְׁאָב הַכְּרוֹבִים the original signification is to hold, on account of its holding the divine chariot. See כָּרַב.

כְּרוֹן (def. קְרוֹןָא) Aram. m. a crier, a herald.

כְּרוֹן Aram. to cry, to proclaim; related to קָרָא.

כְּרִי (particp. from כּוּד with the adj. termination יָ) m. coll. (comp. כְּרִיתִי also coll.) equiv. to כְּרִיתִי

executioner, and next, the designation of a kind of body-guard of kings, and occurs always with חֲרָצִים, after the Ketib also with שְׂלָחִי.

כְּרִית (a pit) p. n. of a brook where Elijah stayed.

כְּרִיתוֹת (also כְּרִיתוֹת) f. separation of marriage, divorce; סֵפֶר כְּרִיתוֹת bill of divorce.

כְּרוֹךְ (not used), arisen from the reduplicated form כְּרָכַר; 1) to wrap up, to enshroud; hence כְּרָכִיךְ; 2) to enclose, to surround; hence כְּרוֹךְ (כְּרָכִישׁ) enclosed town, fortress, castle.

כְּרָכַב (not used), arisen from כָּרַב, with the interpolation of the ר, and this has arisen from כְּרָכַב to enclose. From which:—

כְּרָכַב (with suff. כְּרָכַבִּי) m. border, compass, so called from its enclosing.

כְּרָכַב masc. curcuma, Indian saffron. This word is foreign.

כְּרָכִישׁ p. n. of a city on the Euphrates, and probably the place now called Kirissia. The word is compounded from כְּרוֹךְ fortress, and כְּרָכִישׁ=כְּרָכִישׁ.

כְּרָכִישׁ (Persian) p. n. m. eunuch (Sanskrit *harhassa*, strong).

כְּרָכִישׁ (רָכִישׁ) fem. a female runner, formed from כְּרוֹךְ; see כְּרוֹךְ; hence

the swift-running female camel, dromedary.

בָּרָם probably only belongs to בָּרָם, which see.

בָּרָם (with suff. בָּרָמִי, plur. בָּרָמִים, const. בָּרָמִי) com. formed from בָּר meadow, by the termination ם־, like תָּלָם, from תָּל; hence origin. pasture, fruit, cultivated, land; e.g. בָּרָם; next, garden plantation זֵית בָּרָם olive garden, but especially a plantation of vine, vineyard, complete בָּרָם.

בָּרָם (denom. from בָּרָם) m. vintner; comp. בָּרָם, בָּרָם, בָּרָם.

בָּרָם p.n. m. (vintner).

בָּרָם m. crimson colour, or the material receiving the colour; formerly בָּרָם and בָּרָם were used for it. If it is Semitic, the word arose from בָּרָם (בָּרָם) warm, with the termination יל־ and it would only be a later form of בָּרָם; but if it is Persian, בָּרָם has also a signification, which is: red, bright.

בָּרָם (formed from בָּרָם with the termination ל־; with suff. בָּרָמִל) m. 1) plantation, garden, a plough-field (in contrast to desert); hence בָּרָם fruitful wood, i.e. a forest which looks like a plantation; 2) transf. to the fruit of the plantation or of the garden;

i.e. good fruit of the garden; e.g. בָּרָם corn beaten out of the full ears, i.e. of the early and best grown; 3) p.n. of a fruitful promontory on a mediterranean sea in Asia, generally used with the article, הַבָּרָם, and on account of its appellative signification by poets, it denotes that which is fruitful, or of thick foliage; 4) p.n. of a mining town on the Dead Sea, with בָּרָם; gent. בָּרָם m., בָּרָם f.

בָּרָם p.n. m.

בָּרָם (not used) equiv. to בָּרָם, to be crooked, hilly, bellied. From which בָּרָם and—

בָּרָם (with suff. בָּרָמִי, pl. בָּרָמִים, as if from בָּרָם) Aram. fem. a chair, throne. See בָּרָם.

בָּרָם (from בָּרָם with interpolation of ר, like בָּרָם=בָּרָם, הַרְצָב=שָׁבִיט=שָׁבִיט, to nibble off, gnaw, used of the wild boar; see בָּרָם.

בָּרָם fut. (בָּרָם) only a secondary form of קָנַע to bend, to kneel, e.g. בָּרָם על בָּרָם on the knees, with ל or לְפָנָי of the person, of kneeling with reverence, synon. with הִשְׁתַּחֲוָה. It is also used in the following senses: (a) of the bending of a woman in labour; (b) to stretch over (עָל) a woman, i.e. to lie with



her; (c) to bend in knees, to totter from fatigue. Hiph. to cause some one to sink (of enemies in war), to humble some one, i.e. to sadden him.

כָּרַע only dual כְּרָעִים fem. the lower part of the thighs or calves; used of the springing power of the legs of the locust.

כֶּרֶס masc. origin. cotton (Sanskrit *karpasa*), but also white linen, occurring in connection with חול.

כָּרַר (Kal, not used) 1) *curro*, to run, which as in כָּרַר is connected with running in a circle; 2) equiv. to אָכַר to plough; next, cultivating land generally, to make a field arable; hence כָּר originally in contrast to desert; 3) to stretch oneself, proceeding from the sense of running; comp. דָּוַר. Pi. reduplicated כָּרַכַּר to run in a circle, to dance; see כָּרַח.

כֹּרֶשׁ p.n. of a king of Persia, Cyrus.

The word is abbreviated from כֹּרֶשֶׁת (ray of the sun).

כָּרַשׁ (not used) equiv. to כָּרַם to be hilly, round; from which:—

כֶּרֶשׁ (later) m. belly.

כֶּרֶשְׁנָא (Persian) p.n. m.

כָּרַת (fut. יִכְרֹת) to cut off (a branch, a skit), to hew off, to fell (trees), to hew down (idola); to cut off (the foreskin, privy member אֶשְׁכָּה),

to root out, to destroy (living things), etc. To make a covenant with (עִם, אִתּוֹ) some one; but with (לְ) dat.) the form כָּרַת כְּרִית de notes the dictating of the covenant by the mightier party, but if done by the weaker party, it signifies promise, submission, and in this case, either כְּרִית is omitted, or אֶמְנָה and דָּבַר used for it in later writings. Niph. pass. to be hewn down, destroyed, to perish; of the water, to be divided. Pu. כָּרַת and כְּרִית pass. like Niph. —Hiph. to uproot, to destroy (families, nations), to separate, with מֵעַם of the person. Hoph. pass. related to it is חָרַט, חֲרָט.

כְּרִיתוֹת (origin. particip.) f. pl. beams cut out.

כְּרִיתִי (formed from כָּרַת, like כְּרִיתוֹת) (כָּרַת) masc. 1) executioner; hence the appell. of a kind of body-guard of kings, connected with כְּרִיתִי a runner, the same as כְּרִי with רָצִים; 2) gent. from כְּרִית Crete (according to the Septuagint); hence כְּרִיתִי, כְּרִיתִים Cretians, as a surname of the Philistines, who are said to descend from the former.

כֶּשֶׁב m. lamb, from which כֶּשֶׁשׁ is a transposition.

כֶּשֶׁה f. like כֶּשֶׁה which is transposed from it; see above.

**בְּשָׂדִי** p.n. of Abraham's brother's son, perhaps the ancestor of the **בְּשָׂדִיִּים**, which see.

**בְּשָׂדִי** gent. m. from **בְּשָׂדִי**, but always as the plur. **בְּשָׂדִיִּים** (Ketib once **בְּשָׂדִיִּים**); 1) Chaldees, the Chaldean inhabitants of Babel; hence **לְשׁוֹן**, **מְלִכּוּת בְּשָׂדִיִּים** whence also Babel is called **בְּ** **נְאֻם**; 2) Chaldea, the country; complete **אֶרֶץ** but also without **אֶרֶץ**, and the f. with **ה** **בְּשָׂדִיָּה** towards Chaldea; **בְּשָׂדִיִּים** inhabitants of Chaldea, for Chaldea itself; sometimes it is not only used of the district on the Chaboras, but also of Babel generally; 3) astrologer, interpreter of the stars, Chaldea having been the cradle of astrology.

**בְּשָׂדִי** (def. **בְּשָׂדִיָּה**, plur. **בְּשָׂדִיִּים**, const. **בְּשָׂדִיָּה** and **בְּשָׂדִיָּה**) Aram. the same, especially in the sense of an astrologer, in connection with **מְלִכּוּת**, **אֶשְׁתָּה**.

**בְּשָׂה** probably equiv. to **בְּסָה**, but especially, to be covered with fat, to become fat.

**בְּשָׂל** m. an axe, a hatchet, from the Pl. **בְּשָׂל** to fell.

**בְּשָׂל** (fut. **יִבְשָׁל** Ketib) origin. to totter, especially of the tottering from feebleness and weariness; hence **בְּשָׂל** the weary one, i. e. the tottering; transf. to stumbling, fall-

ing, over (**בְּ**) something. Niph. **יִבְשָׁל** (fut. **יִבְשָׁל**) to stumble, to fall; figur. to be plunged (in distress). Pi. to cause to stumble, where the Keri is always **יִשְׁבֹּל**. Hiph. to cause to fall, to stumble, to fell. Hoph. to be felled, to which is related **קָסַל**, but not **קָסַל** in **קָרַס**, this being derived from **קָרַס**.

**בְּשָׂלֹן** m. stumbling, a fall.

**בְּשָׂה** (Kal, not used) origin. to pay close attention, to listen, equiv. to **קָשַׁב** hence next, to speak softly, appearing more as listening than speaking; transf. to praying softly, to be occupied in whispering (used of the theosophs), etc. Pi. to use magic, particip. **מְבַשֵּׂה** masc., **מְבַשֶּׂה** fem.

**בְּשָׂה** (only pl. **בְּשָׂהִים**) m. sorcery.

**בְּשָׂה** m. a magician; compare also **מְבַשֵּׂה** place of magicians.

**בְּשָׂה** (fut. **יִבְשָׂה**) equiv. to **יָשָׁה**, **יָשָׁה** to be straight, right in a physical sense, i. e. to be stiff (comp. **בִּישׁוּר**); transf. to be correct, to please, to prosper. Hiph. (inf. abs. **הִבְשִׁיר**) to cause to prosper or to succeed; to prepare happiness.

**בְּשָׂה** m. prosperity, success; hence also, fortune, profit, advantage.

**בְּתָב** (fut. **יִבְתָּב**) origin. to engrave, to carve (on a wooden tablet) related to **הָטַב**, **הָצַב** but next gene-

rally, to write something (accus.) upon (על, אל, א, sometimes accus.) something; כָּתַב סֵפֶר to write a letter to (אל, על) some one; כָּתַב לְ, אֶל, לְ to proscribe to some one; to inscribe, to register; figur. equiv. to conclude, i.e. to write down a resolution (a decree). Niph. to be written. Pi. to write repeatedly (decrees).

כָּתַב (fut. כָּתֵב) Aram. the same.

כְּתָב m. writing, הַדָּת כְּתָב writing of an edict; also (like in the verb, registry) sometimes a book or even a kind of letter or type, in which sense it only occurs in modern works.

כְּתָב (Aram.) m. the same, but also, prescription, command; hence, כְּ לֹא כְּ without prescription, i.e. free, according to pleasure; כְּתָב מִשָּׁה the Pentateuch.

כְּתָבָת f. engraving, inscription, only used of the marks branded in the skin.

כְּתָיִי 1) masc. gent. for the city כִּרְרִי-ov in Cyprus; but in the Old Testament only the pl. כְּתָיִים, כְּתָיִים occurs; next, Cyprians generally; 2) the inhabitants of the land, hence Cyprians; next also, in the widest sense, like אֲיִים of the isles and coasts on the Mediterranean Sea.

כְּתָיִי adj. m. bruised, pounded, וְכָתִי

is omitted; hence, כֶּמֶן oil of olives pounded in a mortar, which makes the oil of a better quality than when the process of pressing is used.

כָּתַל (not used) to separate, to part, synon. with חָנַץ, from which is חִיצִי, related to חָסַל, חָצַל to cut off, to separate; from which:—

כְּתָל (with suff. כְּתָלִי, plur. modern Hebrew כְּתָלִים) m. a wall, origin. a partition, for the separating of a space; the same as חִיצִי which see.

כְּתָל (def. plur. כְּתָלִיָּא, from כְּתָל) Aram. m. the same.

כְּתָלִישׁ either from כְּתָל wall, separation, partition, with the termination יִשׁ, or joined from כְּתָל כְּתָלִישׁ p. n. of a place in Judah.

כָּתַם (Kal, not used) 1) equiv. to חָתַם to impress, to engrave, to inscribe; 2) to seal, to close up, to preserve. Niph. נִכְתַּם to be sealed up, to be marked of sin; comp. נִכְתַּם שְׁמִי, שְׁמִי נִכְתַּם also applied to אֵץ. See also כְּתָמָם.

כְּתָם m. equiv. to כְּנֹד, כְּנֹד that which is closed up, hidden, i.e. that which is precious; hence, poetically for gold, jewels; comp. כְּתָם, כְּתָם Deut. 33:19.

כָּתַן (not used) probably equiv. to כָּתַן to stretch, to expand; hence, to spin; comp. the same in אָתַן.

בְּתָנִית (with suff. בְּתָנִיתִי, pl. בְּתָנִיּוֹת, with suff. בְּתָנִיּוֹתִי f. garment, especially the under-garment made of cotton, worn on the naked body.

בְּתָנִית (pl. בְּתָנִיּוֹת) f. the same.

בָּרַךְ (not used) to carry (a burden); hence

בָּרַךְ (const. בָּרַךְ, dual בְּרָחִים, hence with suff. בְּרָחִי, pl. בְּרָחִים, const. בְּרָחִים) f. 1) the shoulder, on which one carries; different from שֶׁכֶם origin. neck, back: בְּרָחִי סוֹרֵדָת rebellious shoulder, i.e. that which refuses to carry; בֵּין בְּרָחִים between the shoulders, i.e. the back, transf. to beasts of burden; the pl. is used of parts of inanimate things resembling the shoulder, e.g. of the shoulder-parts of the ephod, of the shoulders of the axle, etc.; 2) side, flank, of a building, of the sea, of a town, a district; in the pl. the spaces at the sides: עָלָה בְּרָחִי to fly on the shoulder of some one (to pounce upon something like a bird of prey).

בָּרַךְ (Kal, not used) equiv. to עָבַר to surround, to encompass; hence בָּרַךְ. Pi. 1) to encompass, to surround, in a hostile sense; 2) to wait; comp. נָצַר. Hiph. to surround, in a friendly sense, to crown, with the double accus. like לְבַשׁ.

בָּרַךְ m. a diadem, a crown, so called from its encircling.

בְּתֶרֶת (pl. בְּתָרוֹת) fem. chapiter of a pillar.

בָּרַשׁ (fut. יִבְרַשׁ) equiv. to בָּרַח to pound, to bruise.

בָּרַח (fut. יִבַּח, imp. plur. בְּרַחוּ) 1) equiv. to בָּרַשׁ to pound, to beat; hence of the dashing to pieces of a vessel, of the destruction of an enemy; 2) to beat a sword round; בָּרַח one who is crushed (in the testicles). Pi. an intense signification of Kal; figur. to devastate (a country). Pu. to be pushed (one nation against the other) of a war. Hiph. to destroy (the enemy). Hoph. to be destroyed.

ל

ל Lamed (לָמֶד) is the 12th letter of the Alphabet. Its name, which signifies ox-goad, corresponds with its shape. As a numeral, it counts 30. It interchanges with מ, נ, ר, as being a liquid semi-vowel, and with ו and ת, as being a lingual, e.g. מְזֻזָּה for מְזֻזָּה, מְזֻזָּה for מְזֻזָּה, &c. As *litera liquida*, ל is sometimes interpolated, instead of the doubling of another letter, e.g. in מְזֻזָּה. As an ancient diminutive suffix, lost in the later ages of the lan



ל (sometimes ל, with suff. ל, לך, לה, להם, and others) pause לך, לו, לָבָם, and others) preformative prep., orig. equiv. to לָ, from which it is abridged, and hence its signification of motion. Its renderings altogether are: A 1) the purely local motion, e.g. after verbs expressing direction or motion, as לָ approaching to some one, לָ coming to some place, like לָ; thus, לָ, לָ, etc., always on the question, whither? sometimes with verbs expressing a motion or direction mentally, e.g. לָ. חָפֶזָה, קִוְּיָה לָ. בָּלְחָהּ נֶפֶשׁ, חָסַד, הָאֲוִיר, שָׁמַר, where לָ denotes the spiritual direction, and to which belong the particles of motion in reference to space, as לָ backward, לָ upward, לָ downward, לָ toward; also where the motion is continued to the highest point, like לָ usque, e.g. לָמוֹתָם unto or until their death, לָ to

b) in the most manifold significations, since in Hebrew ל is not only used for the dative case, but also where in modern languages the relation is expressed by prepositions, e.g. by *for*, ל plead for some one; הוֹלֵךְ לֵאלֹהִים great *by* God, יוֹם לַיהוָה a day of judgment *by* God, and others where the dative signifies belonging to; as לִי I have, לִי אֵין I have not; c) as a sign of the genitive case; also in the sense of belonging to, e.g. בֶּן לְיֵשׁוּעַ a son of Jesse, or belonging to Jesse: this mode of signifying the genitive case is used in statements of numbers, e. g. בְּאֶחָד לַחֹדֶשׁ in the first of the month, אֶחָד לָהֶם one of them; also where several genitives refer to one noun, e.g. בְּתוֹךְ הַבָּיִת לְאַלְשֶׁט likewise with compound particles, e.g. מִתּוֹךְ, מִבֶּרֶךְ, מִתַּחַת, some-

times after a simple one, as after קָבִיב; d) as a sign of the accusative case, and therefore later superseding אֵת; in this sense are נִשְׁלַח, הֵרַג, עָזַב, אָכַל, לָקַח; 3) transition from one state to another; hence, to become something, to turn into something, e.g. הָיָה, שָׁם, הָסֵךְ, הָיָה; it extends still further where adverbs arise thereby, e.g. לְבִטָּח in safety, safely, לָרַב in multitude, numerously, לְרִקְמֹת in raiment of needlework; with plurals, it signifies individuality, e.g. לְבֹקְרִים every morning, לְמֵאוֹת every hundred. a) like ל in the demonstrative particles, signifying resting; after the question, when? where? etc.; 1) the local resting, e.g. לְיָמִין on the right, לְיָד at the side, לְפֶתַח at the door, לְפָנַי in the presence, לְחוּף on the coast, לְמִצְפָּה at Mizpah, לְפִי קֶרֶת at the entrance of the city; 2) the temporal resting, the time of the action, e.g. לְבֹקֶר in the morning, לְעֶרֶב in the evening, לְאוֹר bylight; 3) the resting or abiding in a certain state, e.g. לְאֵל in power, לְבִד in solitude, alone, לְבִטָּח in tranquillity, tranquil; ל is also used before the infin. constr. e.g. לִפְתּוֹחַ to open, *ad aperiendum*, לְצֵאתָם

of their going out, לְעֵשׂוֹת not to be done, not a proper time for doing it; the translations of ל in this case are very manifold: to, until, till that, so that, because, as if, since, inasmuch, as, etc.; ל also signifies: after such rule, similar or according to, e.g. לְמִינוֹ after his kind.

ל (Aram.) the same, and in the same double form as in Heb., only ל appears here peculiarly in its use before the 3 pers. fut., to give it an optative conjunctive character, which by some is considered a secondary form of the preformative י.

לֹא (35 times לֹא, seldom לוֹ) adv. of unconditional negation, not, whilst לְאֵל is conditional. לֹא is used 1) as a negative reply to a question, and as a refusal; 2) as part of a compound to negative a nominal idea, noun or adj., e.g. לֹא אֵל that which is no God, לֹא בָנִים childless, לֹא דֶרֶךְ where there is no way, לֹא חֶבֶם uninhabited, לֹא עָם no people, i.e. a wretched people, לֹא כֹחַ powerless, לֹא מְעֻט not little, much; 3) it signifies a prohibition or a command if it precedes the fut., whilst לְאֵל is only a warning; 4) interrogative sentences, connected

with a former sentence, where an affirmative answer is expected. **לֹא־** arises from **לֹא** being joined to the prep. **לְ**, and the significations are guided by the influence of the **לְ**, which are: 1) **לֹא־** signifying in **לֹא־** not in (a time), i.e. without, before (the time): e.g. **לֹא־** **יּוֹם** before the day, **לֹא־** **עַתָּה** beyond the time; 2) not with (something), i.e. without, e.g. **לֹא־** **בְּלֵב** without heart, **לֹא־** **כְּפָתוֹךְ** without being according to the law; 3) not by, e.g. **לֹא־** **חַמְּסָה** not by the sun; 4) not for, e.g. **לֹא־** **כֶּסֶף** not for money. From **לֹא** connected with an interr. (**הֲ**) arises **הֲלֹא־** in which case an affirmative answer is expected; likewise as pointing to something that is known, where the sense of interrogation becomes lost, e.g. **הֲלֹא־** **הֵם בְּתוֹכֵם** are they not written, i.e. they are written; hence sometimes for **הֲיִנָּה**. A less significant influence **לְ** or **לְ** have when connected with **לֹא**.

**לֹא־** (once **לֹה־**) Aram. the same, with **הֲ** of interrogation **הֲלֹא־**.

**לֹא־** **דָּבָר** (of no matter) p.n. of a district in Gilead.

**לֹא־** **עַמִּי** symbolical p.n. (not my people)

**לֹא־** **רַחֲמָה** symbolical p.n. (not comforted).

**לֹא־** (not used) equiv. to **לֹה־** to burn, transferred to languishing; comp. **נִצְחָה**, and others.

**לֹא־** (fut. **לֹא־**, apoc. **לֹא־**) equiv. to **לֹה־** to be weary, fatigued, powerless; transf. to be fruitless. Niph. to become wearied, faint; transf. to weary oneself fruitlessly, to despair. Hiph. **הִלָּא־** to wear out, to exhaust, to tire the patience of some one.

**לֹא־** p.n. f. (weariness, neglect, exhaustedness).

**לֹא־** see **לֹא־** under **לֹא־**.

**לֹא־** equiv. to **לֹא־** to hide to wrap up.

**לֹא־** Job 15:11, see **לֹא־**.

**לֹא־** see **לֹא־**.

**לֹא־** (not used) 1) to send, *legare*, compare **שָׁלַח**; 2) to arrange or transact business; next, to be active generally; as to the connection of the two significations, see **מִלְאָכָה**.

**לֹא־** p.n. m.

**לֹא־** (not used) either a formation from **לֹא־**, or from the original root **לֹא־**; **לֹא־** not belonging to the root.

**לֹא־** (with suff. **לֹא־**, pl. **לֹא־**) m.

1) people, equiv. to **לֹא־**, **לֹא־** possibly **לֹא־** is only a suff. of nouns;

2) as a pl. p.n. of an Arabian people that cannot be defined.

**לֹא־** (before makkaph **לֹא־**, with suff. **לֹא־**, pl. **לֹא־**, from **לֹא־** m. the

heart, as the seat of life; also equiv. to נֶפֶשׁ life, soul (comp. as a contrast לֵבָב, e.g. "it reacheth unto thine heart," i. e. life (Jer. 4:18), for which otherwise נֶפֶשׁ; hence the forms: the heart lives, to support the heart, the heart is sick, always signifying the soul; the following manifold significations of לֵב must be enumerated: 1) heart, as the seat of physical emotions, viz. love, confidence, joy, sadness, contempt, disinclination, pain, contrition, bitterness, despair, fear, trembling, fearlessness, courage, etc.; hence so many phrases in which the heart is considered the abode of such emotions; for which reason also, shouting, wailing, moaning, deriding, are attributed thereto; 2) as the seat of thought, of character, and of moral emotions; hence, it is spoken of as a pure, true, just, pervert, stubborn, deep, and wicked heart, with which are sometimes used the verbs הִקְשָׁה, חִזַּק (to harden), etc.; לֵב duplicity. The dimensions of לֵב, as נֹחַב, רָחֹב, are used as moral standards to denote either haughtiness or timidity, narrow-mindedness or liberality; 3) as the seat of will and resolution; hence, to devise plans, to take

counsel, to resolve, to consent, to wish, to resist, to refuse, are ascribed to the heart; next, knowledge, as identical with understanding; in this sense must be taken the forms חָסַר לֵב, בָּבִיר לֵב, חָכַם לֵב, אִישׁ לֵב always in allusion to the understanding; 4) figur. to denote the midst of a thing, e.g. the heart of the sea, the heavens, and the oak, i. e. the midst.

לֵב (with suff. לֵבִי) Aram. the same.

לָבָא (not used) to roar, from which לָבִי, לָבִיא.

לָבִאִים as pl. to לָבִי see in loco.

לָבִאִים (complete לָבִיא lion-place) p.n. of a city in the territory of Simeon.

לָבִאִים as pl. to לָבִי which see.

לָבִאִים equiv. to לָבִיא Pa. 57:5.

לָבִב (Kal not used) to be fat, related to חָלַב, from which לֵב heart, origin. a fat human body. Niph. is denom. from לָבִב, which see. Pl. לָבִב 1) to fatten, to bake or boil in fat, which may also be a denom. from לָבִיבָה 2) as denom. from לָבִב, which see under לָבִב.

לָבִב (Aram.) equiv. to לָבִב Heb. With suff. לָבִבָה, לָבִבָה; see also לָבִב.

לָבִב (const. לָבִב, with suff. לָבִבִי, (לָבִבָה), once לָבִבָה, pl. לָבִבָה).



m. equiv. to לב from which it is analysed, heart. The root is לבב.

From which denom. לָבַב to take the heart away, dishearten. Niph.

לָבַב to be deprived of the heart.

לבד see בָּד.

לָבָה (from לָהָה), f. flame. It is possible that the root is לָהָה to inflame.

לָבָה (pl. לָבוֹת), f. from לב heart.

לָבוֹהָ see לָבוֹהָ.

לְבוּשׁ (also לָבֵשׁ) m. 1) garment, clothing, often poetical for בִּגְדִים, e.g. לָבֵשׁ שָׂשׁ a garment of sack-cloth (mourning), sometimes, dress of splendour, e.g. and they stand לְבוּשׁ כְּמוֹ as a magnificent garment (Job 38:14); hence also of the scaly covering (garment) of the crocodile (Job 41:13); 2) transf. to husband, wife, perhaps on account of their being as near each other as garments are to the body.

לְבוּשׁ (Aram.) the same.

לָבַט (Kal, not used) to thrust to the ground, origin. to beat down, related to נָחַט; hence, Niph. to be thrust down, to fall, or to plunge (oneself).

לָבִי (1st plur. לְבָאִים, comp. לְבָאִים, from לָבִי, 2 pl. לְבָאוֹת, com. a lion, a lioness, hence the double pl. according to the gender. See לָבִי.

לָבִיא com. a lion, a lioness; it is

sometimes connected with לָבִיא and לָבִישׁ.

לָבִיא f. from לָבִי a form which has only latterly arisen.

לָבִיקָה (pl. לָבוֹת) f. fat-cake, origin. that which is boiled in fat; from which the denom. לָבַב to prepare cakes with fat.

לָבִים see לָבִים.

לָבִן (Kal not used) to be white. The root is לב, and is found in לָבֵן milk, and in עָלָב. Hence, Hiph. לָבֵן either intrans. to be of a white colour, or trans. to make white; figur. to cleanse, to purify. Hith. to purify oneself, only in a moral sense.

לָבִין p.n. m. (the white, fair one).

לָבִין adj. m. לָבִינָה f. white. See especially לָבִין and לָבִינָה as nouns.

לָבִין (const. לָבִין) adj. m. equiv. to לָבִין white.

עָלָבִין see עָלָבִין.

לָבִינָה f. the moon, origin. the white one.

לָבִינָה (pl. לָבִינִים) f. brick, origin. the white one, on account of its being made of white clay; it is therefore not a denom. from לָבִינָה. From which denom. לָבִין to make bricks.

לָבִינָה m. poplar, probably on account of the white sap which issues on cutting through the bark.

לָבִינָה em. 1) whiteness, clearness;

brightness, transparency of the sapphire (סַפִּיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבָנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבָנָה זָכָה; the balm-plants are termed לְבָנָה זָכָה, hence also זְכָרֶת הַלְבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֶרֶץ לְבָנוֹן.

לָבָן p.n. m. (the white, fair one).

לְבָנָה (occurs in the name of the river נְשִׁיחָה לְבָנָה), glass; see נְשִׁיחָה.

לָבַשׁ (in pause or with accent לָבַשׁ, imp. לָבַשׁ, fut. יִלְבַּשׁ), m. to clothe, to dress, origin. to tie round, related to חָבַשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with אֵ of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עָל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבַשׁ (fut. יִלְבַּשׁ), Aram. the same.

Af. הִלְבִּישׁ, like the Hiph. in Heb., but with לֹ of the person.

לְבוּשׁ see לָבַשׁ.

לֹג (also לוֹג), m. name of a measure for fluids, and, according to tradition, the twelfth part of a hin. The root is לֹגַג to be hollow, deepened out.

לֹגַג see לֹג and לוֹג.

לָדָר (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָרַד (root of לָרָד, not used), to quarrel, to combat, after the Arab.

לָהּ once Ketib for לָא.

לָהּ see לָא.

לָהֵב (not used), to burn, to flame, related to לָאֵב, comp. also שָׁלָהֵב.

לָהֵב (pl. לָהֵבִים, const. לָהֵבִי), m.—

1) a flame: שֹׁנֵי לָהֵבִים flaming face, i.e. glowing with redness;

2) the glittering part of the sword, the blade; also used of the spear.

לָהֵבֶה (const. לָהֵבֶה, plur. לָהֵבֶהוּ,

const. (לְהַבּוֹת), fem. flame, often connected with אֵשׁ, but also blade, quite like לֶחֶב; from this probably arose לִבָּהּ.

לְהַבִּים p.n. pl. of a people, probably equiv. to לִבְיָא Lybians. So called on account of their living in the desert.

לָהֵן (not used), extended from הִנָּה; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לָהֵן m. thinking, studying; later, speaking, talking.

לָהֵר (not used), probably equiv. to לָהֵט to burn, to flame.

לָהֵר p.n. m. flame.

לָהֵא (fut. apoc. (וְהִלָּא)), equiv. to לָאָה to be wearied, exhausted, which the Targ. renders לָאָה. Comp. לָאָה the origin. signification is probably, to languish, languish with thirst.

לָהֵא, only Hith. הִתְלָהֵא to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. לָהֵם to burn, to flame; hence אֵשׁ לָהֵם, figur. לִשְׁטֵיִם flames darting forth, used of the tongue of man which burns, i.e. slanders.

Pl. לָהֵם 1) to kindle, burn away; 2) to fan, to produce a flame.

II. לָהֵם (not used), only an extended

form, from לָהֵא to hide, to wrap up; next, to practice necromancy; similar to which is לָהֵט.

לָהֵט m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לָהֵם (Kal, not used), equiv. to לָהֵם to eat, origin. to swallow eagerly; but more correct, equiv. to נָהֵם to murmur, to whisper; hence, Hith. particip. מְתַלָּהֵם whispering, murmuring, i.e. speaking softly.

לָהֵן see לָהֵן.

לָהֵן (Aram.) therefore, because, אֲלֵהֵן 'because why, but, except.

לָהֵק (not used), equiv. to קָהַל to assemble.

לָהֵק f. equiv. to קָהֵל assembly, congregation.

לָהֵן for לָהֵן; see לָהֵן.

לָהֵן (or לָהֵן) a particle for expressing a wish, *ŵc*, *utinam*, would that! O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e.g. לָהֵן הָיָה O that they were wise, that they understood this; לָהֵן יִחְיֶה O that he may live; לָהֵן

שָׁמַעְתָּ O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See לֹלֵל.

לֹב (a desert, comp. לָץ), p. n. of a country. From which gent. לֹבִי, which see.

לֹב (not used), probably equiv. to לָב to burn, to flame; compare also לָבֵב.

לֹבִי (but only pl. לֹבִים, once also לָבִים), gent. plur. the Lybians, hence in connection with Egyptians and Ethiopians; לֹבִים is the same.

לֹב (not used), to be hollow, to be deepened out. See לֹבֵב.

לֹד (probably from לָחַד, consequently from לָהָד, which see), p. n. m. (a dweller in the desert), from which gent. לֹדִי Lydian, name of a people.

לֹדִי see לֹדִי.

לֹדִים p. n. of a people of Africa or Egypt; different from לֹד.

לָה (fut. יִלְוֶהָ 1) to join some one, hence to accompany or dwell with some one. In this origin. signification לָה is connected with לָהֵב, לָלֵב, לָלֵב. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *verum esse* in Latin. Niph. to join some one, with לָלֵב, לָלֵב, or לָלֵב, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, מִלְוֶה he that lends, but לָלוּ he that borrows, debtor. In reference to the original signification הִלְוֶה is construed with the accus.

לָלוּ (fut. יִלְוֶה), to deviate, to turn away, מִלְוֶה from the looks. Niph. נָלוּ to be perverted; hence נָלוּ equiv. to עָשָׂה the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. יִלְוֶה after the Aram.) to remove.

לָלוּ (from נָלוּ) m. 1) an almond or nut tree, but different from לָלוּ; 2) p. n. of a city, afterwards called Beth-El; with הָ finis לָלוּ.

לָלוּ (not used), according to some, to shine; hence, to be polished, from which לָלוּ; according to others, the original signification is to engrave: thus, לָלוּ tablet for engraving.

לָלוּ (plur. לָלוּ, dual לָלוּ) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence לָלוּ—tablet-work. The tablets of the law were called



לוח, לוחות הלב; figur.

the tablet of the heart.

לוחית (probably tablet-work, or engraving), p.n. of a Moabite city.

לוחש p.n.m. (the silent one, or the whisperer), generally with the article הלוחש; see לחש.

לוח equiv. to לאט 1) to wrap up, to conceal, particip. לוח pass., f. לוחה. The particip. form לוח is used to distinguish it from לט in the sense of secretly. 2) to be secreted, hidden, from which לט particip. secreting, especially גלם, גלם, גלם. 3) to practice sorcery, necromancy, from which the part. pl. להטים or להטים. Hiph. להטים (fut. apoc. להטים) to wrap up להטים the face in (להטים) something.

לוח 1) m. veil; 2) p.n. m. (mourner, or necromancer).

לוחן p.n. m. (one that conceals).

לוי p.n. m. (one that is encircled, from לוי to encircle); next also patron. for להוי, plur. להוים Levites, a portion of the tribe of Levi.

לוי (plur. להוים), Aram. the same.

לוי f. wreath, from לוי to encircle.

לוי (formed from להוי), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.

לוי (not used) reduplicated from the

single root לו, in the sense of winding, circling.

לול (pl. לולים) m. a spiral staircase, on account of its winding.

לולא (also לולא conditional conjunction, if not composed from לא=לא and לו, hence its distinction from לא=לא like לא differs from לו.

לולא (from לו by adding the old adj. termination; pl. לולאות, const. (לולאות) f. (in the pl.) loops, from לו to wind. The plur. form is from the sing. form לולא, and the latter is from the m. לולא.

I. לקה=לקה 3 f. לקה, 3 f. לקה, 1 pl. לקה, inf. לקה, particip. לקה (לקה) to tarry over night, probably from לו (from which לקה); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לין for לקה, fut. לקה, imp. לקה; but the causative element becomes gradually lost. Hith. לקה לקה to tarry over night.

II. לון (Kal not used) to revolt, to murmur, origin. equiv. to לען to curse; hence Niph. with על to murmur against some one. Hiph. (also after the Aram. לען, לען, part. לען) to murmur against (על) some one, almost like Niph. לען to sip, to swallow, connected

with שָׂחָה. To which belongs also the redoubled form לִשְׂחָלַע, which is abbreviated in שָׂלַע; see שָׂלַע.

לֹחַץ to scorn, to mock, to laugh at, to deride. לֹחֵץ a scoffer, a scorner.

Hiph. הִלְחִיץ (fut. יִלְחִיץ) 1) to scorn, to deride, with the accus. and dat.

2) to interpret, hence מְלִיץ interpreter. Pi. לֹחֲצִיץ (particip. pl. מְלֹחֲצִיץ) to scoff, to scorn.

Hith. הִתְלֹחֲצִיץ to conduct oneself as a scoffer, i. e. as a perverted one, a sinner. In reference to signification 2 of Hiph., see מְלִיצָה.

לֹשׁ 1) to knead, connected with דָּשָׁא to press; 2) not used, to lick, from which לָשׁוֹן; 3) to be strong, from which לִישׁ.

לֹשֶׁת once Ketib for לִישׁ, which see.

לֹחַת (formed from לִחָא, from לֹחֵא) Aram. f. binding, joining, but only as a prep. by, at, לֹחַת מִן equiv. to מִצֵּם in Hebrew.

לֹחֵץ see הִלְחִיץ.

לֹחֵץ (not used) to deviate from something, equiv. to לֹחֵץ.

לֹחֵץ see הִלְחִיץ.

לֹחֵץ see הִלְחִיץ.

לֹחֵץ f. perverseness, from לֹחֵץ.

לֹחֵץ (pl. לֹחִים) adj. m. moist, sapful; hence, fresh, young, transf. to new, unused. The root is לָחַץ, which see.

לֹחֵץ m. freshness, cheerfulness, from לָחַץ.

לֹחֵץ (not used) probably equiv. to לָחַץ to look fresh.

לֹחֵץ (with suff. לֹחֵץ, לֹחֵץ) m. 1) origin. equiv. to לָחַץ food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לֹחֵץ (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחַץ, and perhaps also to לָחַץ.

לֹחֵץ (in pause לֹחֵץ, with suff. לֹחֵץ, pl. לֹחֵץ, const. לֹחֵץ, with suff. לֹחֵץ) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p.n. of a district, complete רֶמֶת לֹחֵץ hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לֹחֵץ equiv. to לָחַץ to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לֹחֵץ (fut. יִלְחֹץ) 1) to partake of food, to eat, comp. לָחַץ Aram. (the root-syllable is לָח, extended by ח); hence equiv. to אָכַל with

the accus.; with ל, however, to eat of something, to enjoy something, to delight in something; לחם רשף devoured by the flame; 2) to combat, to battle, with לחם and ל, origin. to devour the enemy, אכל is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. נלחם (Inf. absolute נלחם) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with עמ, ל, and על, but also with ל, על it signifies to make war for some one; to besiege a town, const. with עמ, על.

לחם (const. לחם) m. combat, siege (of the gates), the constructive form לחם is put for לחם.

לחם (with suff. לחם) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i.e. its fruit; the bread of God, i.e. sacrifice; לחם ל to partake of a feast; לחם ל to prepare a meal; לחם לחמי my associate, he that partakes of my bread.

לחם (Aram.) the same.

לחם under לחם, see under לחם, but also as a p.n. m.; the meaning, however, cannot be defined.

לחם p.n. of a place in Judah.

לחם (not used) Aram. to cohabit; to copulate.

לחם (with suff. לחם, formed from the m. לחם) f. a concubine.

לחם (fut. ילחם) equiv. to לחם to press (comp. the changes between לחם and לחם, לחם and לחם). Niph. to press oneself forward against לחם something.

לחם (with suff. לחם) m. oppression, affliction, לחם לחם bread or water of tribulation.

לחם (Kal, not used) equiv. to לחם to hiss, to whisper, or speaking with a soft hissing sound. Pl. of the whispering of conjurers, hence to conjure, to practice necromancy. Hith. לחם לחם mutual whispering, conversing secretly; with לחם to hiss at some one.

לחם (pl. לחם) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לחם see לחם.

לחם m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

לחם (not used) according to some equiv. to לחם to conceal, to hide, like לחם Aram.

לחם f. a species of lizard, so called from its hiding itself.

למושים p.n. of a people in Arabia.

למים see למים.

לָמַשׁ (fut. יִלְמַשׁ) to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. לָמַשׁ to be pointed, sharpened.

לֵיָה (for לְיָה, from the masc. לֵיָהּ, pl. לֵיָהוּ) f. wreath, garland, festoon, equiv. to לְיָהּ.

לַיָּל (const. לַיָּל, with ׀ paragogic לַיָּלָה, plur. לַיָּלוֹת) m. night, and also as an adv. nightly, in opposition to יוֹמָם, figur. calamity, like חֲשָׁךְ. Root לָוַל.

לַיָּלָה (Aram.) the same.

לַיָּלוֹת fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from לַיָּל by the termination יָת.

לָן see לָן.

לָשׁ see לָשׁ 3.

לָשׁ m. 1) a lion, from לָשׁ to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לָכַד (fut. יִלְכֹּד) origin. to draw the net in (comp. the root לָכַד, לָכַד, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לָכַד m. catching, either by an enemy, or in a snare.

לָכַד as an imp. from יָלַח; see יָלַח.

לָכַח for לָךְ unto thee. See לָךְ.

לָכַח p.n. of a place in Judah.

לָכִישׁ (the invincible one), p.n. of a city in Judah.

לָכֹן see לָכֹן.

לָכִישׁ (not used) to be invincible (after the Arab.), from which לָכִישׁ.

לָלֶאֱחָב see לָלֶאֱחָב.

לָמַד (fut. יִלְמַד) origin. to meditate, to learn. From to learn, לָמַד is transf. to train; hence, לָמַד מִלְחָמָה trained to war; generally with (אֶל) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. ׀, מִן of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

לָמַח, לָמַח, לָמַח; see לָמַח.

לָמוֹ see לָמוֹ.

לָמוֹאֵל and לָמוֹאֵל p.n. m. (consecrated to God).

לָמוֹד (לָמוֹד, pl. לָמוֹדִים) adj. m. (after the forms לָמוֹד, לָמוֹד) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.



לִמַּד (not used) after the Arab. to taste.

לִמַּד p. n. m.

לִמַּד see לִמַּד.

לִמַּד see לִמַּד.

לִמַּד m. throat, neck, from לִמַּד.

לִמַּד (Kal, not used) to be pale, white,

transf. like פָּחַד and בָּשַׁל to be

ashamed. Hiph. הִלְעִיב to shame,

figur. to scorn, to deride; comp.

עֲלָב in עֲלָבִים.

לִמַּד origin. to stutter, to stammer,

like עֲלָב transf. to speak unintel-

ligibly, outlandish, to scorn, to de-

ride (origin. to mock the stammer-

ing of some one). Niph. to stam-

mer; hence נִלְעַנ a stammerer, an

unintelligible one. Hiph. to scorn,

to mock, to deride; constr. with

לִ, אֶ, and עַל, with אֶחָד to mock

some one speaking.

לִמַּד m. scorn, scoffing, mocking; also

used as the cause of scorn.

לִמַּד adj. m. scorning, speaking out-

landish, לִמַּדִּי מְעוֹל (Author. Vers.

mockers in feasts), slanderer.

לִמַּד (not used) after the Arab. to put

in order.

לִמַּד p. n. m. (order).

לִמַּד p. n. m. (one that puts in order).

לִמַּד 1) to speak, to relate, not in a

bad sense; hence לִמַּדִּי speech;

2) to stammer, equiv. to לִמַּד; לִמַּד

(Job 6:3) is, according to some, in

the same sense with the accent

ante-penultimate on account of the pause.

לִמַּד (only Isa. 50:4) f. speech.

לִמַּד equivalent to לִמַּד to stammer,

or to speak outlandishly; hence

לִמַּד.

לִמַּד (Kal, not used) origin. to eat, to

taste; hence in Hiph. הִלְעִיב to

cause to eat, to give to eat, always

with the sub-signification of ea-

geriness.

לִמַּד (not used) equiv. to לִמַּד 2, to de-

nounce, to curse, from which:—

לִמַּד f. wormwood, poisonous herb.

לִמַּד only in לִמַּד=שִׁלְהִיב; hence=

לִמַּד according to some; possibly,

however, the לִ is interpolated.

לִמַּד (not used) to flame, to burn; the

radical is לִמַּד, related to לִב, if the

ד in לִמַּד is not merely the suffix

of a noun (דִּ) without belonging

to the verb.

לִמַּד (pl. דִּים) m. flame, לִמַּד de-

spised torch, i.e. torch cast away;

flame, לִמַּד flame of fire.

לִמַּד p. n. m. (flames, torches).

לִמַּד see לִמַּד.

לִמַּד (fut. יִלְכֹּם) to bend, to curve;

hence, to cause something that is

straight to bend or to fall; related

to לִכֹּם. Niph. 1) to cringe, to

turn round for the purpose of

looking; 2) to curve, i.e. to take

an indirect way.

לִצוֹן m. scorn, scoffing, אִישׁ לִצוֹן, I.e. לִצוֹן.

לִצוֹן belongs to לִצְוֹנִים; see לִצוֹן.

לִצֹר (not used), probably equiv. to לָצַר, to guard, to watch, to keep; hence, to superintend; from which probably קִלְצֹר, which see.

לִצְוֹן p.n. of a place in Naphtali.

לָקַח (fut. יִלְקַח, imp. קַח, seldom לָקַח, with הַ finis קָחָה, inf. לָקוּחַ, const. קָחָת) to seize, to lay hold of by (בְּ) the hand; next, to take, generally; this, the general signification, is used in the most manifold applications, e.g. to take a wife, I.e. to marry; to take a wife for (לְ) some one; to take away, to take off; to accept, to receive, to take under protection; to take in, I.e. to insinuate oneself in some one's favor (by looks or by manner); to conquer (in a hostile sense); to fetch away, to bring away, to take away, to offer as a present; to take possession of, and other verbs in which the sense of "taking" is predominant. Niph. to be taken away, to be taken as booty, to be removed, etc.; more frequently, however, occur as passive, Pu. לָקַח in pret. and Hoph. יִקָּח in fut. Hithp. הִתְלַקַּח to adhere together, used of the fire which flames up; comp. הִתְלַבֵּר.

לָקַח (with suff. לָקַחְתִּי) m. 1) the taking in or possessing by enticing; prepossession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לָקַחְתִּי p.n. m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַח (fut. יִלְקַח) to gather, to gather up (ears of corn, manna, flowers, stones, etc.), proceeding from the original signification of "taking up," equiv. to לָקַח in Aram. Pi. to gather up often. Pu. to be gathered (one to another, Isaiah 27:12). Hithp. to gather themselves, to assemble at (לְ) a place.

לָקַח m. the gathering (of ears of corn, grapes), after-gathering, gleanings.

לָקַח see לָקַח.

לָקַח (3 pers. pl. לָקַחוּ, fut. יִלְקַחוּ) to lick, especially to drink in a licking or sipping way, applied to man as well as to dogs. Pi. לָקַח the same.

לָקַח (Kal, not used), origin. to be hard, sapless, transf. to be late in season (of fruit). Pi. לָקַח (is denom. from לָקַח fruit late in season), to gather the fruit late in season. See לָקַח, קָשׁ.

לָקַח m. 1) grass in late season, math; 2) fruit late in season, from which לָקַח; to gather the לָקַח.

לָשֹׁד (not used) to suck, to sip the

juice; the root is שט equiv. to שט, ט, ט (ט), and others.

שט (after the form שט, with suff. שט) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence שט שט oil-cake; 2) vigour, sap of life.

שט (const. שט, pl. שטות) com. tongue, proceeding from the idea of licking (formed from שט, שט, with the termination ט-); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; שט שט a man of tongue, i.e. a slanderer; שט שט a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. שט is also transf. to inanimate subjects, e.g. golden tongue, i.e. a bar of gold; fire-tongue, i.e. flame; tongue of the sea, i.e. a gulph, for which שט alone is sometimes used.

שט (not used) to lay, to lay down, to abate; the same is שט in reference to anger, tide, storm.

שט (pl. שטות, const. שטות) f. assembly-room, dwelling-room, from שט, like λίσση, λίσκος, from λίσω, cubiculum from cubare; especially used of the chamber of the priesthood. See שט.

שט (not used) probably to shine, for which some analogies are found.

From which:—

שט m. 1) name of a precious stone, opal or ligure; 2) p.n. of a city, which was formerly called שט or שט.

שט denom. from שט, but only Po. שט to use the tongue, i.e. to slander; hence Part. שט in Keri, שט from Pl. Hiph. the same.

שט (def. pl. שט) Aram. equiv. to שט Heb. the tongue, speech, people, etc.

שט (not used) after the Arab. to cleave, to split.

שט (split of the earth) p.n. of a city on the east of the Dead Sea, having warm baths. The Targum has שט Callirrhoe.

שט (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with שט (in שט), comp. שט in שט. From which שט, which see.

שט (not used) to receive, to take up, to hold, probably related to שט or שט, or שט is equiv. to שט, since ט in many verbs of ט is not of the root.

שט m. name of a corn measure, the half of a car. See the verb.

**קָרַץ** (not used) equiv. to **קָרַץ** to tear off, to break off (comp. **קָרַץ**, **קָרַץ**).  
Niph. **קָרַץ**=**קָרַץ** to be broken, dashed to pieces (of the teeth); see **קָרַץ**.



**Mem** (מֶם), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with **Labial** **ב** and **ד** as a labial, sometimes also with the weak labial **ל**, e.g. מִיָּבֹן, מִיָּמֶן, מִיָּלֶד, מִיָּלֶם, אִמָּה, אִמָּה, אִמָּה. As a liquid **מ** interchanges with **ל**, **ר**, **ל**, as will be seen in the course of this letter. **מ** is used—1) as extending the form of some short roots, e.g. מִדָּן; 2) in the formation of the quadrilaterals; 3) as nominal affix to form long nouns from short ones, e.g. מֶלֶךְ in מַלְכֵּךְ, מֶלֶךְ in מַלְכֵּךְ, מֶלֶךְ in מַלְכֵּךְ, and others; **מֶ** as מֶלֶךְ in מַלְכֵּךְ, **מֶ** as מֶלֶךְ in מַלְכֵּךְ, **מֶ** as מֶלֶךְ in מַלְכֵּךְ.

ד (i.e. followed by dag. forte); see נד.

ד see יד.

𐤀𐤓 (Aram.) interr. pron. what? and  
also without being an Interrog.,  
something, like 𐤕𐤓 in Hebrew.  
𐤕𐤓 𐤀𐤓 that which.

**דַּבְּאָה** m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root **דָּבַח**.

**קָצָר** masc. power, strength, might;  
hence **קָצָרְךָ** with all might;  
frequently as an adv. **קָצָר קָצָר**  
with great might, i.e. very; like-  
wise, **עַד קָצָר**, **עַד לְקָצָר** the  
same, **קָצָר** very, entirely, swiftly,  
soon, according to the context.  
The root is **קָצַח**.

**קֶמֶךְ** (not used) to measure, to fix limits, comp. **קֶמֶךְ** Aram., similar to **קֶמֶךְ** in **קֶמֶךְ** a vessel, utensil, etc.

מִקָּח (const. מִקָּחָה, dual מִקָּחִים, pl. מִקָּחוֹת) fem. origin. a quantity, a number; next, a fixed number;

1) a hundred, after the analogy of חָמֵשׁ and בֶּרֶךְ which also assumed the signification of a definite number from an indefinite one. The pl. חֲמִשָּׁה sounds in Ketib חֲמִיִּשָּׁה, as being from the sing. חֲמִיִּשָּׁה. Ecclesiastes. 3:12, חֲמִשָּׁה stands for חֲמִיִּשָּׁה or חֲמִיִּשָּׁה. 2) one from a hundred (monthly), a percentage as interest; 3) p.n. of a tower in Jerusalem.

תַּחֲתֵּי (dual תַּחְתֵּי) Aram. the same.

𐤆𐤊𐤏 (only pl.) m. desire, longing.

Root type.

**DND** (contracted **DND**) m. a fault,  
blemish, quite like **YD** used



either of a physical or moral defect. See מאם.

מאן adv. (contracted from מה ומה) 1) anything; after the negations of לא, אין not anything, nothing; 2) any how. It is not connected with מאום or with מאום, nor is it the fem. of these words.

מאור (const. מאור, pl. מורים, מורות) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst מור denotes the light itself that shines. מנורת המאור the candlestick (that diffuses light), figur. מאור עינים the light, or the cheerful look of the eyes.

מארה f. from מאור brilliancy, i.e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in מצהה, גנפות, קרנות. According to others, it is equivalent to מערה, מערה.

מאן (only dual מאנים) f. balances, the dual on account of the two scales. The root is מאן to weigh.

מאנין (Aram.) dual, the same.

מאיות see מאה.

מאכל m. that which is eaten, that which serves for food; hence, food, corn, fruit, מאכל fruit-tree, צאן sheep for slaughter. מאכלת fem. the same, in a figur.

sense, the devouring; מאכל food of the fire.

מאכלת (pl. מאכלות) fem. a knife, origin. that with which one eats (part. Hiph.)

מאלי p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was מאלי, which see.

מאם (not used) to lack, to want, in contrast to מא to be perfect. The form is abridged from מאמם, which is reduplicated from מא to diminish, to take away. Comp. מאן; from which מאום and מאום.

מאמץ (plur. מאמצים) m. strength (origin. subject of strength), with בן strong in power, also in wealth; hence, treasure.

מאמר m. word, command, origin. that which is said or commanded. מאמר (Aram.) the same.

מאן Aram. (def. מאנה, plur. מאנין, const. מאני) m. a vessel, origin. size, measure, from מא equiv. to מאן Heb.; comp. also מאלי. - is the formative syllable, as in מאלי.

מאן (Kal, not used) not being, wanting, formed from מא, and the same as מא (see below). Pi. מאן (fut. ימאן) to negative, refuse. Comp. also מאם.

מאן (origin. particip.) adj. m. to negative, refuse.

מֵאֵן (מֵאֵנִים pl.) adj. m. the same.

מָאָס (fut. מֵאָס) to despise, disdain, reject, constr. with accusative and אֵ. Niph. 1) to be despised; 2) formed from מָסַס: to melt, to be dissolved, to vanish.

מֵאֵסָה m. that which is baked, from אָסָה.

מֵאֵפֶל m. darkness, from אָפֵל.

מֵאֵפֶלֶיָהּ f. the darkness from God; יָהּ is here like יָהּ in שֶׁלֶהֲבִתְיָהּ; according to others, לֵיָהּ is an adj. termination from לֵי, and hence fem. for לֵיָהּ—.

מָאָר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַר or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶן מִמָּאָר piercing thorn, צָרַעַת מִמָּאָרַת a fretting leprosy.

מֵאָרֶב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מֵאָרָה (from מָאָר, after the form יִרְשָׁה) f. imprecation, curse.

מֵאָתָה, מֵאָתָה, see אָתָה.

מִבְדָּלָהּ f. separated place.

מְבֹאֵם (מְבֹאֵם, מְבֹאֵם) masc. 1) entrance, avenue (to a gate, to the sea), from בֹּא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מְבוּכָה fem. confusion, confoundedness, from בֹּךְ.

מְבֹל (from יָבֵל) masc. flood, especially of the great deluge.

מְבוּקִים (Ketib) m. plur. formed from מְבוֹן (root בִּין) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מְבוּסָה f. treading down (with the feet), destruction. Root בִּיס.

מְבוּעַ (pl. מְבוּעִים) m. a spring, from נָבַע.

מְבוּקָה (for מְבוּקָה) fem. emptiness, void, waste; from נָקַק.

מְבוּשָׁה (only plur. מְבוּשִׁים) m. privy part; from בֹּשָׁה.

מְבוּזָה f. contempt, disdain; hence נִמְבוּזָה, which see.

מְבוּחֹר m. selection, choice; concr. that which is chosen.

מְבוּחָר m. 1) the same; 2) p. n. m.

מְבוֹטָה (with suff. מְבוֹטָה) m. prospect, hopes, object of hopes; from נָבַט.

מְבוֹטָה m. connected with שְׂפָתַי pronunciation, speech. See בְּטָה.

מְבוֹטָה (with suff. מְבוֹטָה, plural מְבוֹטָה) m. confidence, object of confidence, safety; from בָּטָה.

מְבוֹרָה f. brightness, cheerfulness. See בָּרָה.

מְבוֹרָה m. a building, from בָּרָה.

מְבֹצָר (const. מְבֹצָר, pl. מְבֹצָרִים) m. 1) fortress, fortification, with or without עִיר מְבֹצָרוֹת; עִיר מְבֹצָרוֹת for עִיר מְבֹצָרוֹת castles, burghs; 2)

p.n. masc. (fortification, or rather fortifier).

מִבְּרָח masc. flight, concr. fugitive.

See מִבְּרָח.

מִבְּרָשִׁים see מִבְּרָשִׁים.

מִבְּרָשִׁים p.n. m. (fragrance).

מִבְּרָשִׁים (plur. מִבְּרָשִׁים) f. hearth, on which the cooking is prepared.

מִבְּרָשִׁים m. a magi, a priest (among the Persians); hence מִבְּרָשִׁים head-magi.

מִבְּרָשִׁים p.n. of a place.

מִבְּרָשִׁים f. cord, string; from מִבְּרָשִׁים = חֶבֶל.

מִבְּרָשִׁים fem. a turban, from its hill-like appearance; different from

מִבְּרָשִׁים.

מִבְּרָשִׁים (not used) to be distinguished, precious, excellent. From which:

מִבְּרָשִׁים (pl. מִבְּרָשִׁים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with מִבְּרָשִׁים precious fruit.

מִבְּרָשִׁים (also מִבְּרָשִׁים—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מִבְּרָשִׁים מִבְּרָשִׁים, מִבְּרָשִׁים מִבְּרָשִׁים, i.e. the valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מִבְּרָשִׁים p.n. m. gift of God.

מִבְּרָשִׁים (a tower) p.n. of a city in Egypt.

מִבְּרָשִׁים (plur. מִבְּרָשִׁים, מִבְּרָשִׁים) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מִבְּרָשִׁים (the Tower of God) p.n. of a city in Naphtali; מִבְּרָשִׁים (Tower of Gad) p.n. of a city in Judah; מִבְּרָשִׁים (Tower of herds) p.n. of a place near Bethlehem.

מִבְּרָשִׁים f. preciousness, nobleness, only pl., precious gifts.

מִבְּרָשִׁים p.n. of a northern people, whose king was called מִבְּרָשִׁים; this people is, according to Josephus, of Scythian origin.

מִבְּרָשִׁים (pl. מִבְּרָשִׁים) m. 1) fear, from מִבְּרָשִׁים = יָגַר. 2) from מִבְּרָשִׁים (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מִבְּרָשִׁים f. 1) from מִבְּרָשִׁים, fear, terror, like מִבְּרָשִׁים of which the plur. occurs in this sense; 2) store, magazine, from מִבְּרָשִׁים to assemble, to collect.

מִבְּרָשִׁים f. an axe, from מִבְּרָשִׁים.

מִבְּרָשִׁים m. a sickle, from מִבְּרָשִׁים.

מִבְּרָשִׁים f. something rolled together, roll of manuscript; complete, מִבְּרָשִׁים מִבְּרָשִׁים, especially of the scroll of the Law.

מִבְּרָשִׁים (const. מִבְּרָשִׁים) f. according to some, multitude, host, from מִבְּרָשִׁים;

but the more correct derivation is from **סנ**, so that **סנ** is a contraction from **סנ**, signifying, end, aim, goal; compare **סנ**.

**סנ** (Kal, not used) to be enabled; hence **סנ** 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (**סנ**); 2) denom. from **סנ** to protect, to shield, to surround (of a crown).

**סנ** (with suff. **סנ**, pl. **סנ**, const. **סנ**) com. a shield, from **סנ** to shield, to protect; hence **סנ** an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

**סנ** (formed from **סנ**) f. a cover, which protects; figur. **סנ** the cover of the heart, i.e. stubbornness, obduracy.

**סנ** f. threatening (of God), reproof, curse.

**סנ** f. a blow, a plague, through war or pestilence; next, the perishing of multitudes.

**סנ** p.n. m.

**סנ** equiv. to **סנ** to flow along, to pour forth; also, trans. **סנ** to be poured forth, to be delivered up to (**סנ**) the sword. But generally in this sense only in Pi. **סנ** to

deliver up forcibly; also **סנ**, from **סנ**.

**סנ** (Aram.) the same. Pi. to thrust, overthrow.

**סנ** f. a saw, from **סנ**.

**סנ** (thrust), p.n. of a city in Benjamin.

**סנ** fem. diminishing, deduction, from **סנ**, only used in pl.

**סנ** fem. clod, lump, from **סנ**, which see.

**סנ** (pl. **סנ**, **סנ**) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, **סנ** town having a suburb. See **סנ** II.

**סנ** (with suff. **סנ** and **סנ**, plur. **סנ** and **סנ**)—1) garment, which is worn on the body, from **סנ** (**סנ** like **סנ**) linen garment. 2) tract, extent; hence, **סנ** her extent; 3) measure, **סנ** the portion meted out.

**סנ** (Aram.) masc. an altar for sacrifices.

**סנ** m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, **סנ** a desert, a waste, either from a



natural cause or from the power of man; complete, **כִּי שֶׁמֶמֶדָה**. **הַמִּדְבָּר** the Arabian desert, of which **קִינִי**, **קִינִי**, **קִינִי**, are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from **דָּבַר** to speak, which is more correct than, "organ of speech," as translated by some.

**מָדַד** (In the pret., more frequently the analysed form; fut. **יָמַד**, inf. **מֹדֵד**) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. **מֹדַד** to measure. Hithp. **הִתְמַדֵּד** to stretch oneself out, to spread oneself.

**מִדָּד** m. according to some = **מִנְדָּד**, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from **מָדַד**; thus **מִדָּד עָרַב** (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night begone."

**מִדָּה** belongs to **מָדַד**; see **מֹדֵד**.

**מִדָּה** belongs to **מָדַד**; see **מֹדֵד**.

**מִדָּה** (not used) to be in the midst; hence **מִדָּה** p.n.

**מִדָּה** (from the masc. **מִדָּה**) f. 1) extent, size, stature, **מִדָּה אִישׁ** a man

of high stature; the same is the pl. **מִדּוֹת**; hence **אֲנֹשֵׁי מִדּוֹת**, and transf. to space and time: **מִדָּת** **בֵּית מִדּוֹת** duration of life, **בֵּית מִדּוֹת** spacious house; 2) measure, measurement; hence **מִדָּה** **תְּקֵל מִדָּה** cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to **מָדָה** garment, thus the plur. **מִדּוֹת**, **מִדּוֹת** hem of the garment or garments.

**מִדָּה** (also **מִנְדָּה**, const. **מִנְדָּה**) Aram. f. tax, tribute; origin. appointed tax; the same as **מִדָּה** in Heb.

**מִדָּה** f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from **מִדָּה** Aram. = **מִדָּה**, or, seat of gold, wealthy one; according to some, the reading is **מִדָּה**, which see.

**מִדָּה** (In signification 1, only plur., with suff. **מִדָּהֶם**) m. 1) garment, raiment, from **מִדָּה** II.; 2) sickness, from **מִדָּה** I.

**מִדָּה** m. seduction, from **מִדָּה**.

I. **מִדּוֹן** (pl. **מִדּוֹנִים**) in the Keri often for **מִדּוֹנִים** m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phœnician city.

II. **מִדּוֹן** masc. length, size; hence **אִישׁ מִדָּה-אִישׁ מִדּוֹן**. The Ketib reads **מִדּוֹן**.

**מִדּוֹנָה** (compounded of **מִדּוֹן** and **נָה**) adv.

of interrogation, why? wherefore?  
origin on what grounds? different  
from למה for what purpose?

מִדּוּר (Aram.) masc. dwelling, abode,  
from דור.

מִדּוּרָה f. wood-pile, stake, funeral-  
pile, from דור.

מִדּוּשָׁה f. the threshing, concr. that  
which is threshed; hence figur.  
מִדּוּשָׁתִּי my threshed (oppressed)  
people.

מִדּוּחַ m. thrust, fall, from דחה.

מִדּוּחָה f. thrust, fall, destruction,  
from דחה to push.

מִדּוּ middle country, p. n. f. of a coun-  
try, Media; used also as the name  
of the people; gent. מְדִי a Mede.

מִדּוּ (Aram.) the same; gent. מְדִי,  
def. מִדְּמָה (Ketib מְדִיָּא) Median.

מִדּוּ (contracted from מִדּוּ־דִי) suffi-  
cient, that which suffices; there-  
fore belongs to דִּי.

מִדּוּ see under דִּי.

מִדּוּן (pl. מִדּוּנִים, which stands also in  
the Keri for מִדּוּנִים, from מִדּוּן) m.  
1) strife, from דוּן; 2) p. n. of an  
Arabian national tribe on the East  
of the Ælanitic Gulf; gent. מְדִי.

מִדּוּן track, p. n. of a city in the  
desert of Judah.

מִדּוּנָא (Aram.) equiv. to מִדּוּנָה, a  
province, a country, from דוּן.

מִדּוּנָה f. district of a certain jurisdic-  
tion; hence, province, district, stad-

holdership, country; מִשְׁמָלִי the  
fat country, i. e. Palestine; see שֶׁן.

מִדְּכָה f. mortar, stamper, from דכה.

מִדְּמָן place of manure, p. n. of a  
Moabite city. Root דמן.

מִדְּמָנָה fem. 1) dung-hill; equiv. to  
דִּמְנָן; 2) (dunghill) p. n. of a city  
not far from Jerusalem; 3) p. n.  
of a city in Judah.

מִדּוּן (from דוּן, like מִצָּר from צור)  
m. 1) strife, contention; only pl.  
2) p. n. m. quarrelsome one; gent.  
מִדּוּנִים for מְדִיָּים.

מִדְּעָה (plur. מִדְּעִים) masc. knowledge,  
science, from דע; the י is re-  
placed by dagesh.

מִדּוּעַ see מוֹדְעַע.

מִדְּקָרָה f. piercing, from דקר.

מִדּוּר (Aram.) masc. equiv. to מִדּוּר  
dwelling; see דור.

מִדְּרָנָה f. steps, stair, stile, terrace,  
from דרן to step up; also, degree.

מִדְּרָדָה m. step, also place on which  
one steps.

מִדְּרָשׁ m. origin, research, investiga-  
tion, expounding; next, every ex-  
position of a text; hence מִדְּרָשׁ  
מִסְּרַח הַמִּלְכִּים a complete history  
of the book of Kings; see דרש.

מִדְּרָתָא (generally מִדְּרָתָא supposed to  
be the article) p. n. m.; more cor-  
rectly however מִדְּרָתָא, see under דר,  
ה not being the article.

מִדּוּ (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dageah forte; preceding gutturals, מה is used, e.g. before מ and נ, sometimes מה; before ה, ח, ע, מ or מ with few exceptions) interr. pron. what? of inanimate things (see מי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. מה חכמתו whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as מה אנחנו (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אנלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מה טובו how goodly? מה נוראו how awful! מה תרובו why chide ye with me? מה יחלף what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה יהי whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) מהו wherein? whereat? whereby? wherefore? according to the signification of ה in the context; 2) מהו about what? as what? i.e. in what condition? how large? how much? how often? how long? where ה is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. מהו פעמים how many times! מהו שנים later even indefinite; 3) מהו (where the connection is so close that מה has lost the accent; the forms מהו Job 7:20, מהו Ps. 42:10, 43:2, are exceptions) why? what for? מהו why then? later: that not, lest; comp. מה. The orig. form מהו is used before gutturals only; מהו on which account, because, is only found later. Prepositions less closely connected with מה are: מהו how long; מהו upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מהו, מהו, מהו.

מִתְלַאֵחַ compounded of  
מִתְלַאֵחַ, מִתְלַאֵחַ, מִתְלַאֵחַ,  
מִתְלַאֵחַ. See also מִתְלַאֵחַ.

מִ (Aram.) the same, otherwise מִ;  
מִ that which, מִ like that,  
as, מִ that not, lest; likewise  
מִ לְמִ.

מִ (not used) to flow, to run, from  
which מִ (pl. מִים). In like man-  
ner the roots מִ, מִ are formed,  
from which arose מִ, מִ.

מִ (Kal, not used) to refuse, to ne-  
gative; comp. the root מִ in מִאֵן.  
From which Hithp. of the redup-  
licated form מִתְמַחֵמֵ to hesi-  
tate, to linger.

מִחֻמָּה (const. מִחֻמָּה) f. noise, alarm,  
rage, roaring, transf. to confusion,  
from מִחֻמָּה.

מִחֻמָּה (Pers.) p.n. m.

מִחֻמָּה p.n. m. (God is the Bene-  
factor).

מִחֻמָּה (const. מִחֻמָּה) adj. masc. swift,  
hasty; hence, expert, ready, skil-  
ful (e.g. in writing).

מִחֻמָּה origin. to cut off, enervate, to  
deprive some one of power; hence  
figur. of the wine, to weaken it  
by mixing; related to מִחֻמָּה to cir-  
cumcise.

מִחֻמָּה m. either abstr. walking, walk,  
or concr. journey, road; מִחֻמָּה  
particip. plur. Hiph. they that ac-  
company.

מִחֻמָּה m. praising, exalting, approval;  
therefore used as a subs. verb.

מִחֻמָּה p.n. m. (praise of God).

מִחֻמָּה (only pl. מִחֻמָּה) m. blow,  
stroke, from מִחֻמָּה.

מִחֻמָּה (only pl. מִחֻמָּה) f. equiv. to  
מִחֻמָּה, from which it is a soft-  
ened form, a net, from מִחֻמָּה=מִחֻמָּה.

מִחֻמָּה (const. מִחֻמָּה) fem. over-  
throwing, destruction, from מִחֻמָּה  
to overthrow.

מִחֻמָּה f. according to some, turn-  
ing, changing, improving; hence,  
מִחֻמָּה house of correction, of  
amendment; according to others,  
from מִחֻמָּה to turn, to bend; a  
house whose inmates are put in  
the stocks.

מִחֻמָּה (Kal, not used, and Psa. 16:4,  
uncertain) to hasten, run away;  
the origin. signification is, to flow,  
transf. to swift walking or running;  
comp. מִחֻמָּה, מִחֻמָּה, מִחֻמָּה,  
hence related to מִחֻמָּה. Niph.

מִחֻמָּה to over hurry, act precipi-  
tately; hence, figur. to be incon-  
siderate, impetuous (of the enemy),  
מִחֻמָּה to be over hasty in daring,  
not persevering in courage. Pi.

מִחֻמָּה to hasten, despatch, to pre-  
pare to take flight; figur. to do  
something readily, skilfully. The  
infin. מִחֻמָּה is also used as an adv.  
quickly, swiftly.



מָוֶה (fut. יִמְוֶה) origin. to barter, change, equiv. to מָוָה, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מֹוֶה m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

מְוֶה (origin. infin. Pl.) adv. swiftly, quickly, probably also an adj. m.

מְוֶהָ fem. (after the form יִרְשָׁה) hurrying, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like מְוֶה, especially with prepositions.

מְוֶהָ p. n. m. (swift one).

מְוֶהָה f. scorning, deception, deceit; see הֶתֵּל.

מוֹ equiv. to מָה, and only used in connection with the prepositions לְ, בְּ, מִ; see כָּמוֹ.

מוֹאָב 1) p. n. m. (the desirable one, מֹאָב=מֹאָב from יֹאָב) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. מֹאָבִי m., בְּיָהּ and בְּיָתָהּ—f. מֹאָבִי read מֹאָל; see מֹל.

מוֹבָא m. entrance, equiv. to מֹבֵא; comp. מֹבֵא.

מוֹבָא masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article מֹבֵא.

מוֹג (fut. יִמְוֶה) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. מְוֹג to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel מְוֹג to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. מְוֹג the heart melting away or dissolving from fear.

מוֹד (not used) to stretch, to extend, to expand; hence, of time, to last. מְוֹד belongs to מְדָד; from which מְדָד and מְדָד.

מוֹדָע (ידע) m. knowledge, from יָדַע to know; hence conc. an acquaintance.

מוֹדָע fem. the same, formed from מְדָד.

מוֹט (fut. יִמְוֶה) to stagger, to totter, of the foot, of mountains, countries, empires; יָד מְוֹטָה the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. מְוֹט to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוט *f.* equiv. to מוט in signif. 2 and 3, if it is not connected with מטה.

מו (fut. מוּד) equiv. to מוג to melt away; figur. to become reduced, impoverished.

מו (fut. apoc. מוּחַל) origin. equiv. to חָלַל and חָהַל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. חָמַל (inf. and imp. חָמַל, fut. חָמַל) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niphal and Kal comp. under חָלַל. Pl. מוּחַל, see חָלַל as well as חָמַל. Hiph. חָמַל to destroy, to annihilate (a people).

מו (once מוּל and מוּאֵל, read מוּאֵל) prep. before, e.g. before the sons of Ammon, before God; hence also, over against, e.g. of the window, מוּל over against to the (אֵל) window; origin. contracted from מוּאֵל. Connected with other prepositions, e.g. מוּל-מוּל towards (something), in front of; succeed-

ing verbs of motion or rest, מוּל away from before something, from opposite; hence, מוּל from before me, i.e. near me. See also מוּל-מוּל.

מוּלָה (birth-place) p.n. of a city in Judah, ceded to Simeon.

מוּלָת fem. 1) birth, מוּלָת land of birth, fatherland; מוּלָת descendencies; 2) coner. they that are born, children, descendants, family, people. See יָלַד.

מוּלָה (after the form מוּלָה) *f.* circumcision.

מוּלִיד p.n. m. progenitor.

מוּם (arose from מוּמָם) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מוּן (not used) to think, to reflect, to contemplate, and hence like מוּם transf. to lie, to speak falsely; from which מוּן and מוּן.

מוּסָב (from מוּסָב) m. circle, circumference of a house.

מוּסָד (pl. מוּסָדוֹת, const. מוּסָדוֹת, but also מוּסָדִי) m. 1) to be founded, e.g. of the earth; 2) ground, foundation, fundament of a thing. Root יָסַד.

מוּסָד m. founding, foundation מוּסָד founded foundation, i.e. the firm one, the proved one.

מוּסָדָה *f.* foundation, arrangement, hence מוּסָדָה the staff (chastising rod) of the decrees.

מוסד (from מִסָּד) m. covered walk,  
Ketib מִסָּד.

מוסר (for מאסר, from אָסַר, plur.  
—רוח, —דים) m. 1) bonds, fetters;  
2) p.n. of a place in the desert.

מוסר (from יָסַר) m. 1) chastisement,  
discipline, מִלְּכָה מִן rod of chas-  
tisement; next, discipline, force;  
thus similar to מוֹסֵר; hence,  
מִלְּכָה מִן to loosen the bond or  
release the force; 2) instruction,  
reproving, warning, exhorting;  
hence, repentance, recognition,  
insight, prudence.

מוסרות equiv. to מוֹסֵר 2.

מועד (plur. מועדים, const. יָדִי) m.  
1) appointed time, future time;  
such only as is fixed, festival,  
complete יוֹם מוֹעֵד; festival of-  
fering, like חֵן; next, year, space  
of time; in all these significations  
the idea of "appointed time" is  
the basis; 2) appointed sign, sig-  
nal; 3) assembly, meeting (from  
יָעַד to appoint a place for assem-  
bling), especially of festival meet-  
ings; hence, מוֹעֵד אֱלֹהִים; also  
place of assembly, e.g. מוֹעֵד־רָאֵל  
the places of assembling on the  
festivals of the Lord. Root יָעַד.

מועד (pl. מועדים) m. host, assembly  
that meets on the מוֹעֵד festival.

מועד f. festival, from יָעַד.

מועד f. appointed place, place of

refuge; hence, joined to עִיר, city  
of refuge, asylum.

מועד Job 12:5; see under מוֹעֵד.

מועד=מועדת; see מוֹעֵד.

מועה m. obscuring, darkening, from  
עָה or עָהָ; the same is מוֹעָה.

מועה (only pl. מועצות) f. counsel, re-  
solution, determination, from יָעַץ.

מועה (from עָוָה) fem. oppression,  
oppressive burden.

מופת (contracted from מוֹפֵאֵת, pl.  
מוֹפְתִים) f. origin, excellent, bril-  
liant deed; hence, 1) wonder, es-  
pecially of divine miracles, and  
often joined to אֱלֹהִים מִן; שׁוֹמֵר מִן  
to work, to do wonders; 2) to-  
ken, sign, which is sometimes the  
object of a miracle; hence, proof,  
token of truth, type, prognostic,  
אִישׁ מוֹפֵת a man of proof, proven,  
Author. Vers. "man of wonder"  
(Zech. 3:8).

מוץ 1) to press out, like מָצָץ; 2)  
to separate, e.g. the chaff from  
the corn; but מָץ is probably a  
noun from מָצָץ.

מוץ (also מָץ defective) masc. chaff;  
origin. that which is separated  
from the corn.

מוצא (pl. מוצאים) m. 1) outgoing; of  
the sun, rising; of God, revealing,  
manifesting; 2) gate, place whence  
one goes out; מוֹצֵא מַיִם, place  
whence water flows; hence also,

place where the sun rises, the east; סוֹצֵאֵי בֶקֶר וְעֶרֶב place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

סוֹצָאָה fem. 1) descent, origin, like סוֹצָא; 2) sewer; compare צָאָה dung, from צָץ.

סוּצָק masc. cast work, that which is cast, from צָק.

סוּצָק (origin. particip. Hoph. from צוּק) m. strait, straitened, רָחַב מִים סוּצָק the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

סוּצָקָה fem. vessel for pouring, from צָק to pour.

סוּג (only Hiph. הִסִּיק) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

סוּקָר m. 1) glowing, burning; 2) material for burning, wood, faggot, from יָקַר to burn.

סוּקָרָה f. place of burning, especially where the sacrifices were burnt, from יָקַר.

סוּקָשׁ (pl. מוּקָשִׁים, —וֹת, const. מוּקָשִׁים) m. a snare, cord used for a trap, מִקְשָׁה snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root יָקַשׁ.

סוֹר see סוֹר.

סוֹר (Kal, not used) to barter, to change, equiv. to סוֹרָה; hence Hiph. הִסְוִיר, once הִיִּסְוִיר, changing, exchanging something for (סוֹר) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. נִסְוִר for נִסְוִר to be changed, altered. Hithp. הִתְנַסְוִר, after a strange formation of the Hithp. of נִסְוִר, to place oneself in the stead of another, to change, as it were, with another. See also סוֹר.

סוֹרָא (with suff. מוֹרָאָם, pl. מוֹרָאִים) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from סוֹרָא.

סוֹרָן (pl. סוֹרָנִים and סוֹרָנִים) masc. a threshing wheel, threshing roller, from סוֹרָן to roll, to turn, which see.

סוֹרָד (from סוֹרָד) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

סוֹרָה (origin. part. Hiph., from יָרָה) m. 1) shooter, from יָרָה to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from יָרָה but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name סוֹרָה אֵלֶּן.



I. מורה m. a razor, from מרה=מרה to strop, which see.

II. מורה (from ירה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to תורה, and נשת מורה is almost the same as נשת חק. On the similarity between מ and ת preformative, compare מוצא and מבואה, מחלוי and תחלוי, תוצא and תבואה, משובח and תשובה and others.

מורח (origin. particip. Pu. for ממורח, comp. מרשף to which it is joined) adj. origin. to be pointed, sharp; hence like מר vehement, rash, and in connection with מר violent, rash nation. Author. vers. "peeled."

מוריה see מריה.

מורש (pl. const. מורשי) m. possession of the heart, i.e. thoughts, hopes.

מורשה f. the same, from מרש.

מורשת גת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מורשתאי, where גת is omitted.

מוש (fut. מוש) to move, to move back; comp. מוש, but the form מוש (Zech. 3:9) stands for מוש, and is abridged from the Hiph., which often occurs with the ע"ו in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

מוש in the signification of מוש, see under מוש.

מוש m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, מוש גית dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.

מושי p.n. masc., as also משי; the patron. is of the same formation.

מושכת (only pl. const. מושכות) f. a cord, rope, from מושך to stretch, to extend.

מושעות (only pl.) f. salvation, help, release, saving, from מושע, which see.

מות (pret. מת, 1 pers. מתי) to die, naturally or violently, with מ, מושך to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מת a dying one, but also a dead one, a corpse; the idols are figur. called מתי. Pi. מותח to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; מתיים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מת, according to some, arose from מרת, which opinion is

favoured by the analogy of languages: according to others, from *מָתָה* to be struck down, to die.

*מָוֶת* (const. מוֹת, with *ח* finis מוֹתָה, plur. (מוֹתִים) masc. 1) natural or violent death; hence *מָוֶת*, *מָוֶת* one guilty of death; but also, deadly sickness, the plague, also as in modern languages, the figure "sleeping" is used, as *יָשָׁן הַמָּוֶת* to sleep (the sleep of) death; 2) personified; as, region of death, joined to gates (*שְׁעֵרִים*) and chambers (*חֲדָרִים*); hence equiv. to lower regions, hell; 3) figur. calamity, destruction. The plural, as in *הַיּוֹם*, is translated in the singular.

*מוֹת* (Aram.) m. the same.

*מוֹתָר* (from *יָתַר*) m. superfluous, preference, excellence, according to the context.

*מִזְבֵּחַ* (const. מִזְבֵּחַ, pl. מִזְבְּחוֹת) m. an altar, especially the altar of God in the temple; also, in connection with *הַנְּחִישָׁת, הָעוֹלָת, הַקָּטָר, הַזֶּהֶב*, to designate the different kinds of altars for the use of offerings; transf. also to the altar of idols.

*מִזְג* (not used) equiv. to *מִסָּךְ* to mix, to spice (wine); from which:—

*מִזְג* m. equiv. to *מִסָּךְ* mixed, spiced, seasoned wine.

*מָצָה* equiv. to *מָצָה* to suck out; hence *מָצָה* (after the forms *מָצָה, מָצָה*) an old form of the particip. active, const. pl. *מָצְוִי* (after the form *מָצְוִי*) sucking; with *רָעַב* to gnaw from hunger, Author. Vers. burnt with hunger (Deut. 32:24).

*מָנָה* see *מָנָה*.

*מָנָה* p. n. masc. (disheartening, from *מָנָה*).

*מָנוּחַ* (only pl. *מָנוּחִים*; origin. for *מָנוּחַ*, from *מָנוּחַ*) masc. magazine, storehouse. See *מָנוּחַ*.

*מָנוּחָה* f. door-post, from *מָנוּחַ*, which see.

*מָנוּחַ* m. sustenance, food, from *מָנוּחַ*.

*מָנוּחַ* (Aram.) the same.

*מָנוּר* m. bandage (of a wound), from *מָנוּר* to bind round; hence fig. for healing; 2) fetter, net; also from *מָנוּר* in the signif. of binding.

*מָנוּחַ* (not used) to flow, melt away, to be disheartened.

*מָנוּחַ* (not used) a verb from the derivatives *מָנוּחַ, מָנוּחַ*, which, however, belong to *מָנוּחַ*, equiv. to *מָנוּחַ*.

*מָנוּחַ* (after the forms *מָנוּחַ, מָנוּחַ, מָנוּחַ*) m. a girdle, bonds, fetters, from *מָנוּחַ* to bind.

*מָנוּחַ* (for *מָנוּחַ*, since *seve* may be lengthened into *chirik*) masc. the same.

*מָנוּל* (only pl. *מָנוּלוֹת*) m. originally, wanderer; hence, a wandering

star, a planet, from **זָלַל**, equiv. to **זָלַל**, which see.

**מִזְלָה** (but pl. **מִזְלָנוֹת**) m. fork, from **זָלַל**, which see.

**מִזְמָה** f. origin. thinking, reflecting; hence, 1) thought. i. e. that which has occupied the mind; 2) concoction of artfulness, trickery, wickedness, crime, destructive plans—all in a bad sense; 3) cunning, shrewdness, dexterity, prudence, in a good sense. The root is **זָמַם** which see.

**מִזְמוֹר** m. a song, hymn, from **זָמַר**.

**מִזְמָרָה** f. pruning-hook used by the vintner, from **זָמַר**.

**מִזְמָרֶת** (only pl. **מִזְמָרוֹת**) f. an instrument for cutting off, from **זָמַר**, especially a kind of scissors for candles, snuffers.

**מִזְעָר** masc. littleness, trifle; also of time. As an adv. little.

**מִזָּר** (not used) to mix, from which **מִזְמוֹר**. Similar to **מִצָּר**, from which **מִצְרִים**.

**מִזָּר** (only pl. **מִזְרוֹת**) m. probably the same as **מִזְלָל**, through the interchanging of **ר** and **ל**. If **מִזָּר**, however, is the root, it signifies the northern group of stars, from **מָזַר**, to mix, to join.

**מִזְרָה** (only pl. **מִזְרִים**) masc. probably equiv. to **מִזָּר**, thus the northern group of stars; and next, northern countries, or point generally.

**מִזְרָה** m. vessel for winnowing, winnowing shovel. Author. Vers. "fan."

**מִזְרָח** (const. **דָּח**, with **ה** **אִישׁ** **מִזְרָחָה**, **מִזְרָחָה**) m. the east, eastern point; origin. the point where the sun rises; complete **מִזְרָח** **שָׁמַיִשׁ**. With proper nouns, on the east of, e. g. **מִזְרָח יְרִיחוֹ**.

**מִזְרַע** (const. **מִזְרַע**) m. seed, **מִזְרַע יְאֹזֵר** seed on the Nile, from **זָרַע**.

**מִזְרָק** (from **זָרַק**; pl. **זָרָקוֹת**, **זָרָקוֹת**) m. origin. vessel for sprinkling (of the blood of sacrifices); next, basin, generally; transf. to bottle, in which the wine was tempered before it was put in the cup; thus origin. vessel for pouring out. See **זָרַק**.

**מִחָה** (pl. **מִחִים**, from **מָחָה**) m. something that is fat, especially a fat sheep or ram.

**מִחָה** m. marrow (of bones), from **מָחָה**, which see.

**מָחָה** (fut. **יָמָחָה**) to strike (the hand); with accus. to shake hands as a sign of friendship; thus = **הִפָּחָה בָּהּ**. Pi. the same. Comp. **μάχομαι**.

**מָחָה** (Aram.) the same: hence, 3 pret. f. **מָחָתָה**. Pa. **מָחָחָה** to prevent; joined to **יָד**, origin. to push the hand back. Ithp. to be fastened, to be knocked on, to be nailed on, used of one who is hanged.

מִחְבֵּא m. concealment, hiding place, from חָבֵא.

מִחְבֵּא (only pl.) m. the same.

מִחְבְּרוֹ fem. place of joining two things, junction, from חָבַר.

מִחְבְּרוֹ pl. מִחְבְּרוֹת—, fem. origin. that which joins, cramp-iron, beams which join.

מִחְבֵּי fem. pan, from חָבַת, which see.

מִחְבֵּר fem. putting on (mourning clothes), girding round. Root חָבַר.

מָחָּ (fut. מִחָּה) 1) origin. to pass over something softly, to stroke; hence, to wipe (the mouth), to wipe off (tears, writing, sin—to forget); with עָל, to push towards or against something; to strike out, to blot out, to destroy (a city, country, a name, the memory); 2) to be fat, full of marrow, proceeding from the origin. signif. to pass over softly. In this sense, מָחָּ occurs only in Pu. and is equal to מָחַח; 3) (not used) to strike, equiv. to מָחַח, which, however, is not connected with signif. 1 and 2. Niph. (fut. apoc. מִחָּה=יָמַח, from יָמַח) to be wiped off, to be blotted out (a tribe, name, deed, disgrace, book, mankind). Pu. to be full of marrow, of fat viands (שְׂמֵנִים) or to be strong. Hiph. (fut. apoc.

מָחַח; infin. with ל, לְמַחֹחַ) to destroy.

מִחְבֵּנָה fem. a compass, origin. an instrument by which circles are defined, from חָבַנָה.

מָחוֹן (const. מָחוֹן) m. haven, from חָוֶן, which see.

מִחְבֵּאֵל p. n. m. (smitten by God).

מִחְוִים gent. n. of an unknown מָחוֹ.

מָחוּל m. 1) dance, especially a dance in a circle, from חָוֶל; 2) p. n. m. of an ancient and celebrated singer, whose descendants were called בְּנֵי מָחוּל.

מָחוּלָה (also מָחֻלָּה) f. 1) dance, from חָוֶל; 2) p. n. m. in אֶבֶל מָחוּלָה.

מִחְזָה masc. vision, appearance in a vision, from חָזָה.

מִחְזָה f. window, from חָזָה.

מִחְזִיאוֹת p. n. m. (visions).

מָחַח (not used) to be fat, full of marrow, probably related to מָקַק; to be soft, or with מָחָּ, to stroke over.

מָחִי masc. a blow, a stroke, from מָחָּ=מָחָה.

מָחִידָא p. n. m. (one who joins.)

מָחִיָּה f. 1) maintenance, sustenance of life, means of living, from חָיָה; 2) blow, mark, token; hence, מָחִיָּת, mark of the burning wound (Author. Vers. the "quick flesh that burneth," Lev. 13:20).

It is formed from the m. מָחִי.

מִחְבֵּאֵל p. n. m. (smitten by God):



**מָחִיר** (pl. **מְחִירִים**) m. 1) purchasing price; **לֹא בָמָה** for money; **לֹא בָמָה** without reward or recompense, for nothing; 2) p.n. m. (the purchased one).

מחלה see מַחֲלָה.

מחלה m. sickness, from חלה.

מַחֲלָה fem. 1) sickness; 2) p.n. fem.  
(sickness, the sick one).<sup>4</sup>

מְחֵלָה f. cavern, from חָלַל.

מַחְלִי (only pl. מַחְלִיִּים) m. equiv. to  
מַחְלָה, sickness.

מְחֻלָּה (formed from מַחֲלָה) p. n. m.  
(the sick one).

מחל p. n. m. (the same) from חלה.

מִחָלָה (from חָלָה = לב) m. a knife, a  
knife of sacrifice.

מַחְלָסוֹת (מחלות) f. hair-plaid, hair-locks, from חלף.

מַחְלָצַת (pl. מַחְלָצוֹת) fem. festival or official garment, origin. dress.  
See מחלץ.

**מִחְלָקָה** with suff. **מִחְלָקָתָהּ**, plur.  
**מִחְלָקוֹת** fem. 1) division, used of  
the divisions of the Levites and  
priests; 2) defilement, from **חָלַק**,  
to separate, which see.

מַחֲלָקָה (pl. מַחֲלָקִין) Aram. f. the same.

**מַחֲלַת** m. name of a melody (not an instrument) to which Ps. 53 and 68 were sung; hence, **עַל מַחֲלַת** to sing according to Machalath. Probably the burden of an old melody, like **יוֹנָתָאֵלֶם רַחֲמִים**

שושן, שושנים עדות, שושנים  
אל, עלמות לבן, נחילות, עדות  
מ'שחת, and others.

מחלת p. n. f.

מְחֻלָּה gent. from מְחֻלָּה, which

מְחַמָּה (pl. מְחַמָּאוֹת) fem. denom.  
from חָמַך, softness, smoothness;  
hence, flattery, hypocrisy; but if  
the reading is מְחַמָּאוֹת, the sing.  
is חֶמְאָה.

**מִחְפָּז** (pl. מִחְפָּזִים, const. מִחְפָּזִי) m.  
that which one desires, or which is  
desirable, dear, precious; hence  
also, desire, loveliness, precious-  
ness, from חָפַז.

מִחְמָר (only pl. מִחְמָרִים) m. precious-  
ness, beauty.

**חָמַל** (const. מַל-) m. the carrying, lifting up (of the heart) towards something; hence, wish, desire; with נָפַח, equiv. to נָשַׁח נָפַח. See חמל.

מִחְמָצָה f. leaven, that which fer-  
ments, from חָמַץ.

**מַחֲנֶה** (const. מַחֲנֶה, dual מַחֲנֵים; pl. מַחֲנִים; hence with suff. מַחֲנֵיךְ, מַחֲנֵינוּ) com. 1) a camp, from מָחַן to encamp, used of the camps of nomades and armies; next, generally, crowd, army, host (of angels), used even of locusts; 2) place of encampment, especially of the priests in the courts of the temple.

מַחֲנֵה־דָן (the camp of Dan) p.n. of a place in Judah.

מַחְנֵיִם (double host) p.n. of a city beyond the Jordan.

מַחֲנֶק m. strangling, death, from חָנַק.

מַחֲסֶה (מַחְסֶה) from חָסָה, with suff.

מַחְסִי, m. refuge, place of refuge.

מַחְסוֹם m. muzzle, origin. closing up, closing of the mouth, from חָסַם.

מַחְסוֹר (pl. with suff. מַחְסוֹרֶיךָ) m. want, deficiency, indigence; hence

אִישׁ מַּחְסוֹר an indigent man, from

חָסַר, which see.

מַחְסִיָּה p.n. m. refuge in God.

מַחֲץ (fut. יַחֲצֵץ) to cleave, to split,

to crush, equiv. to חָצַץ, חָצַץ;

hence, of the wounding of the head, the loins, the temple (of the head); also absolute, to bruise;

וְיַחֲצִיּוּ וְיַחֲצִיּוּ and he shall split them (Author. Vers. pierce them through), with his arrows, where

אֵץ is omitted; fig. also, the beating of the raging sea; מַחֲץ רַגְלִי

to bruise the foot against blood (corpses), Author. Vers. "to

dip the foot in the blood."

מַחֲץ m. wound, bruise, origin. that which is struck.

מַחְצֵב masc. the hewing (of stones), from חָצַב; hence, מַּחְצֵבֵי אֲבָנִים hewn stones.

מַחְצֵה f. the half, from חָצָה.

מַחְצֵית f. the middle, half, from חָצָה.

מַחֲקֵק to pierce through, to cut through, equiv. to חָקַק; hence, of the splitting of the head.

מַחְקֶה m. depth, the innermost, from חָקַר to be deep, to fetch from the depth.

מַחְרֵה (not used) equiv. to מָכַר to sell, also, to buy, origin. to exchange.

See מָכַר.

מָחָר (contracted from מָחָרָה, that which is later, the latter) origin.

that which follows, or the succession (see מָחָר in this sense);

transf. to the morrow, the following day; complete מָחָר יוֹם

for to-morrow; מָחָר מָחָר or מָחָר

מָחָר at this time to-morrow; by adding מָחָרָה it signifies,

the day after to-morrow.

מַחְרָאָה fem. sewer, sink, from חָרַא, which see.

מַחְרָשָׁה (pl. מַחְרָשִׁים) f. ploughshare, from חָרַשׁ.

מַחְרָשֶׁת (with suff. מַחְרָשֶׁתִּי) f. plough-knife, ploughshare.

מַחְרָת (const. מַחְרָת) f. formed from

מָחָר, with the same signif.; complete מַחְרָת יוֹם the morrow fol-

lowing; with prep. מִן, לְמָחָר on the following day.

מַחְרָתָם adv. to-morrow; מָחָר is an adverbial termination, like יוֹמָם,

חֲנֻמָּה.

מַחְשָׁבָה (pl. מַחְשָׁבוֹת, const. מַחְשָׁבוֹת)

f. 1) thought (like מַחְשָׁה); next, motive, object, plan, design, device, and like מַחְשָׁה in a bad sense, even without adding רָעָה; 2) artificial work. The root is חִשַּׁב to bind, to tie.

מַחְשֵׁי (pl. מַחְשָׁיִם, const. מַחְשֵׁי) m. darkness, obscurity; the pl. is used of dark places, hiding, lurking holes, and of the dreary regions of the שְׁאוֹל pit or hell.

מַחְשֵׁף m. uncovering, laying bare, peeling, from חָשַׁף.

מַחֵחַ p n. m.

מַחְתָּה f. pan, from חָתַח, especially for the collecting of cinders; hence, fire-basin, but also, tongs or shovel, by which the cinders are removed.

מַחְתָּה f. fright, terror, despondency, from חָתַח; transf. to destruction.

מַחְתֵּרֶת f. breaking-in, burglary, from חָתַר.

מַחֵ the original form of מַחָה.

מַחֵא (3 f. מַחֵת, 3 pl. מַחֵא, fut. יִמַּחֵא) Aram. origin. equiv. to מַחֵא Heb.

next, to enter, to come in, to arrive at, to come, and figur. to reach unto.

מַחֵאֵמָה masc. a besom, that which sweeps away. See מַחֵאֵמָה.

מַחֵמָה masc. the slaughtering, the defeat; from חָבַח.

מַחֵה (pl. מַחֵהוֹת and also מַחֵהִים; hence, with suff. מַחֵהוֹי) com. from חָבַח

to stretch out; hence, that which spreads easily, which is slender, slim: as, branch, staff, stick (to lean on): מַחֵה לְחֵם the staff, i.e. stay of bread, sustenance, to break which signifies to cause famine; rod or cane (for chastisement), rod of the back, i.e. which hits on the back; sceptre (of the king); also, rule; spear, used for piercing; fig. tribe (of a people), similar to מַחֵה הַמַּחֵהוֹת; שְׁבָט the heads of the tribes.

מַחֵה adv. (from מַחֵ or מַחֵה in another signif. to that previously given, formed with הָ finis) to incline downward, to decline; from מַחֵה to bend; sometimes joined to מַחֵה down, מִן מַחֵה under, less, מִלְּמַחֵה from below, from under. See מַחֵה.

מַחֵה f. couch, bed, pillow, sofa, on which one inclines; also, death-bed, litter.

מַחֵה (pl. מַחֵהוֹת) f. origin. that which is extended, the spreading (of the wings), from מַחֵה.

מַחֵה m. the bending, inclining, perverting of justice, from מַחֵה to bend.

מַחֵה m. that which is spun, from מַחֵה to spin.

מַחֵה (const. מַחֵהִיל) m. iron bar, from מַחֵה. No similar masc. formation

occurs from this form, but only the fem. formation, e.g. **מְרִיבָה**, **מְרִיבָה**, and others.

**מָטָל** belongs to **מָטִיל**. See **מָטָל**.

**מָמְצָן** (pl. **מְמָצִים**) m. place of keeping and preserving things, from **מָצָן**; hence, store, treasury, transf. to the treasure itself.

**מָפֶעַ** m. plant, from **מָפַעַ**.

**מָפֶעַם** (only pl. **מְפָעִים**) masc. that which is tasteful, dainty (Author. Vers. savoury meat), from **מָפַעַם** to taste, especially of eating tasty things.

**מָפֶפָה** (only pl. **מְפָפֹת**) fem. the same, savoury meat.

**מָפָחַת** (pl. **מְפָפָחוֹת**) f. a wide upper garment, Author. Vers. veil, from **מָפַח** to spread out.

**מָטָר** (Kal, not used) to rain. Hiph. **מָטַר** to cause to rain, to pour down, also of hail, manna, and lightning. Niph. to be rained upon. The root is **מָטַר** and origin. signifies to flow, to run.

**מָטָר** (pl. **מְטָרוֹת**, const. **מְטָרוֹת**) m. rain, in connection with **מָלַךְ**, **מָלַךְ**, **קוֹל**, **בָּרַךְ**, different to **נָשָׂם**, with which **מָטָר** is once joined in the state of const.

**מָטָרָה** p. n. f. exile, banishment.

**מָטָרָה** f. 1) place of keeping, from **מָטָר**; 2) aim, target, likewise from **מָטָר**.

**מָטָרָה** p. n. m. (probably **מָטָרָה** = the expectant one).

**מִי** see **מִיָּם**.

**מִי** inter. pron. who? generally of persons, but also of inanimate objects. This pronoun not being restricted to any particular gender or number, is joined with the plur. as **מִיָּלֶה**, as well as with the fem. **מִי וְאֵת**; in the plur., however, **מִי וְאֵת** is also used. **מִי** is applied: 1) as the second part of the const. state, succeeding the noun, e.g. **מִי בֵּת** whose daughter? 2) **מִי** always retains its personal relation, though it may stand before an inanimate object, whilst **מָה**, though used of persons only, inquires after the matter, e.g. **מִי הָיָה הַחֹדֶשׁ** who is that host? i.e. who are the persons composing the host? 3) connected with **הִנֵּה**, to give emphasis, e.g. who is he that? and with **כֵּן**, still closer connected with the object; 4) **מִי** often takes a negative turn, like **מָה**, expressing astonishment, e.g. **מִי יֹדֵעַ** who knows? i.e. nobody knows; 5) **מִי** is often translated in the sense of how? e.g. **מִי יָקוּם יַעֲקֹב** who will stand like Jacob? (Author. Vers. by whom shall Jacob arise?) but the subst. verb has to be supplied after **מִי**; 6) indefinite.



**מִדְבָּא** p. n. of a Moabite city, formerly belonging to Reuben.

**מִדְרַד** p. n. m. (love).

**מִיטָב** (const. **טָב**—) m. the good, best (of sheep, of the vineyard, the field, the land), from **טָב**.

**מִיכָא** p. n. m. (who is like unto God).

**מִיכָאֵל** p. n. m. (the same).

**מִיכָה** p. n. m. (the same).

**מִיכָהוּ** p. n. m. (the same).

**מִיכָה** p. n. m. (the same).

**מִיכָהוּ** p. n. m. (the same).

**מִיכָהוּ** p. n. m. (the same).

**מִיכָל** (const. **כָּל**—) 1) m. cistern, ditch, from **כָּל** = **יָכַל** to hold, to contain; 2) p. n. f. small brook, rivulet.

**מִים** (const. **מִי**, reduplicated form **מִימִי**, with suff. **מִימִיךָ**, etc., with **ה** finis **מִימָה** pl. m. from the sing. **מִי** (from **מָה**) origin. that which flows; hence, pl. water, for drinking; connected with names of places it signifies, well, fountain, brook, rivulet, pond, sea, etc.; connected with **רָאשׁ** it signifies juice; with **רִנְיָלִים** urine; **סֵם** is used as indicating danger, as a symbol of the melting or desponding heart; as denoting superabundance; and water boiling over, to represent overbearing, frivolity. Besides **מִי** being joined to proper nouns, where it really signifies water, fountain, well, e. g. **מִי מְדְבָא**, **מִי מְדְבָה**,

**מִי נְמָרִים**, it is also joined to the following proper nouns:—

**מִי הַיְרֵקָה** (clear water) p. n. of a place in Dan.

**מִי זָהָב** p. n. m. (water bright as gold).

**מִי נְפֹתָה** (opening spring) p. n. of a spring in the vicinity of the valley of Hinnom.

**מִימִין** and **מִימִינִין** p. n. m. (a corrupted form from **בְּנִימִין**).

**מִין** (from **מִזֶּן**) masc. origin. image, form, transf. to that which is after a certain class, i. e. kind; thus **לְמִינוֹ** after its kind.

**מִינָמָה** f. a nurse (origin. particip. f. Hiph. **נָמָה**).

**מִימָה** (from **מִסָּה**, Ketib for **מִסָּה**) m. covered walk,

**מִפְעֻת** (also **מִפְעֻת**, and once in Ketib **מִפְעֻת**; beauty, from **פָּעַעַת**) p. n. of a Levitical city beyond the Jordan.

**מִיץ** m. that which is pressed out, from **מָצַח**.

**מִישָׁא** p. n. m. (refuge), from **שָׁא**.

**מִישָׁאֵל** p. n. m. (who is like unto God?) comp. **מִיכָאֵל**.

**מִישָׁד** m. 1) a plain, from **יָשַׁד** to be even, especially the name of a plain near Medba; 2) honesty, probity, from **יָשַׁד**, as an adv. justly.

**מִישָׁד** (from **מִישַׁשׁ** and **יָשַׁד** modern Persian, guest of the king) p. n. m.

**מִישָׁע** p. n. m. (salvation), from **יָשַׁעַע**.

**מִישָׁע** (p. n. m. (the same)).

מִישׁ (only plur. מִישִׁים) masc. 1)

straightness, uprightness, probity, justice; with ק and ל, right, just;

2) עָשָׂה מִישִׁים to act equitably.

מִיתָר (only pl.) m. string (of a buw),

cord (of a tent), from יָתַר: comp.

יָתַר.

מָאֵב (plur. מְאִיבִים, -בוֹת) m. pain,

affliction, from מָאֵב.

מִבְּאוֹב see מִבְּאוֹב.

מִכְבִּיר (after the form מִשְׁחִית) m. ful-

ness (origin. part. Hith. from כָּבַר).

מִכְבָּנָא (connection) p.n. of a place.

מִכְבָּנִי p.n. m. (one that connects).

מִכְבָּר m. mat, plaid-work, from כָּבַר,

which see.

מִכְבָּר (const. מִכְבָּרִי) m. lattice work,

from כָּבַר.

מִכָּה (pl. מִכּוֹת, twice מִכִּים, as from

מָכָה) f. 1) a stroke, a wound, a

plague, a defeat, as a concrete;

2) the defeating, e.g. מִכָּה אֵיב, מִכָּה

חָרָב 2 Chron. 2:9, see

מַפְלֵת.

מִכְנָה f. part of the skin in which

there is a brand or burn, from כָּנָה.

מִכּוֹן m. a place on which something

stands, a stand; hence also, founda-

tion, basis of a foundation,

dwelling place, from כָּוַן to stand.

מִכּוֹנָה (with suff. מִכְּנֻתָּהּ) f. 1) equiv.

to מִכּוֹן, also signifies a pedestal to

something; 2) foundation, p.n. of a

city in Judah. מִכְּנָה is the same.

מִכּוֹר equiv. to מִכּוֹרָה.

מִכּוֹרָה f. place of origin; of men,

extraction, ancestry, from כּוֹר to

dig out.

מִכְבִּיר p.n. m. (origin, extraction) from

כּוֹר, patron. מִכְבִּירִי.

מִכָּבֵּד (3 pl. fut. יִכְבְּדוּ) equiv. to מָקַד,

מִכָּבֵּד to sink, to fall off, to become

reduced, to perish. Niph. נִכְבְּדָה

(fut. יִכְבְּדוּ) to sink, used of a beam

or arch. Hoph. הִכְבְּדוּ (3 pers. pl.

for הִכְבְּדוּ) to fall in, to sink.

מִכְּל belongs to מִיכָל; see יָבֵל.

מִכְּלָה f. 1) perfection, but only pl.

מִכְּלָה זָהָב perfect gold, i.e. pure,

unalloyed gold; comp. מִכְּלָה in

this signification; 2) equiv. to

מִכְּלָא (from מִכְּלָא) herd, from its

being penned up, pl. מִכְּלָאוֹת.

מִכְּלָל m. (from מִכְּלָל) perfection (of

beauty), מִכְּלָלֵי לְבָשִׁי they who

are in full dress.

מִכְּלָל m. the same.

מִכְּלָל (only pl. מִכְּלָלִים) m. the same;

hence, beautiful garments.

מִכְּלָל (contracted from מִכְּלָלֵת) f.

food. The form מִכְּלָלֵת is in

Chronicles again contracted into

מִכְּלָל; hence מִכְּלָלֵת לְעַבְדֶּיךָ wheat

as food for thy servants

(Author. Vers. "beaten wheat,"

2 Chron. 2:13). The parallel pas-

sage corroborating our view is in

מִכְּלָלֵת לְבָשִׁי 1 Kings 5:11

"wheat for food to his household."

מִכְנָס (only pl. מִכְנָסִים) m. a treasure, from כָּנַס to hide.

מִכְנָס p.n. of a place in the tribe of Benjamin.

מִכְנָס m. a net, from כָּנַס=כָּנַס.

מִכְנָס masc. the same, from which מִכְנָס is a softened form.

מִכְנָס f. a net, from כָּנַס.

מִכְנָס f. the same.

מִכְנָס (מִשְׁ) p.n. the same as מִכְנָס.

מִכְנָס p.n. of a place between Ephraim and Manasseh.

מִכְנָס p.n. m.

מִכְנָס (only dual מִכְנָסִים, const. מִכְנָסִים) m. a kind of breeches worn

by the priests, so called from כָּנַס, in the sense of: hiding, covering, wrapping up.

מִכְנָס m. census, tax, origin. number, from כָּנַס to count.

מִכְנָס f. (formed from מִכְנָס) number, amount, sum, from כָּנַס. In modern Heb. the verb מִכְנָס arose from it.

מִכְנָס m. covering, cover, from כָּנַס.

מִכְנָס m. the same; transferred to the network covering the entrails, from כָּנַס.

מִכְנָס (double cavern or double grave), p.n. of a place where the patriarchs were buried.

מִכְנָס (fut. יִמְכֹּר) to sell for (כָּ) a price,

i.e. to barter, to exchange (related to כָּנַס); hence, for a price (מִכְנָס) to sell the daughter, i.e. to marry her; of God, to sell the people, i.e. to deliver them up. Niph. pass. of Kal, to be sold, delivered up; 2) reflexive, to sell oneself. Hith. like Niph., but also figur. to sell oneself to a subject, i.e. to give oneself up to something, e.g. לְעִשְׂוֹת הָרָע to evil-doing.

מִכְנָס (with suff. מִכְנָסִי) masc. 1) that which is saleable (property) or that which is exposed for sale; 2) value or purchasing price.

מִכְנָס (from כָּנַס) m. an acquaintance, a friend.

מִכְנָס m. a pit, from כָּנַס.

מִכְנָס (pl. מִכְנָסִים) f. 1) sword, origin. an instrument for piercing, from כָּנַס, which see; 2) p.n. of an undefined place.

מִכְנָס p.n. m. (the saleable one).

מִכְנָס gent. from כָּנַס.

מִכְנָס m. stumbling-block, as being the subject which causes stumbling; also in a figurative sense, stumbling, seduction, vexation, cause of falling, etc.; מִכְנָס לֵב stumbling of the heart, i.e. conscientious scruples.

מִכְנָס f. 1) vexation, subject of seduction; hence, מִכְנָסִים; figur. the idols; 2) fall (of the state).

**מכתב** m. a writing, a letter; next generally, that which is written, a song.

**מכתה** f. a piece of something that is broken, from **כתת**.

**מכתב** m. according to some equiv. to **מכתב**, writing, song; according to others, from **כתב** to conceal, thus similar to *ἀπόκρυφον*; and according to a third opinion, related to **כתב**, golden or precious song. See **כתב**.

**מכתש** m. 1) a mortar, from **כתש** to pound, to bruise; 2) of the shape of the same, the deep seat of the teeth; 3) p. n. of a valley round Jerusalem.

**מלא** (once **מלא**, 1st pret., once **מלתי**, 3 pl. once **מלו**, inf. **מלאח**, **מלאות**, fut. **ימלא**) origin. to overflow, from which, 1) trans. to fill (a space); with double accus., viz. the accus. of the space and of the material, the latter is sometimes joined with **מן**. The following phrases must be noticed: **מלאו השלטים** gather the shields, i.e. surround yourselves by them (comp. **מלא הפשת**); to fill the hand for God, i.e. with offerings; **מלא לב לעשות** to fill the heart to do something, i.e. to venture, to undertake a task; but generally it is 2) intrans. to be or become

full, with accus. or **מן** of the matter by which something is full or being filled; in this sense **מלא** is applied (a) to denote the lapse or expiring of time, e.g. the days to be delivered are fulfilled (**ימלא**); (b) with **נפש**, the filling or satisfying the mind. Niph. pass. of **Kal**, and also of the expiring of time; hence equiv. to die, e.g. Job 15:32, "shall be accomplished before its time" (**ימלא**), i.e. it dies before its time. Pi. **מלא** (sometimes **מלא**), inf. **מלאות**, fut. **ימלא** (**ימלא**) to fill, to fill up; **מלא יד** to fill the hand of some one, i.e. to appoint him to the office of priest; to fill the hand for God, i.e. to approach him with offerings; to fill the bow, i.e. to draw it up; to fill the soul (**נפש**), i.e. to still the hunger; to fill a number, i.e. to complete it; to fill the word, i.e. to finish the word commenced; to fill a time, i.e. to let it expire, to endure it; to fulfil a prophecy, a request, a promise; to fill in, pour in, e.g. a drink-offering; to fill precious stones, i.e. to set them; to fill the hand with the bow, i.e. to seize it; to fill with wisdom (with double accus. sometimes with **מן** of the object), etc. In connexion with other verbs



it assumes an adverbial signification, e. g. **מלא מלא** he called fully, i. e. in a strong voice, **מלא ללכת** he followed God fully, i. e. perfectly. Pu. to be filled up, used of the setting of precious stones, with **ו** something. Hith. to fill, in an assembly, to assemble; comp. **מלא** a host.

**מלא** (Aram.) to fulfil. lth. pass.

**מלא** adj. m. **מלאה** f.; 1) full, **מלא ימים** full of days, i. e. aged; a full wind, i. e. violent one; 2) fulfilling, filling out; 3) subst. fulness, orig. neuter, e. g. **מלא מי** full water, water in fulness; 4) adverb, completely, loudly, fully.

**מלא** (also **מלאה**, **מלא**, with suff. **מלאה**) m. fulness, origin. that which fills; hence, multitude, host, crowd. It is often in the const. state to that which is full, e. g. **מלא חפנים** the hands full, **מלא שפל** the dish full, **מלא הקנה** a full reed (the length of a measuring rod), etc.; **מלא בית** a house full, **מלא עמר**, **מלא חבד**, etc.

**מלאה** f. fulness, superabundance of corn or wine; figur. the tenth part or tithe, which is considered as an offering of the superfluous.

**מלאה** f. setting precious stones, see **מלא**.

**מלאים** m. plur. 1) the initiation or consecration of a priest, from **מלא**

in this sense; transf. to the consecration offering; 2) setting of precious stones, like **מלאה**.

**מלאך** (const. **מלאך**, plur. **מלאכים**) m. origin. abstract, sending, mission, but next also concr. messenger; as messenger of God, angel, priest, and symbolically, the Jewish nation. Root **מלאך**.

**מלאכה** (from **מלאך**, const. **מלאכה**, with suffix **מלאכתך**, const. plur. **מלאכות**) fem. 1) origin. mission, transaction, business; hence, work (of the artist or mechanic), occupation, management, service, and in pl. of the works of God; 2) that which is got by work, i. e. property, wealth, etc.

**מלאכות** (const. **מלאכות**) f. message, mission, from **מלאך**.

**מלאכי** p. n. m. (messenger).

**מלאח** f. origin. **מלאח** fulness, especially rich fountain; according to others, setting (of precious stones).

**מלבוש** masc. garment, dress, from **לבש**.

**מלבן** (denom. from **לבנה**) m. furnace for making bricks.

**מלה** (pl. **מלים** and **מלון**) f. of manifold significations, like **מלה** word, speech, conversation, transf. to a thing, matter, from **מלל**.

**מלה** (def. **מלה**, pl. **מלון**) Aram. f. the same.

מִלַּח see מִלַּח.

מִלֹּח see מִלַּח.

מִלֹּח masc. rampart, origin. a place filled with rubbish; hence also, 1) name of a part of fortifications, and from this sense; 2) name of a castle in Sichem. According to some מִלֹּחַר is the same in a figurative sense.

מִלֹּחִים see מִלֹּחִים.

מִלַּח m. a kind of briny plant, which was the food of the poor.

מִלְּחָה p. n. m. (a counsellor).

מִלְּחָה f. kingdom, dominion, עִיר הַמֶּלֶךְ king's town, metropolis; מֶלֶךְ to exercise rule or dominion.

Root מִלַּח.

מִלְּחָה equiv. to מִלְּחָה.

מִלֹּח (from לֹחַ) m. place for staying over night, inn.

מִלְּחָה (from מִלֹּחַ) f. m. a lodge for the watchman in gardens and vineyards.

מִלַּח (Kal, not used) to flow, to flood, equiv. to מִלַּח; hence, Niph. מִלַּח to dissolve, to which sense the verbs signifying flowing are commonly transferred; figur. of the dissolving and vanishing of the heavens.

מִלַּח masc. origin. a salt flood, a sea, from מִלַּח to flow; next, salt generally; יַם הַמֶּלַח salt sea, מִן הַמֶּלַח salt valley, בְּרִית מִלַּח a covenant of

salt, i. e. everlasting; from which denom. מִלַּח to salt. Pu. pass. to be seasoned, salted. Hoph. מִקְלַח to be bathed in salt water (of newborn children). Inf. abs. מִקְלַח.

מִלַּח (Aram.) the same, salt, from which denom. מִלַּח to eat salt.

מִלַּח (only pl. מִלְּחִים) m. a torn garment, tatters, from מִלַּח.

מִלַּח (pl. מִלְּחִים) masc. denom. from מִלַּח salt-flood; hence, one whose calling is on the water, a skipper, a pilot.

מִלְּחָה f. origin. saltiness, barrenness of a country; hence, transf. to a desolate, unfruitful country.

מִלְּחָה (with suff. מִלְּחָתִי, plur. מִלְּחָמוֹת) f. 1) war, combat, battle; hence, מִלְּחָה: to carry on war מִלְּחָה, construed with מִלְּחָה, and עָם.

מִלַּח (Kal, not used) to pass over softly, to stroke over; hence, fig. to slide away, slip off, to escape, related to מִלַּח. Pi. מִלַּח, in pause מִלַּח to let escape, נִשְׁוּ his life, i. e. to save, transf. to lay eggs; (origin. to cause to escape). Hiph. like Pi. to save, transf. to bear, deliver. Niph. to be saved; also reflective, to save oneself, to escape from (מִן) danger; also, to pass along quickly, to hasten. Hith. to escape.

מִלֵּם m. mortar, lime, from מָלַם to stroke over.

מִלְטָה p. n. m. (saved by God).

מִלִּיכָה equiv. to מִלְכָּה.

מִלְאָה f. the ear of corn that is cut or plucked off, from מָלַל.

מִלְצָה fem. 1) a song, origin. poesy, from לוּץ which see; hence also, 2) doctrine, brief reflection (gnome).

מָלַךְ (fut. מִלְכֶּךָ) to rule, to reign over (על, על) something, to be appointed king; the original signification is not to counsel (this being only the secondary one), but probably, to excel; next, to be king; and lastly, to counsel. Niph. to take counsel, after the Aram. Hiph. to appoint as king, with acc., rarely with dat. Hoph. to be appointed as king.

מִלְכָּה (with suff. מִלְכִּי, plur. מִלְכִּים, once מִלְכָּכִים, and מִלְכִּין) m. 1) a king, מֶלֶךְ הָאָרֶץ the king of the country; the Lord is called מֶלֶךְ יִשְׂרָאֵל; מֶלֶךְ יַעֲקֹב; the Babylonian kings assumed the title of מִלְכִּים, the Assyrian king מֶלֶךְ הַנְּדוּל; 2) p. n. m. sometimes the word is found with the article as a p. n.

מֶלֶךְ (def. מֶלֶךְ, pl. מֶלְכִּין, מֶלְכִּים, def. מֶלְכִּיָּא) Aram. m. the same, מֶלֶךְ מִלְכָּה king of kings, of the kings of Babylon and Persia.

מִלְכָּה (with suff. מִלְכִּי) Aram. masc. counsel.

מֶלֶךְ (king) p. n. of an Ammonite idol, to whom the Israelites sometimes sacrificed human beings, Moloch. Always with the article הַמֶּלֶךְ.

מִלְכָּרֶת f. net, snare, catchrope, from לָכַד.

מִלְכָּה (from מֶלֶךְ, pl. מֶלְכִּים) fem. queen, pl. princesses, who descend from kings.

מִלְכָּה (Aram.) f. the same.

מִלְכָּה p. n. f. (counsel, device).

מִלְכָּה see מִלְכָּה.

מִלְכָּה (const. מִלְכָּה, def. מִלְכָּה, const. pl. מִלְכָּה, def. pl. מִלְכָּה) fem. Aram. rule, reign, dominion, kingdom.

מִלְכָּה (pl. מִלְכָּה) f. kingdom, dominion, empire; also, the ruling.

מִלְכָּה p. n. masc. (a king is God), patron. מֶלֶךְ.

מִלְכָּה p. n. m. (the same).

מִלְכָּה p. n. m. (the same).

מִלְכָּה p. n. m. (king of righteousness), king of Salem.

מִלְכָּה p. n. m. (king of eminence).

מִלְכָּה p. n. m. (king of salvation).

מִלְכָּה 1) p. n. of an Ammonite idol, equiv. to מֶלֶךְ; 2) p. n. m.

מִלְכָּה p. n. the same.

מִלְכָּה f. origin. queen, formed from the Aram. מֶלֶךְ, but complete מֶלֶךְ queen of the skies, as the name of Venus, which was worshipped as an idol.

מלָכָה p.n. f. (female ruler) with the article.

- I. מָלַל to speak, a rare term for דִּבֶּר, origin. to utter forth, part. מוֹלֵל. Pi. מָלַל to speak, to express (the deeds of God), with לָ to speak to some one, to tell.
- II. מָלַל transf. to cut off, to circumcise (of the foreskin). Niph. נָמַל (2 pers. pl. נְמַלְתֶּם for נְמַלְתֶּם, fut. יִנְמַל) to be cut off, to be plucked off, used of flowers, ears of corn, grass, etc. Po. מוֹלֵל (fut. יִמוֹלֵל) to cut off (flowers); probably also, Prov. 6:13, to scrape with the feet, as this word is used in modern Hebrew (Author. Vers. "he speaketh").

מָלַל (Aram.) only Pa. to speak.

מְלִיל p.n. m. (the eloquent one).

מִלְמֹד (const. מִלְמֹד) m. instrument for driving the cattle, ox-goad, from לָמַד, only with the addition of הַיָּסָר.

מָלַץ (Kal, not used) according to some, equivalent to מָלַח, to slide along; transf. to flatter; hence Niph. נִמְלֵץ to be smooth-tongued, insinuating; according to others, נִמְלֵץ is only denom. from the noun מְלִיצָה (interpretation), and therefore signifies, to be distinct, clear, intelligible.

מִלְצָר m. origin. abstract, overweening,

from לָצַר; next concrete, overseer; probably, however, it is not a Hebrew but a Persian word.

מָלַק to pinch off, to pluck off, perhaps related to מָרַק, at all events, with the later מָלַנ.

מִלְקוֹחַ (dual מִלְקוֹחַיִם) m. 1) that which is taken away, booty, spoil, either of living beasts, or of prisoners generally, but never of inanimate things; 2) only dual, jaws, origin. they that lay hold of something (the upper and lower jaws).

מִלְקוֹשׁ m. denom. from לָקַשׁ latter rain, harvest-rain; in contrast to יוֹרֵה and מוֹרֵה, which see.

מִלְקָח (only dual מִלְקָחַיִם) m. instrument used in taking up something, tongs; also applied to snuffers, and only used in the dual form, owing to its twofold form.

מִלְתָּחָה fem. wardrobe, from לָתַח=מָתַח, which see.

מִלְתִּי p.n. m.

מִלְתָּעָה (pl. מִלְתָּעוֹת, const. מִלְתָּעוֹת) f. tooth (Author. Vers. jaw); originally, that which bites, from לָתַע. מִתְלָעָה is the same.

מִמְנָרָה f. denom. from מְנָרָה storehouse, from נָרַר, which see. The dagesh in the מ is euphonic.

מִמְדָּר (only pl. מִמְדָּרִים) m. from מָדַר, measure, extent, space; after the form מִמְצָר.



ממוכן (Persian) pn. m.

ממות (only pl. ממותים) m. death,

once in Keri for ממותים, they that are killed.

ממוז m. one of mixed birth, whose father is an Israelite, and whose mother is a Philistine; next generally, bastard, who is the issue of adultery, from מוז to mix, in reference to sex; comp. מבל.

ממפר m. 1) sale; 2) concr. subject of sale, that which is for sale, saleable.

ממפרת f. the same.

ממלכה (const. ממלכת, with suff. מלכות, pl. ממלכות) f. dominion, kingdom, equiv. to מלוכה; hence מלכות ה' royal residence.

ממלכות (const. מלכות) f. the same.

ממן see מן.

ממסך m. mixed wine, from מסך to mix.

ממר m. vexation, from מר.

ממרא p.n. m. (corpulent one), and from which ממוני the oaks of Mamre, for which also ממרא stands alone.

ממרר (only pl. ממררים) m, bitter ness, from מר.

ממשה masc. extension, spreading; cherub of spreading, i. e. with spread wings, from משה.

ממשל (pl. ממשלים) m. ruling, dominion, pl. heads of the people.

ממשלה (const. ממשלת, with suff. ממשלה, const. pl. ממשלות, ממשלות) fem. 1) rule, empire, dominion; transf. to chief.

ממשק (const. ממשק) m. possession, from משק.

ממתק (pl. ממתקים) m. sweetness, loveliness, from מתק.

מן (with suff. מנו) m. the Arabian manna, a kind of sweet gum flowing from certain trees. The orig. signification is, according to some, gift, present, from מנה to award, to allot.

מן (before makkaph מן) Aram. inter. pron. who? what? equiv. to the Heb. מי מן every one who.

מן (const. מן, only in connection with מן, and with suff. ממני, ממני, const. pl. מני) m. a part; hence ממני from me, on my part, so that מן is only added to strengthen the sense, but the state of const. loses entirely the character of the noun.

מן (or מי, i. e. with compensating dagesh forte, before gutturals מן, seldom מן) prep. from, out of; as a particle of motion, from or out of a thing, in contrast to אל motion to or towards a thing. The significations may be thus classified; 1) local removal from a subject, after the verbs to proceed, to

emigrate, to carry, bring, draw, rend, deliver, help forth, etc ; also after to fear, to conceal, to shut out, to guard, secrete oneself, etc., from or against anything, in which the idea of local removal is predominant.—To this belong also מן בוש to be ashamed of some one, נוח, שבת מן, to rest from something, זנך מן to apostatise from some one, אבד מן to be lost from some one, פלה מן to desist from, רשע מן to degenerate from, מן חלילה לוֹמֵן far be it from ; מן also signifies without, e.g. מִבְּחֶר Job 21:9, מִמְּלֶאךָ 1 Sam. 15:23 ; חָפְשִׁי מִחֶרֶב comp. מָמוֹם ; רַב מַעֲלוֹת, מַאֲדָּנִי it also signifies a comparison, in which case it is rendered, more than, which is called by the grammarians מִם טוֹבָה חֲכָמָה מִחֲרוּץ e.g. הִיתָרוֹן wisdom is better than fine gold, hence רַב, נָקַל, עָמַד, נָפַל, הִשְׁחִיחַ ; נָבָה, עָלָב מן, בָּחַר מן, עָצַם, אָמַץ ; it also signifies the separation of part of a whole, which the grammarians call קְצָצִית מִם, and follows the verbs to go, to give, to take, to receive, to leave over, to eat, to drink, to fall (in battle), especially after numbers, always to separate a part from the whole : in some phrases מן is rendered,

part of some of, several of, e.g. מִנְּשִׁקוֹתֵי one of my days, מִן שְׁרִיּוֹ some kisses, מִן הָעָם some of the princes, מִן הַדָּם some of the blood, מֵאַחַד אֶחָיָד of any one of thy brothers ; also with negatives, where the מן is scarcely translatable in a modern language, e.g. מֵאִשׁ, מֵאֵין, it can only be rendered: nothing at all, nothing whatever, nought ; also מִמַּעַל from above, מִתַּחַת from under, מִבִּיֶּרֶת from within, מִחוּץ from without, מִסָּבִיב, מִכֵּמִין, מִשְׁמָאל, מִקְדָּם, מִדְּחֹק, מִכָּל מִיָּם round about (from all sides), מִכָּפֵי, etc. ; 2) removal (in reference to time), as מִנְּעֻרֵי from my youth, מֵאִם from the mother's womb, מִיּוֹם since there has been day, מִשְׁנַת הַיָּבֵל from the beginning of the year of the jubilee, מִיָּמִים from two days, i. e. immediately after two days ; like a dream מִהֶקֶץ immediately after waking, מִרְחֹם on leaving the womb, מֵעַן at the end (of a time), מִיָּמִים after days, מִשְׁלֹש חֳדָשִׁים after three months, likewise מֵעוֹלָם, מֵאֶזַּל from olden times, from days of yore, מִפְּנֵי since, not yet, ere, מִמָּחָרֵת on the following day ; 3) the local motion transf. to designate the cause, the

means, the instrument or occasion of the action, whether physical or mental, e.g. מִיַּין from wine, מֵאֶקֶר kindled by the baker, מִבִּינְתֶּךָ through thy understanding, מִחֲוִיָּנוֹת through visions, מִרַּב through the multitude (of thy sins); in many phrases מִן must be rendered, on account of, e.g. מִפְּשָׁעֵינוּ on account of, or owing to, our transgressions, מִקּוֹל מִקּוֹרֶה owing to the voice of him that cries; in this sense are found several particles joined to מִן, e.g. מִבְּלִי, מִבְּלִיתִי, because, not, etc.; when the cause is a preventive, מִן is translated, from or on account of, e.g. they could not drink the water מִמְּרוֹה from bitterness; מִן also signifies, according, e.g. כַּפִּי according to order. Thus several verbs are construed with מִן to signify the cause, e.g. שָׂמַח מִן he rejoiced of, i. e. on account of, something; in some places, because, e.g. טָאַהֲבָרִי because of love. As to the joining of מִן with particles, or as to the various shades of its signification, the context must decide. With suffix, the above-mentioned noun מִן is added to מִן; hence, מִמִּנִּי (rare and poetical are the forms מִנִּי, מִנִּי), מִנְהוּ (poetically מִנְהוּ, מִנְהוּ,

הֵם, הֵן, כֵּם, כֵּן, מִנְהוּ); only with כֵּן, כֵּם, מִן retains its simple form, see also לָמֵן.

מִן (with suff. מִנִּי, מִנְהוּ, מִנְהוּ) Aram. equiv. to מִן Heb. from, out of, etc.; hence, מִן־צִיב from firmness, certain, מִן־קֶשֶׁם according to truth, truly, מִן לֵוִית on the part of some one, מִן קָרָם from before (some one), מִן אֲרָיו from the time, since, מִן־דֶּךָ from the time that, etc.

מִן belongs to מִנִּים. See מִנִּים.

מִנָּה (Aram.) equiv. to the Heb. מִנָּה to number; hence, the Lord hath numbered thy kingdom, i. e. the years of thy reign; part. pass. מִנָּה numbered. Po. to appoint to an office.

מִנְאֹה see מִנְתָּה.

מִנְגִּיָּה f. equiv. to מִנְגִּיָּה in the sense of, a song of derision. Root מִנְגִּיָּה.

מִנְדָּה (Aram.) see מִנְדָּה.

מִנְדָּע (Aram.) masc. equiv. to Heb.

מִדְּעָ knowledge, understanding.

The ם is the letter replaced by the dagesh forte.

מִנְהוּ 1) origin. to part, to separate, related to מִן (מִן) to distinguish; next, to divide; transf. to number, which properly is a division in parts, as in מִסְרָה; 2) to determine, as expressed by all verbs signifying splitting, e.g. מִתְּרֵץ, מִתְּרֵץ,

מָנָה. Niph. to be numbered, determined, with מָנָה (מָנָה) to be counted to. Pi. מְנֶה (fut. apoc. מְנֶה, imp. מְנֶה) to appoint, to prepare, to allot, to award, to arrange. Pu. pass; hence part. מְנַחֵם one who is appointed over (על) something.

מְנָה (pl. מְנָהִים) m. origin. a number, weight; of a certain number, shekel, maneh.

מְנָה (pl. מְנָהוֹת) f. gift, part, portion; origin. a portion awarded; then transf. like חֶלֶק, to the lot awarded.

מְנָה (only pl. מְנָהִים) m. portion, gift, but only as an adv. time; comp. יָד in the same sense.

מְנַחֵם masc. the driving or carrying along, from נָחַם. In modern Heb. custom, usage.

מְנַחֵה f. a channel, a ditch, a cleft, formed from נָחַה.

מְנֹד (const. מְנֹד) m. the shaking of the head; also, the subject of the shaking of the head or of astonishment.

מְנוּחָה (pl. מְנוּחִים) m. 1) rest, tranquillity, state of quietude; 2) resting place; 3) p. n. m.

מְנוּחָה f. (formed from מְנוּחָה) equiv. to מְנוּחָה rest, quietness, tranquil dwelling.

מְנוּחָה m. denom. from מָנָה; progeny, dynasty, child. See מָנָה.

מְנוּחָה (with suff. מְנוּחָהִי) m. refuge,

where protection is found; or, flight. See מָנָה.

מְנוּחָה f. of the above, and signifies the same.

מְנוּד (const. מְנוּד) masc. a coultter; transf. to a weaver's beam (Kimchi יְתֵד הָאָרֶן). Compare מָנָה.

מְנוּדָה f. candlestick, from נָדָה.

מְנוּרָה (with euphonic dagesh in the נ, pl. מְנוּרָהִים) m. origin. crowning; hence, the crowned one, monarch. According to others, from מָנָה, one who is distinguished from the people.

מְנָה (not used) to present, probably from מְנָה, with the origin. signification of: to award.

מְנַחָה (pl. מְנַחָהוֹת, const. מְנַחָהוֹת) f. 1) gift, present, especially offering of sacrifices, meat or drink-offering; hence its connection with מְנָה; 2) tax, tribute.

מְנַחָה (pl. with suff. מְנַחָהִי) Aram. f. the same.

מְנַחָה p. n. m. (comforter).

מְנַחָה 1) p. n. m. (rest); 2) resting-place, p. n. of a place.

מְנִי p. n. of a deity (Venus) which the Jews in Babylon idolatrously worshipped; its signification is, probably, fate, destiny, from מְנָה to award.

מְנִי p. n. of an Armenian district, similar to מְנִי.



מְנִי poetical form for the state of const. מֵן, which see.

מְנִי state of const. pl. from מֵן, after the manner of אֲלִי and others.

מְנִיּוֹת see מְנָת.

מְנִיָּם (for מְנִיעִים, hence a sing.)

m. name of a musical instrument, so called from its lovely tone, like עֲנָב (from עָנַב) thus from עָנַע; according to others, as a plur. from מֵן a string, from מָנַן to split, to sever, as supported by analogy.

מְנִיָּמִין see מְנִיָּמִין.

מְנִיָּן (Aram.) m. a number, from מָנָא, in modern Heb. signifies ten, the quorum for a congregation for religious worship.

מְנִיָּת (allotment) p.n. of an Ammonite place.

מְנִלָּה (with suff. מְנִלָּה) m. property, wealth, riches, see נָלָה; מְנִלָּם is probably equiv. to מְדִלָּהם that which, or some of that which belongs to them, i.e. their property; comp. אֶרְאֵלֶם Isa. 33:7, which ancient commentators analyse in אֶרְאֵה לֶם. The contraction of מְנִלָּה in לָהֶם is quite regular, as בָּם for בָּהֶם.

מְנִן (not used) to divide, to award, from which מֵן (מְנִי), מִן (מְנִי), מְנִיָּת, and, according to some, also מְנָן. מְנִנֶּה (fut. מְנִנֶּה) to withhold, to pre-

vent, to refuse, with מֵן and לֵּ of the person to whom one refuses something; related to מָנַן. Niph. pass. to be withheld, refused; or reflective, to withdraw (oneself), to refuse.

מְנִיעוֹל m. a bolt, from נָעַל.

מְנִיעֵל m. the same.

מְנִיעָם (only plur. מְנִיעִים—) m. dainty food, from נָעַם.

מְנִיעָנֶה (only pl. מְנִיעָנֶה) m. an instrument in the temple music, cornet, or sistrion, so called from the rushing of the iron staves, from נָעַה.

מְנִיקָת (only plur. מְנִיקָתִים) f. vessel, used for libation, bowls of offerings, from נָקָה, which see.

מְנִיקָת see מְנִיקָת.

מְנִיקָה 1) p.n. m. (he who causes forgetfulness of the native country) a son of Joseph, but also one of the twelve tribes; 2) subsequently the name of the territory of the tribe.

מְנִיָּת (מְנִיָּת and מְנִיָּאוֹת) it arose from מְנִיָּאָה f. the portion allotted, the part, the lot awarded; מְנִיָּת portion of the cup, fate.

I. מְנִיָּה m. the desponding one, the despairing one, from מָנַח, after the form עָמָה.

II. מְנִיָּה (plur. מְנִיָּהִים) m. origin, gift, reward, present; of the irregular and undefined tribute, different

from מָכַס, the definite one; מַס tribute of service or serving under tribute; judging from the fem. מַסָּה the origin. signif. is to measure; hence the noun, that which is meted out, allotted, gift.

The phrases in connection with מַס are: שָׂוֹחַ לְמַס, נָתַן לְמַס, שָׂוֹם מַס עַל to impose a tribute upon some one; שָׂר הַמַּס officer of the tribute.

מַסָּב (from סָבַב, plur. מַסְבּוֹת and const. pl. (מַסְבֵּי) m. a circle, a circular seat, round of a table, from which, as an adverb, round about; plur. the same; hence, מַסְבּוֹת הִתְהַפֵּךְ to turn round, to turn in a circle, יְרוּשָׁלַם, מַסְבֵּי round about Jerusalem.

מַסְגֵּר (origin. particip. Hiph.) masc. locksmith; 2) prison, origin. that which shuts up or encloses.

מַסְגֶּרֶת (sing. Exod. 25:25) f. 1) that which encloses; hence, a border, a frame, and as in מַסְגֵּר transf. to enclosure, prison; 2) the border of the brazen basin in the temple, a kind of ornament.

מַסָּד (from יָסַד) m. foundation, fundament, basis.

מַסְדֵּרֶת (with הֵּ flnis רִוְזָה) masc. denom. from סָדַר, a row of pillars, portico.

מַסָּה (Kal not used) equiv. to מָכַס

to dissolve, to melt, related to מָאָס; hence Hiph. 3rd pers. .pl. הִמְסִיו the Aram. form for הִמְסִי; (fut. apoc. יִמָּס) to cause to dissolve in tears, to melt the heart, i.e. to affright it.

מַסָּה (plur. (מַסּוֹת) f. 1) temptation, trial, the trial of the people, i. e. to test their confidence; tempting God, i.e. to murmur against him; fig. the sufferings by which God tries man; 2) p.n. of a place in the wilderness.

מַסָּה (const. מַסָּת) fem. formed from מָס, measuring, numbering, something that is measured, meted out; hence as a prepos. in the const. state to the succeeding noun: according to the standard; origin. according to measure, accordingly. See מָס.

מַסְוֶה m. cover, veil, from סָוָה, which see; comp. סוֹת.

מַסְוֶה f. a thorn-hedge, from סָוָה = שָׂוָה. See סָוָה.

מַסָּח (from נָסַח) masc. relieving a (מַשְׁמָרֶת) guard; origin. removing, removing of the sentinel or outpost.

מַסְחָר m. origin. travelling, trafficking, trading, trade, from סָחַר.

מַסָּךְ equiv. to מִזְגַּן to mix, temper (the wine); hence, in connection with יָן and שָׁכַר, transf. to confuse, confound.

מִצְוֶה in. mixed wine, equiv. to מִצְוֶה.

מִצְוֶה (const. מִצְוֶה, from מִצְוֶה) m. a covering, a curtain. See מִצְוֶה.

מִצְוֶה (from the masc. מִצְוֶה) fem. a covering, a covering over, from מִצְוֶה.

I. מִצְוֶה f. the same, from מִצְוֶה 2.

II. מִצְוֶה (pl. מִצְוֶה) f. 1) a mould; hence מִצְוֶה מִצְוֶה a molten god, a molten calf, i.e. a cast idol (different from מִצְוֶה a graven idol), a cast calf; 2) the pouring out, libation; transf. to a covenant sanctioned by libation.

מִצְוֶה m. a poor man, an indigent man, from מִצְוֶה, which see.

מִצְוֶה f. poverty, neediness, from מִצְוֶה, which see.

מִצְוֶה (only plur. מִצְוֶה) f. storehouse, magazine, treasury, from מִצְוֶה, which see. Its origin, of מִצְוֶה from מִצְוֶה, cannot, however, be defined.

מִצְוֶה f. thread-work, weaving, from מִצְוֶה to weave, to twist; comp.

מִצְוֶה in the same sense.

מִצְוֶה (pl. מִצְוֶה) f. 1) a raised, i.e. a beaten road, highway, high road; transf. to wandering, pilgrimage; 2) walk, course of life, comp. מִצְוֶה; 3) equiv. to מִצְוֶה ladder, staircase, rising step. See מִצְוֶה.

מִצְוֶה (from מִצְוֶה) m. a path, a pathway.

מִצְוֶה (only pl. מִצְוֶה and מִצְוֶה) m. a nail, a peg, from מִצְוֶה (to be pointed), which see.

מִצְוֶה (only pl. const. מִצְוֶה and מִצְוֶה) f. the same.

מִצְוֶה (inf. const. מִצְוֶה) to melt, dissolve; figur. of the perishing of one in sickness. Niph. מִצְוֶה (pause מִצְוֶה, 3 pl. מִצְוֶה, inf. const. מִצְוֶה, fut. מִצְוֶה, pl. מִצְוֶה, but also with the dagesh analyzed, מִצְוֶה, מִצְוֶה) 1) to melt away, to dissolve, physically, but transf. also to the dissolving of the fetters; to be disheartened, to be affrighted, with the addition of לִב; and of inanimate nature, to vanish, to perish. Hiph. מִצְוֶה to cause to be disheartened.

מִצְוֶה (from מִצְוֶה) m. 1) stone quarry; hence, whole (uncut) stones מִצְוֶה מִצְוֶה from the quarry; 2) journey, march, departure; next, travelling station, and in this sense is the pl. מִצְוֶה. In signif. 1 the root is מִצְוֶה=מִצְוֶה.

מִצְוֶה m. support, stay, baluster, on which one leans, from מִצְוֶה.

מִצְוֶה (const. מִצְוֶה—, with suff. מִצְוֶה) m. mourning, lament, cry of woe, from מִצְוֶה.

מִצְוֶה m. fodder, provender, from מִצְוֶה, which see.

I. מִצְוֶה f. equiv. to מִצְוֶה scurf,

origin. that which sticks, a scab.  
See קקח.

II. **מְסַפֶּחֶת** (only pl. **מְסַפְּחוֹת**) f. a covering, a mat, from **סָפַח**, equiv. to **צָפַח**, **בָּסַח**, which see.

**מִסְפָּר** (const. **מִסְפָּר-**) m. 1) number, amount; also, after numerals, e.g. twenty-four in number; **לְאִין כִּי**, **לְאִין אֵין** without number, innumerable; 2) numerable; next, that which can be counted, few, e.g. men (**מִנְהִי**, **מִנְהֵי**) of number, i.e. a few; 3) narrative, tale, from **סָפַר**; 4) p. n. m.

**מִסְפָּרָא** p. n. m. (narrative).

**מִסְכָּא** (inf. const. before **makkap** **לְמִסְכָּא**) to deliver up, to transmit, transf. to commit oneself, to commit a trespass against God, in a parallel passage **לְמַעַל מַעַל** Niph. to be removed, to be delivered up. The origin. signification is, to take away, to remove, for the purpose of delivering up. In this sense is the signification of committing an act of treachery or fraud by abstracting or removing something.

**מִסְכָּא** (= **מוֹסְכָּא**) m. admonition, chastisement, instruction, from **יָסַר**.

**מִסְכָּרָא** (contracted from **מִסְכָּרְתָא**) f. a fetter, from **אָסַר**.

**מִסְכָּרָא** (from **סָתַר**) m. lurking hole, where people hide themselves.

**מִסְכָּרָא** m. the same.

**מַעַ** (only pl. **מַעֵים**, const. **מַעֵי** and **מַעֵורִי**, const. **מַעֵורִי**, after the form **לָעַם** m. 1) the inner part, entrail, bowels, used as the seat of propagation, of the mind, of the disposition, etc.; hence the forms **מַעֵי מַעֵי** to descend (by birth) from some one, **מַעֵי מַעֵי** yet to bear children, children being called **מַעֵי מַעֵי**; 2) offsprings (of the sea), i.e. fishes, but in this sense only the form **מַעֵי** is used; complete **מַעֵי מַעֵי**; hence, **מַעֵי מַעֵי** like its (the sea's) fishes.

**מַעַ** (pl. with suff. **מַעֵי**) Aram. the same.

**מַעֲבָרָא** m. deed, the doing, from **עָבַר**.

**מַעֲבָרָא** m. thickness, density, from **עָבָה**.

**מַעֲבָרָא** m. 1) abstract, the passing by, going along; 2) place of passage, pass, ford.

**מַעֲבָרָא** f. point of transition, ford.

**מַעֲבָרָת** (only plur. **מַעֲבָרוֹת**, const. **מַעֲבָרוֹת**) f. the same.

**מַעֲנָלָא** (pl. **מַעֲנָלִים**, const. **מַעֲנָלִי**) m. denom. from **עָנָלָה** a waggon, a chariot; hence, 1) waggon track, road on which the waggon rolls along, transf. to a road, way, path, course of action (comp. **מַעֲנָלָה**, **מַעֲנָלָה**); 2) castle of chariots. See **עָנָל**.

**מַעֲנָלָא** (fut. **מַעֲנָלָא**) equiv. to **מַעֲנָלָא** to



totter; **מְעָרִי רָגַל** they whose feet are tottering. Pual **מָעַד**, hence part. with omission of **ם**, **מֵעָרַת** to totter. Hiph. to shake.

**מְעָרָה** (an adj. form from **מָעַד** an ornament) p. n. m.

**מְעָרֶה** p. n. m. (the diadem of God).

**מְעָרָה** (only pl. **מְעָרֹת**, **מְעָרִים**) m. delight, loveliness, joy; fig. dainty things.

**מְעָרָה** (only pl. **מְעָרֹת**) f. a fetter, a bond, from **עָרַן**, equiv. to **עָנַד** to fetter, to bind.

**מְעָרָה** m. an instrument for digging vineyards or ploughing fields, a mattock. See **עָרַר**.

**מְעָה** (not used) according to some, to be soft, tender, related to **מָה** to flow, or **כָּוַן** to melt away.

**מְעֹנָה** m. a cake, equiv. to **עָנָה**. According to Aruch (under **עָנָה**) signifies scorn, jest, **לִשְׁחָן עָנָה**, i.e. it is used satirically (not *sermopiacentae*).

**מְעֹנָה** לְעַנֵּי מְעֹנָה "mockers in feast," i. e. sycophants. The root is in **עִנָּה**.

**מְעֹנָה** (מְעֹנָה, with suffix **מְעֹנִי**, **מְעֹנִי**, pl. **מְעֹנִים**) masc. strong place, a fortress; hence **מְעֹנֵי**. Tyre was called **מְעֹנֵי הַיָּם** sea fortress, and a Syrian deity was called **מְעֹנֵי** god of the strong ones, fig. defence, asylum, refuge. The form **מְעֹנִיָּה** (Is. 23:11) is instead of **מְעֹנִיָּה** with dagesh analysed.

**מְעֹנָה** see **מְעֹנָה**.

**מְעֹנָה** p. n. m. (the needy one) from **מְעָרָה** equiv. to **מְעָרָה**.

**מְעֹנָה** (pl. **מְעֹנִים**) masc. 1) dwelling, from **עָנָן**; accus. in the dwelling, like **בֵּית** in the house; 2) cities of refuge; 3) p. n. of a city in Judah, near which there was a desert; 4) p. n. of a people.

**מְעֹנָה** see **מְעֹנָה**, **בְּעַל מְעֹנָה**, **בְּעַל מְעֹנָה**.

**מְעֹנָה** fem. equiv. to **מְעֹנָה** dwelling, habitation.

**מְעֹנָה** 1) gent. from **מְעֹנָה**, a dweller of Maon; 2) p. n. m.

**מְעֹנָה** p. n. m. (my cities of dwelling).

**מְעֹנָה** masc. darkness, origin. veiling, covering, from **עָנָה**.

**מְעֹנָה** (only pl. **מְעֹנִים**) m. the privy parts, orig. uncovering, from **עָרַר**.

**מְעֹנָה** see **מְעֹנָה**.

**מְעֹנָה** p. n. m. (strength of God).

**מְעֹנָה** p. n. m. (the same).

I. **מְעֹנָה** (inf. const. **מְעֹנָה**, fut. **מְעֹנָה**) 1) (not used) equiv. to **מְעֹנָה** to split, to cleave, to break off, transf. to diminish, comp. **מְעֹנָה**; 2) intr. to be little, trifling (in contrast to **רַבָּה**), e. g. as regards number, value, character or position; also to become little, few. Pi. **מְעֹנָה** to do little. Hiph. **מְעֹנָה** (fut. **מְעֹנָה**) to diminish, to lessen, to do something by little or feebly. That

brightness, transparency of the sapphire (סַפִּיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבוֹנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבוֹנָה וְקָה; the balm-plants are termed עֲצֵי לְבוֹנָה, hence also וְבָעֵת הַלְבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנִי (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָּנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֶרֶץ לְבָנוֹן.

לָבֵן p.n. m. (the white, fair one).

לְבָנוֹ (occurs in the name of the river שִׁירָה), glass; see שִׁירָה.

לָבֵן (in pause or with accent לָבֵשׁ, imp. לָבֵשׁ, fut. יִלְבֹּשׁ), m. to clothe, to dress, origin. to tie round, related to חָבֵשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with אֶ of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עָל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבֵשׁ (fut. יִלְבֹּשׁ), Aram. the same.

Af. הִלְבִּישׁ, like the Hiph. in Heb., but with ל of the person.

לָבֵשׁ see לָבוֹשׁ.

לֹג (also לוֹג), m. name of a measure for fluids, and, according to tradition, the twelfth part of a hin. The root is לֹג to be hollow, deepened out.

לָגַן see לָג and לוֹג.

לָד (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָדָר (root of לָד, not used), to quarrel, to combat, after the Arab.

לָה once Ketib for לָא.

לָה see לָא.

לָהֵב (not used), to burn, to flame, related to לָאֵב, comp. also שִׁלָּהֵב.

לָהֵב (pl. לָהֵבִים, const. לָהֵבִי), m.—

1) a flame: פָּנֵי לָהֵבִים flaming face, i.e. glowing with redness;

2) the glittering part of the sword, the blade; also used of the spear.

לָהֵבָה (const. לָהֵבֵת, plur. לָהֵבוֹת,

const. **לְהַבּוֹת** (לְהַבּוֹת), fem. flame, often connected with **לֵשׁ**, but also blade, quite like **לֵחֶב**; from this probably arose **לִבָּה**.

**לְהָבִים** p.n. pl. of a people, probably equiv. to **לִיבִים** Lybians. So called on account of their living in the desert.

**לָהֵן** (not used), extended from **לָהֵן**; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

**לָהֵן** m. thinking, studying; later, speaking, talking.

**לָהֵר** (not used), probably equiv. to **לָהֵט** to burn, to flame.

**לָהֵר** p.n. m. flame.

**לָהֵה** (fut. apoc. **וּלְהֵה**), equiv. to **לָאָה** to be wearied, exhausted, which the Targ. renders **לָאָה**. Comp. **וּלְאָה** the origin. signification is probably, to languish, languish with thirst.

**לָהֵה**, only Hith. **הִתְלַהֵה** to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. **לָהֵט** to burn, to flame; hence **לָהֵט**, **לָהֵט**, figur. **לָהֵטִים** flames darting forth, used of the tongue of man which burns, i. e. slanders.

PI. **לָהֵט** 1) to kindle, burn away; 2) to fan, to produce a flame.

II. **לָהֵט** (not used), only an extended

form, from **לָהֵט** to hide, to wrap up; next, to practice necromancy; similar to which is **לָהֵט**.

**לָהֵט** m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

**לָהֵט** (Kal, not used), equiv. to **לָהֵט** to eat, origin. to swallow eagerly; but more correct, equiv. to **לָהֵט** to murmur, to whisper; hence, Hith. particip. **מְתַלְהֵטִים** whispering, murmuring, i. e. speaking softly.

**לָהֵן** see **לָהֵן**.

**לָהֵן** (Aram.) therefore, because, **לָהֵן** because why, but, except.

**לָהֵק** (not used), equiv. to **לָהֵק** to assemble.

**לָהֵק** f. equiv. to **קְהֵלָה** assemblage, congregation.

**לָהֵ** for **לָהֵ**; see **לָהֵ**.

**לָהֵ** (or **לָהֵ**) a particle for expressing a wish, **וְלָהֵ**, **וְלָהֵ**, **וְלָהֵ**, O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e. g. **וְלָהֵ הָיָה** O that they were wise, that they understood this; **וְלָהֵ יִחְיֶה** O that he may live; **וְלָהֵ**

שִׁמְעֵנִי O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See לוֹאֵל.

לוֹב (a desert, comp. לָצִי, p.n. of a country. From which gent. לוֹבִי, which see.

לוֹב (not used), probably equiv. to לָחַב to burn, to flame; compare also לָאֵב.

לוֹבִי (but only pl. לוֹבִים, once also לָבִים), gent. plur. the Lybians, hence in connection with Egyptians and Æthiopians; לָבִים is the same.

לוֹא (not used), to be hollow, to be deepened out. See לוֹחַ.

לוֹד (probably from לוֹדֹד, consequently from לוֹחַד, which see), p.n. m. (a dweller in the desert), from which gent. לוֹדִי Lydian, name of a people.

לוֹדִי see לוֹדִי.

לוֹדִים p.n. of a people of Africa or Egypt; different from לוֹד.

לוֹחַ (fut. יִלְוֶה) 1) to join some one, hence to accompany or dwell with some one. In this origin. signification לוֹחַ is connected with לוֹחַ, חֶלֶב, אֶלֶף. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *noxam esse* in Latin. Niph. to join some one, with לוֹחַ, לוֹחַ, or לוֹחַ, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, לוֹחַ he that lends, but לוֹחַ he that borrows, debtor. In reference to the original signification לוֹחַ is construed with the accus.

לוֹחַ (fut. יִלְוֶה), to deviate, to turn away, לוֹחַ from the looks. Niph. לוֹחַ to be perverted; hence לוֹחַ equiv. to לוֹחַ the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. יִלְוֶה after the Aram.) to remove.

לוֹחַ (from לוֹחַ) m. 1) an almond or nut tree, but different from לוֹחַ; 2) p.n. of a city, afterwards called Beth-El; with לוֹחַ finis לוֹחַ.

לוֹחַ (not used), according to some, to shine; hence, to be polished, from which לוֹחַ; according to others, the original signification is to engrave: thus, לוֹחַ tablet for engraving.

לוֹחַ (plur. לוֹחֹת, dual לוֹחִים) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence לוֹחֵי tablet-work. The tablets of the law were called



לֹחַ הַעֲדָת, לחיות הקבית; figur.

the tablet of the heart.

לֹחֶית (probably tablet-work, or engraving), p.n. of a Moabite city.

לֹחֶשׁ p.n. m. (the silent one, or the whisperer), generally with the article הַלֹּחֶשׁ; see לָחַשׁ.

לֹמֵס equiv. to לָאֵס 1) to wrap up, to conceal, particip. לֹמֵס pass., f. לֹמֶסֶה. The particip. form לֹמֵס is used to distinguish it from לָם in the sense of secretly. 2) to be secreted, hidden, from which לָם particip. secreting, especially בָּלָם, בָּלָאֵם. 3) to practice sorcery, necromancy, from which the part. pl. לְחָטִים or לְחָטִים. Hiph. חָלַם (fut. apoc. חָלֵם) to wrap up פָּנֵים the face in (בֵּי) something.

לֹמֵס 1) m. veil; 2) p.n. m. (mourner, or necromancer).

לֹסֵן p.n. m. (one that conceals).

לֹי p.n. m. (one that is encircled, from לָוָה to encircle); next also patron. for לְוִי, plur. לְוִיִּים Levites, a portion of the tribe of Levi.

לִי (plur. לִיִּים), Aram. the same.

לִיָּה f. wreath, from לָוָה to encircle.

לִיָּתוֹן (formed from לִיָּה), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.

לֹל (not used) reduplicated from the

single root לוּ, in the sense of winding, circling.

לֹל (pl. לֹלִים) m. a spiral staircase, on account of its winding.

לֹלֵא (also לֹלֵי conditional conjunction, if not composed from לָא=לֹא and לוּ, hence its distinction from לֹא like לֹא differs from לוּ.

לֹלֵי (from לָל by adding the old adj. termination; pl. לֹלֵאִים, const. לֹלֵאִים) f. (in the pl.) loops, from לָל to wind. The plur. form is from the sing. form לֹלֵאִה, and the latter is from the m. לֹלֵי.

I. לָוָה (hence pret. לָו, 3 f. לָוָה=לָוָה, 1 pl. לָוָה, inf. לָוָה, particip. לָוָה) to tarry over night, probably from לָו (from which לָוָה); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לָו for לָוָה, fut. לָוָה, imp. לָו; but the causative element becomes gradually lost. Hith. לָוָה to tarry over night.

II. לָו (Kal not used) to revolt, to murmur, origin. equiv. to לָוָה to curse; hence Niph. with עָל to murmur against some one. Hiph. (also after the Aram. לָוָה, part. מְלָוָה) to murmur against (עָל) some one, almost like Niph. לָוָה to sip, to swallow, connected

with שִׁתָּה. To which belongs also the redoubled form לַעֲלֶע, which is abbreviated in עֲלֶע; see עֲלֶע.

לֹאץ to scorn, to mock, to laugh at, to deride. לֹאץ a scoffer, a scorner.

Hiph. הִלְצִין (fut. יִלְצִין) 1) to scorn, to deride, with the accus. and dat.

2) to interpret, hence מִלְצִין interpreter. Pi. לֹאֲצִין (particip. pl.

(מִלְ-לֹאֲצִים) to scoff, to scorn.

Hith. הִתְלֹאֲצִין to conduct oneself as a scoffer, i. e. as a perverted one, a sinner. In reference to signification 2 of Hiph., see מִלְצִיָּה.

לֹאֵשׁ 1) to knead, connected with לָשׁ to press; 2) not used, to lick, from which לָשׁוֹן; 3) to be strong, from which לָשׁ.

לֹאֵשׁ once Ketib for לָשׁ, which see.

לֹאֵת (formed from לֹאֲתָא, from לֹאֲתָא) Aram. f. binding, joining, but only as a prep. by, at, לֹאֲתָא מִן equiv. to מִצֵּם in Hebrew.

לֹאֵת see הִלְצִין.

לֹאֵת (not used) to deviate from something, equiv. to לֹאֵת.

לֹאֵת see הִלְצִין.

לֹאֵת see הִלְצִין.

לֹאֵת f. perverseness, from לֹאֵת.

לֹחַ (pl. לֹחִים) adj. m. moist, sapful; hence, fresh, young, transf. to new, unused. The root is לָחַח, which see.

לֹחַ m. freshness, cheerfulness, from לָחַח.

לֹחַ (not used) probably equiv. to לָחַח to look fresh.

לֹחִים (with suff. לֹחִים, m.

1) origin. equiv. to לָחַח food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לֹחַ (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחַח, and perhaps also to לָחַח.

לֹחִי (in pause לֹחִי, with suff. לֹחִי, pl. לֹחִים, const. לֹחִי, with suff. לֹחִי) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p. n. of a district, complete רֶמֶת לֹחִי hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לֹחֵךְ equiv. to לָחַק to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לָחַם (fut. יִלְחֹם) 1) to partake of food, to eat, comp. לָחַם Aram. (the root-syllable is לָח, extended by ם); hence equiv. to אָכַל with.

the accus.; with **ל**, however, to eat of something, to enjoy something, to delight in something; **לחם רשף** devoured by the flame; 2) to combat, to battle, with **לחם** and **ל**, origin. to devour the enemy, **לחם** is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. **לחם** (inf. absolute **לחם**) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with **ל**, **על** and **ל**, but also with **ל**, **על** it signifies to make war for some one; to besiege a town, const. with **ל**, **על**, **על**.

**לחם** (const. **לחם**) m. combat, siege (of the gates), the constructive form **לחם** is put for **לחם**.

**לחם** (with suff. **לחם**) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i.e. its fruit; the bread of God, i.e. sacrifice; **לחם** to partake of a feast; **לחם** to prepare a meal; **לחם** my associate, he that partakes of my bread.

**לחם** (Aram.) the same.

**לחם** under **לחם**, see under **לחם**, but also as a p. n. m.; the meaning, however, cannot be defined.

**לחם** p. n. of a place in Judah.

**לחם** (not used) Aram. to cohabit, to copulate.

**לחם** (with suff. **לחם**, formed from the m. **לחם**) f. a concubine.

**לחם** (fut. **לחם**) equiv. to **לחם** to press (comp. the changes between **לחם** and **לחם**, **לחם** and **לחם**). Niph. to press oneself forward against (לחם) something.

**לחם** (with suff. **לחם**) m. oppression, affliction, לחם לחם bread or water of tribulation.

**לחם** (Kal, not used) equiv. to לחם to hiss, to whisper, or speaking with a soft hissing sound. Pl. of the whispering of conjurers, hence to conjure, to practice necromancy. Hith. לחם לחם mutual whispering, conversing secretly; with לחם to hiss at some one.

**לחם** (pl. לחם) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לחם see לחם.

לחם m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

**לחם** (not used) according to some equiv. to לחם to conceal, to hide, like לחם Aram.

**לחם** f. a species of lizard, so called from its hiding itself.

**לחם** p. n. of a people in Arabia.

למים see למים.

לָמַט (fut. יִלְמֹט to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. יִלְמֹט to be pointed, sharpened.

לֵיָה (for לְיוֹיָה, from the masc. לָהּ, pl. לֵיָה f. wreath, garland, festoon, equiv. to לְיוֹיָה).

לַיָּל (const. לַיָּל, with הַ paragogic לַיָּל, plur. לַיָּלִים) m. night, and also as an adv. nightly, in opposition to יוֹמָם, figur. calamity, like אֶשְׁחָח. Root לָלַח.

לַיָּלִיתָ (Aram.) the same.

לַיָּלִיתָ fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from לַיָּל by the termination יָתָ.

לֵוִי see לוֹוִי.

לֵוִי see לוֹוִי 3.

לֵוִי m. 1) a lion, from לוֹוִי to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לָכַד (fut. יִלְכֹּד) origin. to draw the net in (comp. the root in לָכַד, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לָכַד m. catching, either by an enemy, or in a snare.

לָכַה as an imp. from לָקַח; see לָקַח.

לָכַה for לָךְ unto thee. See לָךְ.

לָכַה p.n. of a place in Judah,

לָכִישׁ (the invincible one), p.n. of a city in Judah.

לָכֶן see כֵּן.

לָבֵשׁ (not used) to be invincible (after the Arab.), from which לָבֵשׁ.

לָלֵאמֹת see לוֹלֵא.

לָמַד (fut. יִלְמַד) origin. to meditate, to learn. From to learn, לָמַד is transf. to train; hence, לָמַד trained to war; generally with (לָמַד) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. לָמַד of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

לָמַח, לָמַח; see לָמַח.

לָמוֹ see מֹלֵמוֹ.

לָמוֹאֵל and לָמוֹאֵל p.n. m. (consecrated to God).

לָמוֹד (לָמוֹד, pl. לָמוֹדִים) adj. m. (after the forms לָמוֹד, לָמוֹד) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.



לָמַד (not used) after the Arab. to taste.

לָמַד p. n. m.

לָמַד see לָמַד.

לָמַד see לָמַד.

לָמַד m. throat, neck, from לָמַד.

לָמַד (Kal, not used) to be pale, white,

transf. like פָּסַח and בָּיַשׁ to be

ashamed. Hiph. הִלְעִיב to shame,

figur. to scorn, to deride; comp.

עֲלָבוֹן in עֲלָבוֹן.

לָמַד origin. to stutter, to stammer,

like עָלַן transf. to speak unintel-

ligibly, outlandish, to scorn, to de-

ride (origin. to mock the stammer-

ing of some one). Niph. to stam-

mer; hence נִלְעַנ a stammerer, an

unintelligible one. Hiph. to scorn,

to mock, to deride; constr. with

לָ, אֶ, and עַל, with מַלְעִיב to mock

some one speaking.

לָמַד m. scorn, scoffing, mocking; also

used as the cause of scorn.

לָמַד adj. m. scorning, speaking out-

landish, לָמַד מְעוֹנ (Author.Vers.

mockers in feasts), slanderer.

לָמַד (not used) after the Arab. to put

in order.

לָמַד p. n. m. (order).

לָמַד p. n. m. (one that puts in order).

לָמַד 1) to speak, to relate, not in a

bad sense; hence לָמַד speech;

2) to stammer, equiv. to לָמַד; לָמַד

(Job 6:3) is, according to some, in

the same sense with the accent

ante-penultimate on account of the pause.

לָמַד (only Isa. 50:4) f. speech.

לָמַד equivalent to לָמַד to stammer,

or to speak outlandishly; hence

עַם לָמַד.

לָמַד (Kal, not used) origin. to eat, to

taste; hence in Hiph. הִלְעִיב to

cause to eat, to give to eat, always

with the sub-signification of ea-

gerness.

לָמַד (not used) equiv. to לָמַד 2, to de-

nounce, to curse, from which:—

לָמַד f. wormwood, poisonous herb.

לָמַד only in לָמַד=שָׁלַח; hence=

לָמַד according to some; possibly,

however, the ל is interpolated.

לָמַד (not used) to flame, to burn; the

radical is לָמַד, related to לָב, if the

ד in לָמַד is not merely the suffix

of a noun (דִּי) without belonging

to the verb.

לָמַד (pl. דִּימִים) m. flame, לָמַד de-

spised torch, i.e. torch cast away;

לָמַד flame of fire.

לָמַד p. n. m. (flames, torches).

לָמַד see לָמַד.

לָמַד (fut. יִלְפַת) to bend, to curve;

hence, to cause something that is

straight to bend or to fall; related

to לָכַח. Niph. 1) to cringe, to

turn round for the purpose of

looking; 2) to curve, i.e. to take

an indirect way.

לָצוּן m. scorn, scoffing, אִישׁ לָצוּן, i.e. לָצוּן.

לָצוּן belongs to לוֹצֵצִים; see לוֹצֵץ.

לָצַר (not used), probably equiv. to לָצַר, to guard, to watch, to keep; hence, to superintend; from which probably קָלָצַר, which see.

לָקוֹם p.n. of a place in Naphtali.

לָקַח (fut. יִלְקַח, imp. קַח, seldom לָקַח, with הָ finis קָחָה, inf. לְקַח, const. לְקַח) to seize, to lay hold of by (אֶ) the hand; next, to take, generally; this, the general signification, is used in the most manifold applications, e.g. to take a wife, i.e. to marry; to take a wife for (אֶ) some one; to take away, to take off; to accept, to receive, to take under protection; to take in, i.e. to insinuate oneself in some one's favor (by looks or by manner); to conquer (in a hostile sense); to fetch away, to bring away, to take away, to offer as a present; to take possession of, and other verbs in which the sense of "taking" is predominant. Niph. to be taken away, to be taken as booty, to be removed, etc.; more frequently, however, occur as passive, Pu. לָקַח in pret. and Hoph. יִלְקַח in fut. Hithp. הִתְלַקַּח to adhere together, used of the fire which flames up; comp. הִתְלַקֵּד.

לָקַח (with suff. לְקַחְי) m. 1) the taking in or possessing by enticing; prepossession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לְקַחְי p.n. m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַח (fut. יִלְקַח) to gather, to gather up (ears of corn, manna, flowers, stones, etc.), proceeding from the original signification of "taking up," equiv. to לָקַח in Aram. Pi. to gather up often. Pu. to be gathered (one to another, Isaiah 27:12). Hithp. to gather themselves, to assemble at (אֶל) a place.

לָקַח m. the gathering (of ears of corn, grapes), after-gathering, gleanings.

לָקַח see לָקַח.

לָקַח (3 pers. pl. יִלְקַחוּ, fut. יִלְקַחוּ) to lick, especially to drink in a licking or sipping way, applied to man as well as to dogs. Pi. לָקַח the same.

לָקַח (Kal, not used), origin. to be hard, sapless, transf. to be late in season (of fruit). Pi. לָקַח (is denom. from לָקַח fruit late in season), to gather the fruit late in season. See לָקַח, לָקַח.

לָקַח m. 1) grass in late season, math; 2) fruit late in season, from which לָקַח; to gather the לָקַח.

לָשֹׁד (not used) to suck, to sip the

juice; the root is לשד equiv. to לשד, לט (לח), and others.

לשד (after the form לטק, with suff. לשד) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence לשמן oil-cake; 2) vigour, sap of life.

לשד (const. לשד, pl. לשדות) com. tongue, proceeding from the idea of licking (formed from לשד, לשד, with the termination ל-); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; לשד אדם a man of tongue, i.e. a slanderer; לשד העל הבשר a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. לשד is also transf. to inanimate subjects, e.g. golden tongue, i.e. a bar of gold; fire-tongue, i.e. flame; tongue of the sea, i.e. a gulph, for which לשד alone is sometimes used.

לשד (not used) to lay, to lay down, to abate; the same is לשד in reference to anger, tide, storm.

לשד (pl. לשדות, const. לשדות) f. assembly-room, dwelling-room, from לשד, like λίσκη, λίχος, from λίσω, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See לשד.

לשד (not used) probably to shine, for which some analogies are found. From which:—

לשד m. 1) name of a precious stone, opal or ligure; 2) p.n. of a city, which was formerly called לשד or לך.

לשד denom. from לשד, but only Po. לשד to use the tongue, i.e. to slander; hence Part. לשד in Keri, לשד from Pi. Hiph. the same.

לשד (def. pl. לשדות) Aram. equiv. to לשד Heb. the tongue, speech, people, etc.

לשד (not used) after the Arab. to cleave, to split.

לשד (split of the earth) p.n. of a city on the east of the Dead Sea, having warm baths. The Targum has לשד Callirhoe.

לשד (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with לשד (in לשד), comp. לשד in לשד. From which לשד, which see.

לשד (not used) to receive, to take up, to hold, probably related to לשד or לשד, or לשד is equiv. to לשד, since ל in many verbs of לשד is not of the root.

לשד m. name of a corn measure, the half of a cor. See the verb.

**נחץ** (not used) equiv. to **נחץ** to tear off, to break off (comp. **נחץ**, **נחץ**).  
**Niph.** **נחץ**=**נחץ** to be broken, dashed to pieces (of the teeth); see **נחץ**.

**D**

D Mem (מֶם), the thirteenth letter  
 of the alphabet, and as a numeral  
 counts 40. The signification of the  
 name is: a well, water, not unlike  
 the shape of the letter. It inter-  
 changes with בּ and פּ as a labial,  
 sometimes also with the weak  
 labial מ, e.g. מַלְטָה, דִּימוֹן, דִּיבוֹן,  
 סֵלֶם, סֶלֶם, אֲרָם, אֲרָם. As a  
 liquid D interchanges with נ, ר, ל,  
 as will be seen in the course of  
 this letter. D is used—1) as ex-  
 tending the form of some short  
 roots, e.g. דִּקְחָה; 2) in the forma-  
 tion of the quadrilaterals; 3) as  
 nominal affix to form long nouns  
 from short ones, e.g. מֶדֶן in מִדְּנָה,  
 כֶּתֶם, עֶלֶם, עֶצֶם, וְשֵׁם, חֶלֶם, סֶכֶם,  
 and others; דֶּם as סֶלֶעָם, יוֹסֶם;  
 נֶם as חֶרְטָם, רֶם as חֶרֶם,  
 חֶלֶם, סֶחֶם, מֶרֶם.

<sup>12</sup> (i.e. followed by *dag. forte*); see  $\eta\eta$ .

See p. 10.

**𐤀𐤓** (Aram.) interr. pron. what? and  
 also without being an interrog.,  
 something, like **𐤕𐤓** in Hebrew.  
**𐤀𐤓 𐤀𐤓** that which.

**DZM** m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root **DZM**.

**קָמַר** masc. power, strength, might; hence **קָמַרְתָּ** with all might; frequently as an adv. **קָמַרְתָּ** with great might, i.e. very; likewise, **עַד קָמַר** **עַד לְקָמַר** the same, **קָמַר** very, entirely, swiftly, soon, according to the context. The root is **קמ**.

מִצָּד (not used) to measure, to fix limits, comp. מִצָּדָר Aram., similar to מִצָּד in מִצָּדָר a vessel, utensil, etc. מִצָּדָה (const. מִצָּדָה, dual מִצָּדָהִים, pl. מִצָּדָהִים) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of מִצָּדָה and מִצָּדָה which also assumed the signification of a definite number from an indefinite one. The pl. מִצָּדָהִים sounds in Ketib מִצָּדָהִים, as being from the sing. מִצָּדָה. Ecclesiastes. 6:12, מִצָּדָה stands for מִצָּדָהִים or מִצָּדָהִים. 2) one from a hundred (monthly), a percentage as interest; 3) p.u. of a tower in Jerusalem.

קָמָה (dual קָמָה) Aram. the same.

\*ḥṣḥ (only pl.) m. desire, longing.

Root **חָקַק**.

**DND** (contracted **DND**) m. a fault, blemish, quite like **ND** used



either of a physical or moral defect. See מאז.

מאזק adv. (contracted from מאז) 1) anything; after the negations of לא, אין not anything, nothing; 2) any how. It is not connected with מאז or with מאז, nor is it the fem. of these words.

מאז (const. מאז, pl. מאז, רות, רות) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst מאז denotes the light itself that shines. מאז the candlestick (that diffuses light), figur. מאז the light, or the cheerful look of the eyes.

מאז f. from מאז brilliancy, i.e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in מאז, מאז, מאז. According to others, it is equivalent to מאז, מאז.

מאז (only dual מאז) f. balances, the dual on account of the two scales. The root is מאז to weigh.

מאז (Aram.) dual, the same.

מאז see מאז.

מאז m. that which is eaten, that which serves for food; hence, food, corn, fruit, מאז fruit-tree, מאז sheep for slaughter.

מאז fem. the same, in a figur.

sense, the devouring; מאז food of the fire.

מאז (pl. מאז) fem. a knife, origin. that with which one eats (part. Hiph.)

מאז p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was מאז, which see.

מאז 'not used) to lack, to want, in contrast to מאז to be perfect. The form is abridged from מאז, which is reduplicated from מאז to diminish, to take away. Comp. מאז; from which מאז and מאז. מאז (plur. מאז) m. strength (origin. subject of strength), with מאז strong in power, also in wealth; hence, treasure.

מאז m. word, command, origin. that which is said or commanded.

מאז (Aram.) the same.

מאז Aram. (def. מאז, plur. מאז, const. מאז) m. a vessel, origin. size, measure, from מאז equiv. to מאז Heb.; comp. also מאז. מאז is the formative syllable, as in מאז.

מאז (Kal, not used) not being, wanting, formed from מאז, and the same as מאז (see below). Pl. מאז (fut. מאז) to negative, refuse. Comp. also מאז.

מאז (origin. particip.) adj. m. to negative, refuse.

מִאֲנִי (pl. מִאֲנִים) adj. m. the same.

מָאָס (fut. דָּמָאס) to despise, disdain, reject, constr. with accusative and אֵל. Niph. 1) to be despised; 2) formed from מָסַס: to melt, to be dissolved, to vanish.

מִאֲפֶה m. that which is baked, from אָפָה.

מִאֲפֶל m. darkness, from אָפַל.

מִאֲפִלְיָה f. the darkness from God; יָה is here like יָה in שְׁלֵה־בְתִיָּה; according to others, לְיָה is an adj. termination from לִי, and hence fem. for לְיָה.

מָאָר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַד or אָרַד. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶן מִמָּאִיר piercing thorn, מִמָּאִירַת a fretting leprosy.

מִמָּרְבֵּךְ m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מִמָּאֲרָה (from מָאָר, after the form יִרְשָׁה) f. imprecation, curse.

מִמָּאֵת מִן=מֵאֵת, see מֵאֵת.

מִבְּדֻלָּת f. separated place.

מִבּוֹא (מִבּוֹאִים, מִבּוֹאֹת) masc. 1) entrance, avenue (to a gate, to the sea), from בָּא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מִבּוֹקָה fem. confusion, confoundedness, from בִּוְךָ.

מִבּוֹל (from יָבַל) masc. flood, especially of the great deluge.

מִבּוֹנִים (Ketib) m. plur. formed from מִבּוֹן (root יָבַן) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מִבּוֹקָה f. treading down (with the feet), destruction. Root בִּוְךָ.

מִבְּנֵי (pl. מִבְּנֵים) m. a spring, from נָבַע. מִבּוֹקָה (for מִבְּקָה) fem. emptiness, void, waste; from בָּקָה.

מִבְּשֵׁשׁ (only plur. מִבְּשֵׁשִׁים) m. privy part; from בִּשָּׁה.

מִבְּזוּזָה f. contempt, disdain; hence מִבְּזוּזָה, which see.

מִבְּחֹר m. selection, choice; concr. that which is chosen.

מִבְּהָר m. 1) the same; 2) p. n. m.

מִבְּטָח (with suff. מִבְּטָחָה) m. prospect, hopes, object of hopes; from נָבַט.

מִבְּטָא m. connected with שְׁפָתַיִם pronunciation, speech. See מִבְּטָא.

מִבְּטָחָה (with suff. מִבְּטָחִי, plural מִבְּטָחִים) m. confidence, object of confidence, safety; from בָּטָח.

מִבְּלִגִּית f. brightness, cheerfulness. See בָּלַג.

מִבְּנָה m. a building, from בָּנָה.

מִבְּצָר (const. מִבְּצָרִים, pl. מִבְּצָרוֹת) m. 1) fortress, fortification, with or without עִיר מִבְּצָרוֹת; עִיר מִבְּצָרוֹת for עִיר מִבְּצָרוֹת castles, burghs; 2)

p.n. masc. (fortification, or rather fortifier).

מִבְּרָח masc. flight, concr. fugitive.

See מִבְּרָח.

מִבְּשִׁים see מִבְּשִׁים.

מִבְּשִׁים p.n. m. (fragrance).

מִבְּשִׁלָּה (plur. מִבְּשִׁלֹּת) f. hearth, on which the cooking is prepared.

מִבְּ m. a magi, a priest (among the Persians); hence מִבְּ רֹבֵץ head-magi.

מִבְּשִׁי p.n. of a place.

מִבְּשִׁלָּה f. cord, string; from מִבְּשִׁלָּה = מִבְּשִׁלָּה.

מִבְּשִׁיעָה fem. a turban, from its hill-like appearance; different from מִבְּשִׁיעָה.

מִבְּ (not used) to be distinguished, precious, excellent. From which:

מִבְּ (pl. מִבְּרִים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with מִבְּרִי precious fruit.

מִבְּדִי (also מִבְּדִי—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מִבְּדִי מִבְּדִי, מִבְּדִי מִבְּדִי valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מִבְּדִיאל p.n. m. gift of God.

מִבְּדִל (a tower) p.n. of a city in Egypt.

מִבְּדִל (plur. מִבְּדִלִּים, מִבְּדִלֹת) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מִבְּדִל אֵל (the Tower of God) p.n. of a city in Naphtali; מִבְּדִל גָּד (Tower of Gad) p.n. of a city in Judah; מִבְּדִל עֶדֶר (Tower of herds) p.n. of a place near Bethlehem.

מִבְּדִיָּה f. preciousness, nobleness, only pl., precious gifts.

מִבְּנִי p.n. of a northern people, whose king was called מִבְּנִי; this people is, according to Josephus, of Scythian origin.

מִבְּנִי (pl. מִבְּנִיִּים) m. 1) fear, from מִבְּנִי = מִבְּנִי. 2) from מִבְּנִי (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מִבְּנִיָּה f. 1) from מִבְּנִי 1, fear, terror, like מִבְּנִיָּה of which the plur. occurs in this sense; 2) store, magazine, from מִבְּנִי to assemble, to collect.

מִבְּנִיָּה f. an axe, from מִבְּנִי.

מִבְּנִי m. a sickle, from מִבְּנִי.

מִבְּנִיָּה f. something rolled together, roll of manuscript; complete, מִבְּנִיָּה סֵפֶר, especially of the scroll of the Law.

מִבְּנִיָּה (const. מִבְּנִי—) f. according to some, multitude, host, from מִבְּנִי;

but the more correct derivation is from מָנָה, so that מִנְּמָה is a contraction from מִנְּמָה, signifying, end, aim, goal; compare מָנָה.

מָנָה (Kal, not used) to be enabled; hence מָנָה 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (מָנָה); 2) denom. from מָנָה to protect, to shield, to surround (of a crown).

מָנָה (with suff. מָנָה, pl. מָנָה, const. מָנָה) com. a shield, from מָנָה to shield, to protect; hence מָנָה אִישׁ an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מָנָה (formed from מָנָה) f. a cover, which protects; figur. מָנָה לֵב the cover of the heart, i.e. stubbornness, obduracy.

מָנָה f. threatening (of God), reproof, curse.

מָנָה f. a blow, a plague, through war or pestilence; next, the punishing of multitudes.

מָנָה p.n. m.

מָנָה equiv. to מָנָה to flow along, to pour forth; also, trans. מָנָה to be poured forth, to be delivered up to (מָנָה) the sword. But generally in this sense only in Pi. מָנָה to

deliver up forcibly; also מָנָה, from מָנָה.

מָנָה (Aram.) the same. Pi. to thrust, overthrow.

מָנָה f. a saw, from מָנָה.

מָנָה (thrust), p.n. of a city in Benjamin.

מָנָה fem. diminishing, deduction, from מָנָה, only used in pl.

מָנָה fem. clod, lump, from מָנָה, which see.

מָנָה (pl. מָנָה, מָנָה) m. 1) origin, liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, מָנָה town having a suburb. See מָנָה II.

מָנָה (with suff. מָנָה and מָנָה, plur. מָנָה and מָנָה)—1) garment, which is worn on the body, from מָנָה. מָנָה מָנָה (like מָנָה) linen garment. 2) tract, extent; hence, מָנָה her extent; 3) measure, מָנָה מָנָה the portion meted out.

מָנָה (Aram.) masc. an altar for sacrifices.

מָנָה m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, מָנָה מָנָה 2) a desert, a waste, either from a



natural cause or from the power of man; complete, כִּי יִשְׁמְדוּ the Arabian desert, of which מִדְּבָר, מִינִי, מִינִי, are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from דָּבַר to speak, which is more correct than, "organ of speech," as translated by some.

מָדַד (in the pret., more frequently the analysed form; fut. יִמְדַּד, inf. מִדַּד) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. מוֹדֵד to measure. Hithp. הִתְמַדֵּד to stretch oneself out, to spread oneself.

מָדַד m. according to some = מְנַדֵּד, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from מָדַד; thus מָדַד עָרַב (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night be gone."

מָדָה belongs to מָדַד; see מוֹדַד,

מָדָה belongs to מָדַד; see מָדַד.

מָדָה (not used) to be in the midst; hence מָדַד p.n.

מָדָה (from the masc. מָדָה) f. 1) extent, size, stature, מָדָה אִישׁ a man

of high stature; the same is the pl. מְדוֹת; hence מְדוֹת אֱנָשִׁי, and transf. to space and time: מְדוֹת זֵית duration of life, מְדוֹת יָמִים spacious house; 2) measure, measurement; hence מָדָה מֶלֶךְ measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to מָדָה garment, thus the plur. מְדוֹת, מְדוֹת מִי hem of the garment or garments.

מָדָה (also מְנַדֵּד, const. מְנַדֵּד) Aram. f. tax, tribute; origin. appointed tax; the same as מָדָה in Heb.

מָדָה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from מָדָה אֱנָשִׁי Aram. = מָדָה, or, seat of gold, wealthy one; according to some, the reading is מָדָה, which see.

מָדָה (in signification I, only plur., with suff. מְדוֹתָם) m. 1) garment, raiment, from מָדָה II.; 2) sickness, from מָדָה I.

מָדָה m. seduction, from מָדָה.

I. מָדָה (pl. מְדוֹתָם) in the Keri often for מָדָה m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phœnician city.

II. מָדָה masc. length, size; hence מָדָה אִישׁ = מָדָה אִישׁ. The Ketib reads מָדָה.

מָדָה (compounded of מָדָה וְיָדָה) adv.

of interrogation, why? wherefore?  
origin. on what grounds? different  
from למה for what purpose?

מְדוֹר (Aram.) masc. dwelling, abode,  
from דוּר.

מְדוּרָה f. wood-pile, stake, funeral-  
pile, from דוּר.

מְדוּשָׁה f. the threshing, concr. that  
which is threshed; hence figur.

מְדוּשָׁתִי my threshed (oppressed)  
people.

מְדוּחָה m. thrust, fall, from דוּחָה.

מְדוּחָה f. thrust, fall, destruction,  
from דוּחָה to push.

מְדִי middle country, p. n. f. of a coun-  
try, Media; used also as the name  
of the people; gent. מְדִי a Mede.

מְדִי (Aram.) the same; gent. מְדִי,  
def. מְדִיָּא (Ketib מְדִיָּא) Median.

מְדִי (contracted from מְדִיָּי) suffi-  
cient, that which suffices; there-  
fore belongs to מְדִי.

מְדִי see under מְדִי.

מְדִי (pl. מְדִיָּיִם, which stands also in  
the Keri for מְדִיָּיִם, from מְדִיָּיִם) m.  
1) strife, from מְדִיָּיִם; 2) p. n. of an  
Arabian national tribe on the East  
of the Ælanitic Gulf; gent. מְדִיָּיִם.

מְדִי track, p. n. of a city in the  
desert of Judah.

מְדִיָּא (Aram.) equiv. to מְדִיָּא, a  
province, a country, from מְדִיָּא.

מְדִיָּה f. district of a certain jurisdic-  
tion; hence, province, district, stad-

holdership, country; מְדִיָּה the  
fat country, i. e. Palestine; see מְדִיָּה.

מְדִיָּה f. mortar, stamper, from מְדִיָּה.

מְדִיָּה place of manure, p. n. of a  
Moabite city. Root מְדִיָּה.

מְדִיָּה fem. 1) dung-hill; equiv. to  
מְדִיָּה; 2) (dunghill) p. n. of a city  
not far from Jerusalem; 3) p. n.  
of a city in Judah.

מְדִי (from מְדִי, like מְדִי from מְדִי)  
m. 1) strife, contention; only pl.  
2) p. n. m. quarrelsome one; gent.

מְדִיָּה for מְדִיָּה.

מְדִי (plur. מְדִיָּהִים) masc. knowledge,  
science, from מְדִי; the י is re-  
placed by dagesh.

מְדִי see מְדִי.

מְדִיָּה f. piercing, from מְדִיָּה.

מְדִי (Aram.) masc. equiv. to מְדִי  
dwelling; see מְדִי.

מְדִיָּה f. steps, stair, stile, terrace,  
from מְדִיָּה to step up; also, degree.

מְדִי m. step, also place on which  
one steps.

מְדִיָּה m. origin. research, investiga-  
tion, expounding; next, every ex-  
position of a text; hence מְדִיָּה  
מְדִיָּה a complete history  
of the book of Kings; see מְדִיָּה.

מְדִיָּה (generally מְדִי, מְדִי supposed to  
be the article) p. n. m.; more cor-  
rectly however מְדִי, see under מְדִי,  
מְדִי not being the article.

מְדִי (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מה is used, e.g. before א and ג, sometimes מה; before ה, ח, ע, מה or מה with few exceptions) interr. pron. what? of inanimate things (see מי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. חכמת מה whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as ונחנו מה (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how! this mode of question sometimes turns into a negation, e.g. מה טוב how goodly? מה נורא how awful! מה תריבון why chide ye with me? מה ייחל what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה ייחל whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) במה, מה, wherein? whereat? whereby? wherefore? according to the signification of ב in the context; 2) במה about what? as what? i. e. in what condition? how large? how much? how often? how long? where ב is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. ערבמה מעטים how many times! כמה שנים O how many years! later even indefinite; 3) למה (where the connection is so close that מה has lost the accent; the forms למה Job 7:20, למה Ps. 42:10, 43:2, are exceptions) why? what for? למה why then? later: that not, lest; comp. מה. The orig. form למה is used before gutturals only; למה on which account, because, is only found later. Prepositions less closely connected with מה are: עלמה how long; עלמה upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מדי, מזה, מלככם.

מִתְלַאֵץ compounded of  
מִתְלַאֵחַ מִיָּדִי מִיָּזָה מִהֲלֵכִים  
מִיָּדֵעַ. See also מִמְּוָה.

מִ (Aram.) the same, otherwise מִּ;   
מִּהָּ that which, מִּמֶּה like that,  
as, מִּלֵּא that not, lest; likewise  
מִיָּהּ.

מִ (not used) to flow, to run, from  
which מִי (pl. מִיִּם). In like man-  
ner the roots מִן, מִי are formed,  
from which arose מִי, מִי.

מִ (Kal, not used) to refuse, to ne-  
gative; comp. the root מִא in מִאֵן.  
From which Hithp. of the redup-  
licated form מִהֲמָהּ to hesi-  
tate, to linger.

מִהוֹץ (const. מִהוֹץ) f. noise, alarm,  
rage, roaring, transf. to confusion,  
from הוֹם.

מִהוֹץ (Pers.) p.n. m.

מִהוֹץ p.n. m. (God is the Bene-  
factor).

מִהוֹץ (const. מִהוֹץ) adj. masc. swift,  
hasty; hence, expert, ready, skil-  
ful (e.g. in writing).

מִח origin. to cut off, enervate, to  
deprive some one of power; hence  
figur. of the wine, to weaken it  
by mixing; related to מוֹחַ to cir-  
cumcise.

מִחָל m. either abstr. walking, walk,  
or concr. journey, road; מִחָלִים  
particip. plur. Hiph. they that ac-  
company.

מִחָלִים m. praising, exalting, approval;  
therefore used as a subs. verb.

מִחָלִים p.n. m. (praise of God).

מִחָלִים (only pl. מִחָלִים) m. blow,  
stroke, from חָלַם.

מִחָלִים (only pl. מִחָלִים) f. equiv. to  
מִחָלִים, from which it is a soft-  
ened form, a net, from מִחָלִים.

מִחָלִים (const. מִחָלִים) fem. over-  
throwing, destruction, from מִחָלִים  
to overthrow.

מִחָלִים f. according to some, turn-  
ing, changing, improving; hence,  
מִחָלִים הֵיכָל house of correction, of  
amendment; according to others,  
from מִחָלִים to turn, to bend; a  
house whose inmates are put in  
the stocks.

מִחָר (Kal, not used, and Psa. 16:4,  
uncertain) to hasten, run away;  
the origin. signification is, to flow,  
transf. to swift walking or running;  
comp. מִחָר (אֶחָד), מִחָר, מִחָר.  
hence related to מִחָר. Niph.  
מִחָר to over hurry, act precipi-  
tately; hence, figur. to be incon-  
siderate, impetuous (of the enemy),  
לֵב to be over hasty in daring,  
not persevering in courage. Pi.  
מִחָר to hasten, despatch, to pre-  
pare to take flight; figur. to do  
something readily, skilfully. The  
infin. מִחָר is also used as an adv.  
quickly, swiftly.



**מָחַר** (fut. **יִמָּחַר**) origin. to barter, change, equiv. to **מָוַר**, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

**מִלְחָה** m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

**מָהֵר** (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

**מְהֵרָה** fem. (after the form **יְרֵשָׁה**, **הִרְנָה**) hurry, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like **מָהֵר**, especially with prepositions.

**מִהָרִי** p. n. m. (swift one).

**מְהַחֵל** f. scorning, deception, deceit; see **הַחֵל**.

**מִו** equiv. to **מָה**, and only used in connection with the prepositions **לְ**, **בְ**, **בִּ**; see **בְּמוֹ**.

**מוֹאָב** 1) p. n. m. (the desirable one, **מוֹאָב**=**מוֹאֵב** from **יֹאֵב**) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. **מִוֹאָבִי** m. and **בֵּית־מוֹאָבִי** f.

**מוֹל** read **מוֹאֵל**; see **מֹל**.

**מוֹכָא** m. entrance, equiv. to **מָבוֹא**; comp. **מוֹצָא**.

**מוֹג** masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article **אֶלְמוֹג**.

**מָוַר** (fut. **יִמָּוַר**) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. **נִמְוַר** to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel **מוֹוֵר** to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. **הִתְמוֹוֵר** the heart melting away or dissolving from fear.

**מִוֵּד** (not used) to stretch, to extend, to expand; hence, of time, to last. **מִוֵּד** belongs to **מָדַד**; from which **מִדָּה** and **מִדָּוֶה**.

**מוֹדַע** (—**דָּע**) m. knowledge, from **דָּע** to know; hence conc. an acquaintance.

**מוֹדַעַת** fem. the same, formed from **מוֹדַע**.

**מוֹט** (fut. **יִמוֹט**) to stagger, to totter, of the foot, of mountains, countries, empires; **יָד מִמוֹט** the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. **הִתְמוֹטַט** to shake, to tremble, of the earth.

**מוֹט** m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוּם; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מו f. equiv. to מוּם in signif. 2 and 3, if it is not connected with מוּם.

י (fut. מוּם) equiv. to מוּם to melt away; figur. to become reduced, impoverished.

י (fut. apoc. מוּם) origin. equiv. to מוּם and מוּם (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. מוּם (inf. and imp. מוּם, fut. מוּם) to circumcise oneself, to be circumcised; also in a moral sense.

Other forms of Niphal and Kal comp. under מוּם. Pi. מוּם, see מוּם as well as מוּם. Hiph. מוּם to destroy, to annihilate (a people).

מוּם (once מוּם and מוּם, read מוּם) prep. before, e. g. before the sons of Ammon, before God; hence also, over against, e. g. of the window, מוּם over against to the (מוּם) window; origin. contracted from מוּם. Connected with other prepositions, e. g. מוּם towards (something), in front of; succeed-

ing verbs of motion or rest, מוּם away from before something, from opposite; hence, מוּם from before me, i. e. near me. See also מוּם.

מוּם (birth-place) p. n. of a city in Judah, ceded to Simeon.

מוּם fem. 1) birth, מוּם land of birth, fatherland; מוּם de-scendencies; 2) concr. they that are born, children, descendants, family, people. See ילד.

מוּם (after the form מוּם) f. circum-cision.

מוּם p. n. m. progenitor.

מוּם (arose from מוּם) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מוּם (not used) to think, to reflect, to contemplate, and hence like מוּם transf. to lie, to speak falsely; from which מוּם and מוּם.

מוּם (from מוּם) m. circle, circum-ference of a house.

מוּם (pl. מוּם, const. מוּם, but also מוּם) m. 1) to be founded, e. g. of the earth; 2) ground, foundation, fundament of a thing. Root יסד.

מוּם m. founding, foundation מוּם founded foundation, i. e. the firm one, the proved one.

מוּם f. foundation, arrangement, hence מוּם the staff (chastising rod) of the decree.

מוסד (from סָבַד m. covered walk,

Ketib מִסָּד.

מוסר (for מאסר, from אָסַר, plur.

רִיחַ, רִחוּת) m. 1) bonds, fetters ;

2) p.n. of a place in the desert.

מוסר (from יָסַר m. 1) chastisement,

discipline, מִשְׁכָּב מ' rod of chas-

tisement ; next, discipline, force ;

thus similar to מוסר ; hence,

מִשְׁכָּב מ' to loosen the bond or

release the force ; 2) instruction,

reproving, warning, exhorting ;

hence, repentance, recognition,

insight, prudence.

מוסרות equiv. to מוסר 2.

מועד (plur. מועדים, const. לְ—) m.

1) appointed time, future time ;

such only as is fixed, festival,

complete יום מועד ; festival of-

fering, like חַג ; next, year, space

of time ; in all these significations

the idea of "appointed time" is

the basis ; 2) appointed sign, sig-

nal ; 3) assembly, meeting (from

יָעַד to appoint a place for assem-

bling), especially of festival meet-

ings ; hence, מוֹעֵד ; also

place of assembly, e.g. מוֹעֵד־אֵל

the places of assembling on the

festivals of the Lord. Root יָעַד.

מועד (pl. מועדים) m. host, assembly

that meets on the מוֹעֵד festival.

מועד f. festival, from יָעַד.

מועד f. appointed place, place of

refuge ; hence, joined to עִיר, city  
of refuge, asylum.

מועד Job 12:5 ; see under מַעַד.

מועד=מועד ; see מַעַד.

מועד m. obacuring, darkening, from

יָעַ or עָה ; the same is מַעַד.

מועד (only pl. מועדות) f. counsel, re-

solution, determination, from יָעַ.

מועד (from עָה) fem. oppression,

oppressive burden.

מופת (contracted from מופת, pl.

מופתים) f. origin. excellent, bril-

liant deed ; hence, 1) wonder, ei-

pecially of divine miracles, and

often joined to אֵל ; 2) to

work, to do wonders ; 2) to-

ken, sign, which is sometimes the

object of a miracle ; hence, prod,

token of truth, type, prognostic,

מופת אֵל a man of proof, proven,

Author. Vers. "man of wonder"

(Zech. 3:8).

מוץ 1) to press out, like מָצַץ ; 2)

to separate, e.g. the chaff from

the corn ; but מָצַץ is probably a

noun from מָצַץ.

מוץ (also מוץ defective) masc. chaff ;

origin. that which is separated

from the corn.

מוצא (pl. מוצאים) m. 1) outgoing ; of

the sun, rising ; of God, revealing,

manifesting ; 2) gate, place whence

one goes out ; מוצא מים, place

whence water flows ; hence also,

place where the sun rises, the east; **מִזְרָאֵי בֹקֶר וָעֶרֶב** place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

**מִזְרָאָה** fem. 1) descent, origin, like **מִזְרָא**; 2) sewer; compare **צִנְאָה** dung, from **נָצַף**.

**מִזְצָק** masc. cast work, that which is cast, from **צָק**.

**מִצְקָה** (origin. particip. Hoph. from **צָק**) m. strait, straitened, **רָחַב** **מִצְקָה** the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

**מִצְקָה** fem. vessel for pouring, from **צָק** to pour.

**מִצְקָה** (only Hiph. **הִצְקָה**) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

**מִלְקָד** m. 1) glowing, burning; 2) material for burning, wood, faggot, from **יָקַד** to burn.

**מִלְקָדָה** f. place of burning, especially where the sacrifices were burnt, from **יָקַד**.

**מִלְקָשׁ** (pl. **מִלְקָשִׁים**, —, const. **מִלְקָשִׁי**) m. a snare, cord used for a trap, **מִלְקָשׁ מָוֶת** snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root **יָקַשׁ**.

**מִלְ** see **מִלְ**.

**מִלְ** (Kal, not used) to barter, to change, equiv. to **מָהַר**; hence Hiph. **הִמְלִיךְ**, once **הִמְלִיךְ**, changing, exchanging something for (3) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. **נִמְלַךְ** for **נִמְלָךְ** to be changed, altered. Hithp. **הִתְמַלֵּךְ**, after a strange formation of the Hithp. of **מָלַךְ**, to place oneself in the stead of another, to change, as it were, with another. See also **יָמַר**.

**מִלְרָא** (with suff. **מִלְרָאֲכֶם**, pl. **מִלְרָאִים**) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from **רָא**.

**מִלְרָנִים** (pl. **מִלְרָנִים** and **מִלְרָנִים**) masc. a threshing wheel, threshing roller, from **מָרַנָה** to roll, to turn, which see.

**מִלְרָד** (from **יָרַד**) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

**מִלְרָה** (origin. part. Hiph., from **יָרָה**) m. 1) shooter, from **יָרָה** to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from **יָרָה** but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name **מִלְרָה**.



I. מורה m. a razor, from מרה = מרה to strop, which see.

II. מורה (from ירה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to תורה, and נפת מורה is almost the same as נפת חק. On the similarity between מ and ת preformative, compare מוצא and תוצא, מחלוי and תחלוי, מבוסה and תבוסה, משוגה and תשוגה and others.

מורם (origin. particip. Pu. for מורמם, comp. ממשך to which it is joined) adj. origin. to be pointed, sharp; hence like נהר vehement, rash, and in connection with נוי violent, rash nation. Author. vers. "pealed."

מורה see מריה.

מורש (pl. const. מורשי) m. possession of the heart, i.e. thoughts, hopes.

מורשה f. the same, from ירש.

מורשת גת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מורשתי, where גת is omitted.

מוש (fut. ימוש) to move, to move back; comp. אמש, but the form ומשתי (Zech. 3:9) stands for ומשתי, and is abridged from the Hiph., which often occurs with the עץ in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

מוש in the signification of מושש, see under מושש.

מושב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, מושב בית dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.

מושי p. n. masc., as also משי; the patron. is of the same formation.

מושכת (only pl. const. מושכות) f. a cord, rope, from משך to stretch, to extend.

מושעות (only pl.) f. salvation, help, release, saving, from משע, which see.

מות (pret. מית, 1 pers. מתי) to die, naturally or violently, with כי, מפיני to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מות a dying one, but also a dead one, a corpse; the idols are figur. called מתים. Pi. מותת to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; מתיים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מות, according to some, arose from מרת, which opinion is

subject, to prophesy in the name of something; **נְבִיאָה**, **נְבִיאָה**; transf. to the inspired song. Hithp. **הִתְנַבֵּא** and **הִתְנַבְּא** (2 pers. **הִתְנַבֵּית**, inf. **הִתְנַבּוּת**, after the manner of the **לִי**) 1) to prophesy, construed entirely like Niphal; 2) to speak convulsively, frantic; hence, in connection with **שָׁנַע** to be mad. The reflective form is always used to express prophesying, because it is an emotion of the mind, and implies both passiveness and activity.

**נְבִיאָה** (Aram.) the same, but only **נְבִיאָה** to prophesy.

**נָבָה** to bore, to hollow out; hence, particip. pass. **נְבוּב** hollow, **נְבוּב** hollow (made) of tablets, fig. hollow-headed. To express the idea of hollowing out, the following roots, which must be distinguished from one another, have been formed in the language: **נָבָה**, **נָבָה**, **נָבָה**, **נָבָה**; which, however, are evidently connected with each other.

**נָבָה** (not used) to rise, to arch, to become prominent, comp. **נָבָה** and **נָבָה**, and probably also **נָבָה**.

**נָבָה** see **נָבָה**.

**נָבו** 1) p. n. of a Moabite mountain, and also the name of a city in its vicinity; 2) p. n. of a city in Ju-

dah; 3) p. n. of the Chaldean Mercury, who was worshipped idolatrously, similar to Hermes and Anubis in Egypt. In signif. 1 and 2, **נָבו** denotes hill, hilly place; in signif. 3, it probably stands for **נָבוּ**=**נָבוּ** the interpreter, **נָבו** being the mythological secretary of heaven. **נָבו** 3 frequently occurs in compound Babylonian and Syrian proper nouns.

**נְבוּאָה** prophecy, prophetic writings.

**נְבוּאָה** (Aram.) the same.

**נְבוּזַרְאֲדָן** p. n. of a Babylonian field-marshal (**נְבוּזַרְאֲדָן**=**נְבוּזַרְאֲדָן**=**נְבוּזַרְאֲדָן**; thus, the great prince of Mercury). **נְבוּזַרְאֲדָן** is found in the p. n. **נְבוּזַרְאֲדָן** Sardanapalus, the great ruler of power. For **נְבוּזַרְאֲדָן** comp. **נְבוּזַרְאֲדָן**.

**נְבוּזַרְאֲדָן** (also **נְבוּזַרְאֲדָן**, **נְבוּזַרְאֲדָן**) p. n. of the Babylonian king Nebuchadnezzar, who led the Jews into captivity. (The signif. is, the great king of Mercury.)

**נְבוּזַרְאֲדָן** p. n. of a Babylonian field-marshal (worshipper of Nebo). **נְבוּזַרְאֲדָן**=**Achazban**, Persian.

**נְבוּזַרְאֲדָן** p. n. m. (the prominent one).

**נְבוּזַרְאֲדָן** (pl. **נְבוּזַרְאֲדָן**) Aram. f. a gift, a present, from **נְבוּזַרְאֲדָן** to lavish, to squander, with **נְבוּזַרְאֲדָן** as a copulative, probably to avoid the clashing with the **נְבוּזַרְאֲדָן**.

נָבַח to bark, of dogs.

נִבְחָ p. n. m. and from which, the p. n. of a city.

נִבְחָ p. n. of an idol of the Avians, of uncertain derivation

נָבַם (Kal, not used) to look, to behold, to view, the root is נִבְּם, but only in Niph. נִבְּם to look, לָאָרֶץ to the earth, most frequently Hiph. הִבְּיִם to look after something (לָ, עַל, אֶל), to look from somewhere (מִן), to view something (acc.), to look at something with pleasure (בְּ), to look after some one, with אַחֲרֵי; but הִבְּיִם מֵאַחֲרֵי to look (from) behind some one; figur. to regard something (accus. לָ, אֶל), to look hopefully upon (אֶל) something.

נִבְּם p. n. masc. (aspect, view; more correct, however, agriculture or increase, from נָבַם, Talmud, to grow).

נְבִיא (const. נְבִיאִים, plur. נְבִיאִים) m.

1) a prophet, generally of the Lord, but also of Baal, Astarte; the disciples of the prophets were called נְבִיֵּי הַנְּבִיאִים; 2) speaker, interpreter, orator; which, however, is not the original signification; transf. to a friend or faithful servant of God.

נְבִיא (def. נְבִיאִים or נְבִיאָה, def. plur.

נְבִיאִים, נְבִיאָה) Aram. the same.

נְבִיאָה f. 1) a prophetess, transf. to songstress, poetess; 2) wife of a prophet, e.g. wife of Isaiah.

נִבְיָוֹחַ (pl. from נִבְּחָ, which see) 1) p. n. of a son of Ishmael, brother of Kedar; hence, 2) name of an Arabian people, like נַבְדָּא, who derive their origin from the son of Ishmael, the Nabatians; as to the locality of the residence of the Nabatians, there exists a variety of opinions; it appears that most of the agricultural and trafficking Saracens were so called, in contrast to the nomades.

נִבְּחָ (not used) to overflow, to gush forth, related to נָבַע, the ground-syllable is also found in נִבְּחָ.

נִבְּחָ (const. pl. נִבְּחָיִים) m. a spring-place; according to others, a whirlpool.

נָבַל (fut. יִבָּל; נָבַל is the reading in Isa. 64:5) to wither, to drop off (of leaves, flowers), transf. to be decaying, wearied, worn out, and according to the frequent transfer of sluggishness to folly, it signifies also to act foolishly, badly. Piel נִבְּלָ to despise, to dishonor, to outrage, causative of the signification as transferred.

נָבַל (pl. נִבְּלִים) m. a fool; next, according to general mode of transferring, as in אֱנוּל, infidel, sinner,

wicked one; Ps. 14:1, who says  
"there is no God."

נָבֵל (also נָבֵל, pl. נְבָלִים, const. נְבָלִי, with suff. נְבָלִיהֶם) m. 1) leather-bottle. (from נָב to be hollow, or to hollow out, with the usual termination לֵ-; comp. כַּסֵּל a dish, from כָּף basin (from כַּפָּף). used for wine; next, utensils or vessels resembling a leather bottle, as an earthen bottle, יוֹאֵר, 2) a musical instrument, somewhat in the shape of a bottle, psaltery. The root is נָבַב.

נְבִלָה f. folly; next, wickedness, sin, hideous crime, especially, the vice of lewdness; synonym. with נִפְתָּה; Job 42:8, "Lest I deal with you after your folly."

נִבְלָה (const. נִבְלָתוֹ, with suff. נִבְלָתִי forms an exception) f. origin. that which is fallen down; hence, corpse; of beasts, a carcase; figur. of the prostrate idols, which are also called מִתִּים.

נִבְלָתוֹ (with suff. נִבְלָתִי) f. shame, in the sense of nakedness; hence, privy parts.

נְבֵלָה p. n. of a city in Benjamin.

נָבַע equiv. to נָבַד to spring forth, to gush forth; comp. נָבַא, נָבַע, and others. Hiph. נִבְּעָה, 1) to pour forth, to cause to flow (song of

praise, words, evil, the spirit); next, generally, to announce, to make known; 2) to swell, to cause perspiration or an unpleasant odour.

נָבַע belongs to נִבְּעָה, see נִבְּעָה.

נָבַר (not used) Aram. equiv. to נָבַר, to shine, to glitter, not formed from נָבַר.

נְבִירָשׁ (from a mas. נְבִירָשׁ, def. נְבִירָשׁ) f. a candlestick, formed from נָבַר Aram.

נְבִישׁוֹן (fat soil) p. n. of a city in Judah.

נְבִיתָה (after the form נְבִיתָה, קִצְתָה, מְנָתָה, מְנָתָה, a very old Aramaic form; hence pl. נְבִיתוֹת; Samaritan נְבִיתוֹת, like נְבִיתוֹת, etc.) equiv. to נְבִיתָה; the signification of נְבִיתָה=נְבִיתָה cannot be defined; נְבִיתָה in the Talmud signifies to sprout, to grow; but according to the history of the נְבִיתוֹת, the signification is rather to cultivate the ground, like מְנָתָה. See נְבִיתוֹת.

נָבַב (not used) to be dried up, from which:—

נְבִיָּה (with הֵן finis נְבִיָּה) m. the region of the south, or noon, called dryness on account of the heat of the sun; especially, the name for south Palestine; נְבִיָּה לְ southernly of, נְבִיָּה הַ same; 'נְבִיָּה, 'נְבִיָּה, in the country towards the south.

נָבַד (Kal, not used), in front, before



the face, to be manifest; hence, Hiph. **הִנָּדִיר** to declare, to shew (synon. with **הִרְאָה**), thus Isa. 3:9, "they declared their sin;" from this original signification the following secondary significations branch out: to announce, to notify, to give information, intelligence upon **על** something; to relate, to denounce, to accuse, to predict, to confess, to promulgate; next also, to sing praises, etc. Hoph. **הִנָּדַר** (fut. **יִנָּדַר**) pass.

**נָנַד** (Aram.) to draw along, to flow on; probably not at all connected with **נָנַד** Hebrew.

**נָנַד** (with suff. **נָנַדִּי**) m. the front, that which is present, visible; but used only as a prep. before, over against, opposite, towards, e.g. **נָנַדִּי אֱלֹהִים** before God, **נָנַדִּי הָהָר** opposite the mountain. **נָנַד** is used with prepositions in the following manner: 1) **נָנַדִּי** corresponding with, or resembling, another thing; Gen. 2:18, "meet for him," **נָנַדִּי**; 2) **נָנַדִּי** in the presence of, generally **נָנַדִּי עֵינֵי** **נָנַדִּי**; also, against, in a hostile sense, e.g. **נָנַדִּי הַבּוֹנִים** against, i.e. in opposition to, the builders; also used like **נָנַדִּי** in comparisons; 3) **נָנַדִּי** away from something, from the opposite side, especially after verbs signifying

removal or concealment; also as an adv., off something, from off, however, yet, on the contrary; more frequently, in connection with nouns, **נָנַדִּי** occurs.

**נָנַדִּי** (Aram.) the same, but also in the direction towards, **נָנַדִּי יְרוּשָׁלַם** towards Jerusalem.

**נָנַדִּי** (fut. **יִנָּדִּי**) to radiate, to beam, to shine, in Aram. **נָנַדִּי**. Hiph. **הִנָּדִיר** to cause to shine, illumine, to light.

**נָנַדִּי** (with suff. **נָנַדִּי**) f. 1) brightness, brilliancy (of fire, the candle; of the sword, of the sun, and others); 2) p. n. m.

**נָנַדִּי** (def. **הַנָּנַדִּי**) Aram. f. the same. **נָנַדִּי** (pl. **הַנָּנַדִּי**) f. brightness of light.

**נָנַדִּי** (fut. **יִנָּדִּי**) to push, to gore, used of horned cattle. Pi. to push repeatedly; transf. to the pushing of enemies, i.e. to thrust them down. Hith. to push one another; hence, to carry on war, which signification is the most frequent in Aramaic.

**נָנַדִּי** adj. m. goring, butting (of cattle).

**נָנַדִּי** (const. **נָנַדִּי**, plur. **נָנַדִּים**) m. origin. leader; hence, principal officer (of the temple, of the palace, of the war); next, prince, generally, as **נָנַדִּי מְשִׁיחָא** anointed prince, **נָנַדִּי קָרִית** prince of the covenant (confederacy); transf. in

the pl. נְגִידִים that which is noble, excellent, as abstract.

נְגִינָה (pl. נְגִינָה) f. playing on a stringed instrument, song of derision; but whether it is at the same time a kind of instrument, as it would appear from the heading of some of the Psalms, has not been defined.

נָגַל (not used) equiv. to נָחַל, נָחַל to pierce through, to wound, origin. to make an incision; from which נָגַל.

נָגַן to sound; next, generally, to play; hence נְגִינִים players on stringed instruments. Pi. to play on the strings, e. g. to play the נָחוֹר harp. The noun נָגַן does not belong to נָגַן, but to נָחַן, which see.

נָגַע (fut. נָגַע, inf. const. נֹגֵעַ and נֹגַע) origin. to strike against (נָ) something; hence נֹגֵעַ one who is smitten = מַלְאֲכֵי־מָוֶת; next, to touch upon (נָ) something, to bear hard upon (עָל) something, to carry to (לְ) something, to reach unto (עַד) something, according to the local destination of the touching; transf. to hurt, to injure, to meet, to arrive, to attain; each of these significations being construed with either לְ, עָל, or נָ, according to the context. Niph. pass. from Kal, to be struck (so that one flees).

Piel, to smite (of divine punishment), comp. נָכַח, נָגַח. Pu. pass. from Piel. Hiph. הִנְיַע to cause something to be touched, i. e. to bring near to, e. g. הִנְיַע עַל פִּי he has laid (the stone) close upon (עָל) my mouth; to join house to (נָ) house, to lay a building in (לְ, עַד) the dust, to cause to attain to (לְ) rule, etc.; in all significations of the Kal and causative. Related are נָגַח and נָכַח, but not נָגַח, נָגַשׁ, נָגַן, נָגַח, as considered by some.

נָגַע (with suff. נֹגַע, pl. נֹגַעִים, const. נֹגַעִי m. 1) blow, stroke, especially of the plagues sent by God; 2) a plague, leprosy, but generally a spot or mark.

נָגַח (fut. נִגַּח) to push, to strike (related to it is נָגַח, and the root is also found in נָגַח, נָגַח, as for instance, of the goring of horned cattle, and of stumbling; also, of the divine punishments, either sickness, pestilence, disease, or war. Niph. to be smitten (by the Lord) before (לְפָנֶי) some one, i. e. in his presence, or by him. Hith. to push the foot against something, i. e. to stumble.

נָגַח m. 1) a plague, punishment; 2) stumbling, נָגַח־אֶבֶן stone of stumbling.

נָנַר (Kal, not used) origin. to draw along; hence, to flow, to run. Niph. נָנַר to be poured out, נָנַרָהּ to the earth, וְלֹא תָפַג, my place, i.e. my bed (comp. יָר Isaiah 57:8, Numb. 2:17, Deut. 23:13) overflows (with tears) the whole night without intermission. Hiph. הִנָּנַר to pour out (Ps. 75:9), transf. to throw (stones), to pour away, to deliver up עַל יְדֵי הָרֶבֶב into the hands of the sword; comp. הִנָּנַר in this sense. Hoph. to be poured down (of the water). See נָן.

נָנַשׁ (pret. Kal, not used; fut. יִנָּשׁ, imp. נִשֵּׁה, נִשֵּׂה, plur. pause נִשֵּׁה, inf. נִשֵּׂה, with suff. נִשֵּׂה־נִי) to approach (נָ) something, to move, to come, to step, towards (לָ, אֶל) some one, to go to some one (עָד), to arrive at (עָלָה) somewhere or something, to meet, to alight (acc.) somewhere, to join, to connect oneself; to approach the wife, i.e. to embrace her connubially; to approach God, i.e. to adhere to Him; נָנַשׁ הָאֱלֹהִים to move away. Niph. the same. Hiph. causative from Kal, to lead to, to bring to, to move to, to bring an offering, to cause to approach. Hoph. הִנָּשׁ pass. from Hiphil. Hithp. to approach.

נָנַשׁ (fut. יִנָּשׁ, once יִנָּשׁ) to press (the creditor), to drive on (to work); hence, נָנַשׁ taskmaster, oppressor, collector of taxes; next, ruler, tyrant. Niph. to be pressed hard (by the enemy), to push oneself forward, to be driven, i.e. to be wearied, to be oppressed. נָנַח is related.

נָר (from נָר II., not from נָר) m. 1) heap, syn. with נָרָה; hence, נָרָה heap of the harvest, i.e. heap of sheaves; 2) a dam, a dike, wall, from נָר to heap up.

נָרָא (Kal, not used) equiv. to נָרָח; hence, Hiph. הִנָּרָא equiv. to הִנָּח to remove, to drive away.

נָרַב (fut. יִרָב) to incite, to stimulate, נָרַב לְבָ the heart urges some one (acc.) to do something voluntarily, i.e. from impulse; more frequently, however, occurs the Hithp. to urge oneself to something, to volunteer, to give freely, willingly, to present.

נָרַב (Aram.) the same, but only in Hithp. הִתְנַרַּב, from which the nominal verb הִתְנַרְּבוּ.

נָרַב p. n. m. (liberal in gifts, noble one), comp. מְרִיבָה.

נָרְבָה (plur. נָרְבוּת, const. נָרְבוּת) f. 1) free-will, readiness, liberality; hence, נָרְבָה voluntarily, freely; thy people are ready, i.e. willing; rain of benevolence, i.e. plentiful; 2)

voluntary gift, liberal gift, from  
נָרַב.

נִרְבִּיָּהּ p. n. m. (ennobled by God).

נִרְבָּקָה (Aram.) m. cemented bricks, a  
wall. See נִרְבָּקָה.

נָרַד (the pret. has only the analysed  
form, infin. נִרְד, fut. יִרְד, נִרְד)   
equiv. to נָזַח, נָזַח, to move to and  
fro, to wander about, to flee; hence,  
נִרְדָּה fugitive. Po. נִרְדָּה to escape,  
to disappear (of the sun). Hiph.  
יִנְרֵחַ (only fut. with suff. יִנְרֵחַ)   
to chase away, to cause flight.  
Hoph. הִנְרָה (fut. יִנְרָה) to be driven,  
to be cast away. Hith. הִתְנִרְדָּה  
to flee.

נָרַד (Aram.) the same (3 pret. fem.  
נִרְדָּה).

נָרַד (plur. נִרְדִּים) m. erring, casting  
about, wandering.

I. נָרַה (Kal, not used) to hate, to  
despise, to abhor, origin. to ex-  
clude; hence, Piel נִרְהָה to keep  
something at a distance, to de-  
spise, to exclude.

II. נָרַה (not used) to give, to pre-  
sent; which, however, is not con-  
nected with נָרַב.

נִרְחָה or נָרַה (after the form נִרְחָה,  
מִנְחָה) m. a gift; namely, the gift  
as wages of a harlot.

נָרַח (from נָרַד, after the form מִנְחָה)   
f. origin. abstract, removing, se-  
paration; next, conc. that which

is removed, separated, rejected;  
hence, of the state of woman during  
the time of her separation, of the  
abomination of idolatry, and of  
consanguine connection: מֵי הַיָּד  
water for purifying the unclean.

Probably the root is נָרַח, which see.

נָרַח (fut. יִרְחָה) to push, to push away,  
related to נִרְחָה. Niph. נִרְחָה to be  
cast, driven away; hence, particip.  
נִרְחָה an outcast, a fugitive. But  
נִרְחָה is also pass. from Hiph. הִנְרֵחַה,  
hence, to be enticed; נִרְחָה יָד  
נִרְחָה the hand is pushed by the  
axe, i.e. the balancing of the axe  
carries the hand with it, so that  
the hand loses its power over the  
axe. Hiph. הִנְרֵחַה to push away,  
to drive away, to thrust, to dis-  
perse, to cause to wander about,  
to entice. Pu. to be pushed, driven  
away. Hoph. the same.

נָרִיב (const. נִרְיָב, pl. נִרְיָבִים) adj. m.,  
נִרְיָבָה (pl. נִרְיָבוֹת) f. voluntarily,  
readily, willingly, especially of  
giving, spending; transf. to noble-  
minded, distinguished; but both  
m. and f. are changed into sub-  
stantives of concrete signification;  
hence, m. a noble one, liberal one,  
distinguished one, prince; fem.  
nobility, distinction.

I. נָרַן (not used) to be hollow, deep-  
ened out for containing something.



II. נָתַן (not used) equiv. to נָתַן to give, to present.

נָתַן (with suff. נִתְּנָה) m. 1) sheath of a sword, from נָתַן I.; 2) a gift, a gift to a harlot, generally a present, from נָתַן II., which see.

נִתְּנָה (after the form לִבְנָה) Aram.

m. the same, transf. to the body, being the sheath of the soul. Probably נִתְּנָה is the proper reading, so that נָתַן is the absolute state.

נָדַף (fut. יִנְדֹּף and יִדָּף) to drive away, to disperse (of chaff, smoke), transf. to drive the enemy to flight, to conquer. Niph. (inf. const. הִנְדָּף for הִנְדֹּף) pass.; hence קָשׁ, עָלָה, הִבֵּל גִּדָּף which is נָדַף and נָדָה.

נָדַד (fut. יִדָּד and יִדֹּד) origin. = *spondere*, i.e. to distribute in benevolence (comp. דָּדַד to pour forth); hence, to resolve upon an act of benevolence, to vow doing something (in contrast to אָסַר binding oneself not to do something); compare *despondere*, to promise; *sponsus*, betrothed; *sponsio*, promise, vow; נָדַד נָדַד to vow a vow.

נָדַד belongs to the Aram. נָדַד. See נָדַד.

נָדַד and נָדַד (with suff. נִדְּדִי, plur.

נִדְּדִים, const. נִדְּדִי) masc. a vow, נָדַד נָדַד to fulfil a vow;

2) an offering of a vow, נָדַד נָדַד

the son of my vows, i.e. the son entreated of God by a vow.

נָחַל m. the beautiful, the excellent, from נָחַל; according to others, from נָחַל to desire, to wish; hence, נָחַל that which is desired, desirable.

נָחַל (fut. יִנְחֹל) to drive, to move along, to move away; hence, of the driving a herd of cattle, of the driving of horses, of the driving of a carriage, of the carrying into exile, of the leading of an army, e. g. he hath led me and brought me into darkness; transf. to be occupied with something, to act, to do, to conduct. Pi. to set in motion (a carriage or waggon).

נָחַל (Kal, not used) only Pi. נָחַל to wail, to sigh; related to נָחַל.

נָחַל a verb erroneously considered as belonging to נָחַל, which see.

נָחַל to wail, to moan, related to נָחַל, or with נָח, equiv. to נָחַל. Niph. to assemble; comp. נָחַל.

נָחַל (def. נָחַלִּית) Aram. fem. light. See נָחַל.

נָחַל (pause נָחַל) m. song of lament.

נָחַל fem. a cry of lament, formed from נָחַל.

נָחַל Ketib for נָחַל, which see.

נָחַל (Aram.) f. enlightenment, wisdom, from נָחַל Aram.

נָחַל (Kal, not used) to flow on (comp.

נָחַל, נָחַל); hence, to proceed, to walk. Pi. נָחַל (fut. יִנְחַל) to lead on, to drive, to accompany, and from the leading of the cattle to the meadow, transf. to protect carefully. Hith. to proceed along, to walk.

נְחָל m. 1) a meadow, from נָחַל, 2) p.n. of a city in Zebulun.

נְחָלִל p.n. of a city, the same as נְחָלִל.

נָחַם (fut. יִנְחֵם) roaring (of the lion), raging (of the sea), moaning (of the sick); comp. נָחַם, which is the original form.

נִחָם m. the roaring (of the lion).

נִחָח (const. נִחָחַת) f. raging (of the sea), moaning.

נָחַק (fut. יִנְחַק) crying, braying (of the ass), figur. of the hungry mob; related to נָחַק.

נָחַר (fut. יִנְחַר) 1) to flow; figur. to wander, to pilgrimise; 2) to glitter, to shine; hence (like נָחַר, נָחַר) to be cheerful, merry. The connection of these two significations cannot be defined.

נָחַר (const. נָחַר, plur. נְחָרִים, const. נְחָרִים and נְחָרוֹת, const. נְחָרִים) m. 1) nominal verb, streaming; next, concrete, river, stream; the river of Egypt, i.e. the Nile; the river of Goshen, i.e. the Chaboras; the rivers of Ethiopia, i.e. the Nile, and the Astaboras; the rivers of

Babel, i.e. the Euphrates with its branches, sometimes נְחָר alone is used for the Euphrates. The dual, נְחָרִים the two rivers is only used in connection with נָחַר, and signifies the Euphrates and the Tigris.

נָחַר (def. נְחָרָא) Aram. m. the same.

נְחָרָה f. light, daylight, from נָחַר 2.

I. נָחַר (fut. יִנְחַר Ketib) to refuse, to negative; hence the Hiph. נִחַר (fut. יִנְחַר) to disallow; next, like נָחַר to frustrate; Ps. 141:5, "it shall be an excellent oil which shall not break my head" (i.e. not make my head recoil).

II. נָחַר (not used) to be raw; from which נָחַר, which see.

נָחַר m. Ketib for נָחַר, which see.

נָחַר (fut. יִנְחַר) to sprout, to grow; hence, to increase in prosperity, in strength and riches, to flourish. Po. נָחַר to cause to sprout, to increase, to prosper.

I. נָחַר (fut. יִנְחַר, sometimes נָחַר) 1) to wander about, to rove about, to flee, to be fugitive; related to נָחַר, and according to some נָחַר Isa. 11:17, is from this root; 2) to shake the head, as an indication of regret or compassion; next, generally, to mourn, to bewail. Hiph. 1) to drive away; 2) to move the head to and fro as a sign of derision.

Hith. **הִתְנַדַּד**, 1) to totter to and fro; 2) to shake the head either in derision or in grief.

**נָדַד** (Aram.) the same, to flee, fut. **נִדַּד**.

II. **נָדַד** (not used) to join, to heap up; hence **נָדַד**, which see.

**נָדַד** m. 1) flight; 2) p.n. of a district.

**בְּנָדַד** p.n. m. (equiv. to **נָדַד**).

**נָדַד** (not used) after the Arab., to be magnificent, splendid; related to **נָאָה**.

**נָאָה** (fut. **יִנָּאָה**) 1) equiv. to **נָאָה**, to stay, abide, dwell; **וְלֹא יִנָּאָה** and he remains not dwelling (in the land, Auth. Vers. "neither keepeth at home"); 2) to be proper, fit, beautiful; comp. **נָאָה**. Hiph. to glorify, to exalt, from **נָאָה** in the sense of being beautiful.

**נָאָה** (const. **נָאָה**, with suff. **נָאָהּ**, **נָאָהוּ**), **נָאָה** m. dwelling, habitation, and in the Nomadic language it signifies a meadow.

**נָאָה** f. the same as **נָאָה**.

**נָאָה** adj. m. **נָאָה** (const. **נָאָה**) fem. 1) dwelling, inhabiting; hence the term housewife **בֵּית נָאָה**; 2) beautiful, proper.

**נָאָה** (fut. **יִנָּאָה**) origin. to incline; hence, to lie down, to rest; next, to enjoy tranquillity, to be silent.

Hiph. 1) **הִנָּאָה** to lay down, to let down, **וְהִנָּאָה** to vent his rage on something; next, to cause to

rest, to afford rest, to lead to rest;

2) **הִנָּאָה** to set down, to lay down;

with **אֵל** and **אֶל** of the place, to

allow rest, to appease, to throw

down, to let rest; hence, generally,

to allow, to afford, to leave over,

to leave, to leave behind; with

**מִן** to forbear from something:

the various significations must be

used according to the context.

Hoph. 1) **הִנָּאָה** to be allowed to

rest; 2) **הִנָּאָה** (הִנָּאָה) to be set

down; particip. **נָאָה** to be left

over, left empty; comp. also **הִנָּאָה**.

**נָאָה** (also **נָאָה**, with suff. **נָאָהּ**) m. 1)

rest; 2) p.n. m. Noah.

**נָאָה** p.n. m. (rest).

**נָאָה** (fut. **יִנָּאָה**) equiv. to **נָאָה** to tot-

ter, of the earth; related to **נָאָה**.

I. **נָאָה** (not used) to point; from

which **נָאָה**, which see.

II. **נָאָה** (only particip. **נָאָה**, plur. **נָאָהִים**,

after the form **נָאָה**) to jest, to

carry on foolery, to be insensate;

hence **נָאָה** a fool.

**נָאָה** (Aram.) equiv. to **נָאָה**, to drop off,

to wither; and hence Pa. **נָאָה** to

lower, to debase.

**נָאָה** (Aram.) f. debasement; transf.

to ruin.

**נָאָה** (Aram.) f. the same.

**נָאָה** (fut. **יִנָּאָה**) to slumber.

**נָאָה** f. slumber; comp. **נָאָה**.

**נָאָה** belongs to **נָאָה** and **נָאָה**. See **נָאָה**.

נז (fut. נז) origin. equiv. to נז to flee, to fly; hence also, like in נז to dart, of the darting motion (comp. נז); generally, to flee (of the shadow), to hasten away. Pi. נז to urge, drive (of the Divine Spirit); according to others, to shine, or to flourish. Hiph. נז to drive to flight, or to save by flight; נז belongs to נז, and signifies to unfold or plant (נז) a standard.

נז (fut. נז, inf. const. נז and נז) to totter, to stagger (of the blind), to reel (of the drunkard), to tremble (with fear), to hang down and reel (of the miners; Author. Vers. Job 28:4, renders it "they (the waters) are gone away from man"), to hover over (נז) something, i.e. to rule, etc., but also like נז, נז to wander about. Niph. pass. to be moved, shaken. Hiph. נז to shake (the head), either in triumph or derision; likewise נז, or to shake (a hand, a sieve); next, generally, to cause tottering or dropping of the knee, or after the manifold and extensive significations of the Kal.

נז p.n. m. and f. (appointed by God).

נז (Kal, not used) 1) to move, to shake; hence Hiph. נז to swing,

e.g. a saw, i.e. to use it, to draw it; a staff, a rod, i.e. to rule; to swing the sickle, over (נז) something; of the moving to and fro of the joints (of the animals) for the sacrifices, and the leading to and fro of live cattle; to shake, e.g. a sieve, the hand, either to make a sign or as an indication of threatening, with נז. Hoph. נז pass. Pi. נז to shake the hand against something as a threat; 2) (Kal, not used) to flow; hence Hiph. נז to wet, to moisten, to sprinkle; once the abridged form נז occurs; 3) (not used) to be elevated, arched, or to raise oneself; related to נז; 4) to cover, from which some derive נז, this signification is, however, uncertain.

נז m. an elevation, i.e. a hill, from נז 3; according to others, from נז 4, in the signification of the top of a tree.

נז (Kal, not used) equiv. to נז to glitter, to shine; hence also, after the general mode of transferring (comp. נז and נז) to bloom, to flourish, and next also, to fly, to flee, and in the last sense perhaps, Lam. 4:15, נז "they fled away and wandered." Hiph. נז (but 3 pl. נז for נז; fut. נז, according to some) to bloom.



נֶזֶף (after the form קֹשֶׁף) f. 1) flag, feather, from נָזַף; 2) for נֶזֶף from נֶזֶף, excrement of the crop (of a fowl), comp. נֶזֶף and נֶזֶף. נֶזֶף see נֶזֶף, to which also belongs נֶזֶף.

נֶזֶר (not used) 1) to burn, to shine; comp. נֶזֶר; 2) to till, to plough, to cut through the soil; hence נֶזֶר, נֶזֶר.

נֶזֶר (def. נֶזֶר) Aram. f. fire.

נֶזֶשׁ (fut. נֶזֶשׁ) to be sick, ill; related to נֶזֶשׁ, and partly to נֶזֶשׁ.

נֶזַח (fut. נֶזַח, apoc. נֶזַח, comp. נֶזַח) equiv. to נֶזַח (Arab. نَزَح) and probably also נֶזַח: to sprinkle, e.g. blood upon a garment or upon the wall, with נֶזַח and נֶזַח; 1) Hiph. to sprinkle upon (נֶזַח) something, especially of the sprinkling for cleansing from sin; 2) Kal (not used), equiv. to נֶזַח to assemble; hence, Hiph. נֶזַח (only fut. נֶזַח) to cause to assemble; hence, Isaiah 52:15, בֶּן נֶזַח נְהִימ, "thus will he assemble many people." From נֶזַח in signif. 2, are to be derived the proper nouns נֶזַח, equiv. to נֶזַח, and נֶזַח.

נֶזֶד masc. boiled pottage, from נֶזֶד: But the form being without analogy, the root is perhaps נֶזֶד, in the signif. of נֶזֶד (נֶזֶד).

נֶזֶד (const. נֶזֶד, pl. נֶזֶד) m. 1) the

separated, consecrated one, from נֶזֶד (equiv. to נֶזֶד but not equiv. to נֶזֶד), a Nazarite; hence also, prince, as being consecrated to God, or as being distinguished from the people; 2) the consecrated, uncut and untouched vine, resembling the Nazarite, who durst not have his hair cut; if it is not equiv.

to נֶזֶד ornament, decoration.

נֶזַל (fut. נֶזַל) 1) to flow, to run, of water, tears, which flow; to overflow; figur. of the flow of speech, of the spreading of odour; 2) (not used) to wander, to walk, related to נֶזַל, which is from the same root, and transferred in a similar manner, from which נֶזַל, which see. Hiph. נֶזַל to cause to flow. נֶזַל see under נֶזַל, the same נֶזַל.

נֶזֶ (not used) equiv. to נֶזֶ to tie round, to enclose, but not to pierce.

נֶזֶ (pl. נֶזֶ, const. נֶזֶ) m. an ornament of the ear or of the nose, in the form of a ring, so called from its enclosing; from נֶזֶ.

נֶזֶ (particip. נֶזֶ=נֶזֶ) Aram. to suffer injury; hence, Af. נֶזֶ to cause injury, inf. נֶזֶ.

נֶזֶ m. injury, loss.

נֶזֶ equiv. to נֶזֶ, which see. The root is in נֶזֶ.

נָזַר (Kal, not used) to separate, to exclude, related to נָזַר, נָזַר; hence, to consecrate, to select. Niph. נָזַר (imp. הִנָּזֵר) 1) to separate oneself, to depart, e.g. from following the Lord, וְנָזַרְתָּ; hence, transf. to separate oneself from (מִן) something; 2) to devote or consecrate oneself to (לְ) something. Hiph. הִנָּזֵר 1) to remove some one, to cause some one to depart; 2) to consecrate some one (לְ). הִנָּזֵר must be taken as denom. from נָזִיר, having an intrans. signif. i.e. to live as a Nazarite.

נָזַר (with suff. נִזְרוֹ) m. 1) equiv. to נֶזֶן, a crown, a wreath; hence, a jewel, a diadem (of the king or priest), אֲבִנֵי נֶזֶן stones of a diadem, i.e. precious stones; 2) separation, distinction, consecration, transf. to the consecrated head, i.e. the unshaven head.

נִזְמוֹ prop. noun masc. (the hidden one).

נָחַל to lead, to conduct, with בְּ, of the place. Hiph. הִנָּחַל (fut. הִנָּחֵל) to lead, with acc., to some one (אֶל), to some place (עַד), before some one (לְפָנֵי), to lead away (מִן), often of leading in a moral sense.

נָחוּם p. n. m. (comforter).

נָחוּם see נָחוּם.

נָחוּם (only pl. נָחוּמִים) m. comfort, compassion, from נָחַם.

נָחוּר p. n. m. (the snorting one).

נָחוּשׁ (from נָחַשׁ) adj. m., נָחוּשָׁה f. brazen, the f. is used as a subst. equiv. to נָחַשׁ.

נָחוּשָׁה see נָחוּשׁ.

נְחִילָה name of a musical instrument, from נָחַל, to hollow out.

נְחִיר (only dual נְחִירִים) m. nostrils, from נָחַר to snort.

I. נָחַל (fut. יִנָּחַל, inf. const. נָחֵל) 1) intrans. to take possession of as one's property, or as one's inheritance. The root נָחַל is connected with נָחַל to redeem. Pi. נָחַל to take possession of, with acc. and לְ, of the person. Hiph. הִנָּחֵל to cause to possess, to divide the inheritance or the possession. Hoph. to be made to possess, especially of something not unpleasant. Hith. to put oneself in possession of something.

II. נָחַל (not used) equiv. to נָחַל, to pierce, to hollow out; not at all connected with נָחַל I.

נָחַל (with הָ finis נְחָלָה, dual נְחָלִים, pl. נְחָלִים, const. נְחָלֵי) masc. 1) a ditch, pit; hence, transf. to a shaft; 2) a valley, especially one with a brook, transf. to a brook, brooks being generally found in valleys. Several names of brooks in Pales-

time are thus compounded with  
נחל, and many names of valleys.

The root is נחל II.

נחלה see נחל.

נחלה (const. לַת, pl. נַחְלוֹת) f. the  
taking possession; next concrete,  
possession, property, inheritance,  
transf. to that which is allotted  
to some one, lot, destiny, fate;  
comp. חֶלֶק. Root נחל I.

נחליאל (valley or possession of God)  
p. n. of a place in the desert.

נחלים p. n. m. (the strong one) from  
which the patron. נַחְלָמִי.

נחלה f. equiv. to נחלה, possession,  
portion, lot.

נחם (Kal, not used) to moan, to  
groan, related to נָהַם; hence Niph.  
נָחַם (inf. הִנָּחַם, fut. יִנָּחֵם) 1) to  
sigh, to grieve, to repent, to have  
compassion, to regret something,  
with אֵל, אֶל, ל, sometimes מִן; 2)  
to comfort oneself at (עַל, אַחֲרֵי)  
a loss; 3) to revenge oneself, orig.  
to vent one's wrath, constr. with  
מִן, related to נָקַם. Pi. to comfort,  
to manifest compassion, with acc.  
of the person, and with מִן and עַל  
of the subject on which one con-  
doles. Hith. הִנָּחַם (once הִנָּחֵם)  
in significations as various as in the  
Niph. and construed as the same.

נחם p. n. m. (comfort).

נחם m. repentance.

נחמה f. comfort, consolation.

נחמיה p. n. m. (comfort of God).

נחמני p. n. m. (the repentant one).

נחנו pers. pron. pl. we, abbreviated  
from אֲנַחְנוּ, which see.

נחם belongs to נָחַם, which see.

נחץ equiv. to לָחַץ, to urge, to press,  
to drive on; נָחַץ pressed, hasty,  
urgent.

נחר (not used) to snort, from which  
נַחֲרִיד.

נחר m. the snorting.

נחרה f. the same.

נחריר (נחריר) p. n. m. (snorter).

I. נחש (Kal, not used) equiv. to  
לָחַשׁ, לָחַשׁ, to hiss, to whisper, to  
speak softly; hence Pi. נָחַשׁ to  
whisper, to divine, to carry on  
necromancy; transf. to an omen,  
to forbode, to have a presentiment.  
It is also possible, that the Piel  
form is only a denom. from נָחַשׁ,  
and that the original signification  
is from נָחַשׁ, equiv. to רָחַשׁ to  
move along softly, to creep.

II. נחש (not used) to shine, to flame;  
related to נָחַשׁ, belonging to נָחַשׁ;  
from which נָחַשׁ and נָחַשׁ.

נחש m. a spell, an omen, foreboding,  
sorcery.

נחש (pl. נָחָשִׁים) m. 1) serpent, either  
from נָחַשׁ in the signification of  
hissing, or in the signification of  
creeping, so that it is equiv. to

נחש עמר; transf. to the dragon, as a constellation; 2) (brass-mine) p.n. of a town; 3) p.n.m. (magician, sorcerer).

נחש (Aram.) m. copper, brass, especially Cyprian brass, so called on account of its light red colour.

נחשן p.n.m. sorcerer.

נחשת (with suffix נחשתה, dual נחשתים) com. 1) brass, copper, (on account of the red colour, and having been in ancient times steel-polished, the word was used as a figure of strength; 2) brazen fetters, only dual, to denote the fetters both on hands and feet; 3) money, origin. that which is made of brass.

נחשתא p.n.f. brass.

נחשתן (formed from נחשת) m. brazen serpent, which was worshipped as a symbol.

נחח (fut. ינחח, תנחח, but also יחת, תחת for יחת; but יחתו belongs to יחתת) to descend, to go down to (על) some one; hence, in a hostile sense, to meet some one, to come down upon some one, to press deeply in (ב) some one; נחח נערה "a reproof enters into (penetrates) a wise man." Niph. נחת to press forward against something. Pi. נחת to press down (the bow), i.e. to strain it, to set

it, to flood (the furrows) by plentiful rain. Hiph. הניחית (imp. הניחת) to thrust down; comp. חות. נחת (particip. נחת) Aram. to descend; Af. נחת (fut. ינחת, imp. ינחת) to bring down, to carry down, to lay down, to preserve. Hoph. הניחת to be thrust down.

נחת 1) m. (from נחת, related to נח, נחח, but not from נחג) sinking, letting down (the arms), fall, defeat; 2) f. from נחח, like נשחת from שחח, rest, quiet, appeasing, calming, soothing, refreshing, thus almost opposite to נחת 1.; 3) p.n.m.

נחת (only pl. נחתים) adj. m. descending, going down; according to the form the root is נחתת, not נחת.

נחח (fut. ינחח, apoc. ינחח, before makph נחח) 1) origin. to extend, to stretch; hence, to stretch out (the hand, the lance), to stretch out the rule for measuring, to stretch the neck, to go down (of the shadow), to spread out (a tent, the heavens); figur. נחח רעה על to spread evil over some one; נחח שלישי three things I extend over thee, Author. Vers. offer unto thee; 2) to incline, to sink, e.g. to the earth (Job 15:29), of the declining day, of the shadow of the sun dial, of inclining to fall; 3) to turn towards נחח



some one, or to turn away from (מִן, מִצֵּם) some one, נָמַח אַחֲרָי to turn after some one, i.e. to devote oneself to him or to his party; but also, generally, to go away, or trans. to turn towards, to conduct. Niph. נִמְּחָה pass. to be stretched out, extended (of the shade, of brooks). Hiph. הִמְּחָה (fut. יִמְּחֶה, apoc. יִמֵּחַ, imp. הִמֵּחַ) to extend, to spread out, to expand, to incline (the ear to some one), to turn, to lead; הִמְּחָה חֶסֶד עַל to extend mercy unto some one, to turn away, to decline, to dismiss; especially in the sense of perverting the judgment (in a court of justice), sometimes omitting the word מִשְׁפָּט, e.g. in the form נָמַח אַחֲרֵי רַבִּים לְהַפְּוֹת to incline after the many to wrest judgment. Hoph. only in the nouns מִמְּחָה, מִמְּחָה. As to the root, it is related to מִתְּחַח and לִתְחַח, as well as to מִחְחָה and מִחָה (מִחָה).

נִמְּחָל adj. m. laden, burdened (with acc. בָּכֶסֶף, with money); origin. to carry, standing for נָמַח.

נִמְּחִיעַ (only pl. גִּמְּחִיעִים) m. plant; orig. that which is planted.

נִמְּחִיפָה (only pl. מִמְּחִיפֹת) f. origin. a small drop; next, an ornament of the ear, ear-drops; so called from the shape; according to

others, a pearl, as pearls resemble drops.

נִמְּחִישָׁה f. branch, bough, from נִמְּשָׁה.

נָמַח (fut. יִפְּלֵ) to lift up, to take up, to take away; with עָל, to lay upon; בָּדַק יִפְּלֵ "He taketh up the isles as a very little thing" (as a little dust). Pi. to lift up, to carry, to bear; related to מָוַל, דָּלָה.

נָמַל (1 pers. נִמְּלֵחַ) Aram. the same.

נָמַל m. burden, heaviness; comp. מָוַל from מָוַל.

נָמַע (fut. יִפְּעֵ, inf. גִּמְּעֵ and מִעֵת)

1) to set up, to set, to put in, to plant; fig. to plant a people, i.e. to give them a settled residence; 2) to drive in (a nail, the pegs of a tent); hence, to pitch a tent, to erect an idol image; transf. to plant the heavens as a tent. Niph. pass. The radical syllable is גִּמְּעֵ, related to תָּמַח (תִּמְחָח).

נָמַע (const. נָמַע, comp. נָמַע, נָמַע, with suff. גִּמְּעֵי, pl. גִּמְּעִים, m. either as a verbal noun of the planting, or as conc. coll. the plantation, or especially, that which is planted, plant.

נָמַעִים (plantations) p. n. of a place.

נָמַעִים see גִּמְּעֵי.

נָמַף (fut. יִפְּףֵ) to drop, to drip, to flow, to flow down (of rain, water, myrrh, wine); related to צָוַף, וּבַ,

נָפַח. Hiph. to cause to drop down (new wine), to cause to stream down; transf. to cause the speech to flow, to prophesy.

נָפְחִי (const. pl. נִפְחִי) masc. drops; transf. to a species of gum or balm, so called from its issuing in drops.

נִפְחָה (dripping of the resin) p.n. of a city in Judæa; gent. נִפְחָתִי.

נָפַח (fut. נִפֹּחַ, and only once נִפְּחַח) origin. to look at something attentively, to observe; related to נִצַּח, hence נִפְּחָה; 2) to guard, to keep, to preserve, to watch, especially the anger נָפַח, i. e. to be wrathful, or to bear a grudge (but נָפַח is always omitted) with לְ and אֵת of the person.

נָפַח (1 pers. נִפְּחָה) Aram. the same.

נָפַח (fut. נִפֹּחַ) 1) to stretch, to extend, of branches; hence, נִפְּחָה, equiv. to נִפְּחָה, branch, bough; hence, to be dispersed, נִפְּחָה; of the battle becoming general; but also transf. to extend, to spread about, to scatter (into the desert, into foreign lands), to shed blood; 2) to scatter away, to abandon, to eject (synonymous with נִשְׁלַח); and generally to let lie still the ploughfield, to desist (from a contest), to remit (a debt), to admit, to allow; 3) to stir, to

palpitate, equiv. to נִפֹּחַ, which in the origin. signif. is probably like the root in נִפֹּחַ. Niph. to extend oneself, to spread, to be suspended (of pillars, columns), to be stretched along (of branches), to spread itself (of an army), to lay down outstretched. Pu. to be abandoned, forsaken.

נִי (only Ezek. 27:32 נִי) masc. wailing, lament, for נִי, but eleven manuscripts read נִי, which is more suitable to the context.

נִי see נִי.

נִיב (from נִיב) m. fruit, fig. נִיב, fruit of the lips, i. e. song of thanksgiving, praise, prayer.

נִיבִי p.n. m. (the fertile one).

נִיד m. comfort, consolation, commiseration, from נִיד.

נִידָה f. equiv. to נִידָה, disdain, exile, wandering, from נִידָה or נִידָה.

נִיּוֹת (habitations). Keri for נִיּוֹת, which see.

נִיחָה (after the form נִיחָה, from the Pi. נִיחָה, with suff. נִיחָה, pl. נִיחָה) m. pleasantness, acceptableness, taking pleasure, delight at something; origin. gratification, but only used in connexion with נִיחָה, to express a sweet odour of sacrifices acceptable unto God. Root נִיחָה.

גִּידוֹן (Aram.) m. the same, but with the omission of גִּיחַ.

נִיץ (with suff. נִינִי) masc. a sprig, sprout; hence, transf. to that which sprouts anew. The root נִנֵּן, is originally a redoubled form, and signifies to be new, fresh young. From the denom. נִנֵּן, to have descendants. Niph. fut. יִנֵּן, to beget descendants, to continue growing, endure (of fame).

נִינְוָה p. n. of the capital of Assyria, Nineveh; probably of non-Semitic origin.

נִסִּי (Ketib for נִסֵּי) adj. m. fugitive; next, the fugitive.

נִסָּן m. Nisan, the first month of the Hebrew year, called also חֹדֶשׁ הָאֲבִיב. The etymology is non-Semitic.

נִצָּץ masc. a spark, from נָצַץ, to spark, sparkle.

נִיר equiv. to נֵר, a lamp.

נִיר an abbreviated form of the Hiph. from נִירָה, to plough, to make the soil arable; belongs to נָהַר 2.

נִיר m. 1) light, lamp, equiv. to נֵר; figur. the continuance of the progeny; 2) modern Heb. land made arable. The form נִירָה is 1 pl. fut. Kal from יָרָה, with suff. נִים.

נָכָה (Kal, not used) equiv. to נָכָה, to strike; hence, the Niph. נִכָּה, with נָכָה, of the part struck, to be

chased out of a country. From which נָכָה, which see.

נָכָה adj. m., נִכָּהָה f. to be cast down, to be humbled in mind, from נָכָה, but in a spiritual sense.

נִכָּהָה (only pl. נִכָּהָת, but always contracted נִכָּהָת) f. name of a spice, probably gum tragacanth (after the Arab.)

נִכָּהָיִים see נָכָה.

נָכָה (not used) to sprout, to grow.

נָכָר (with suff. נִכְרֵי) m. descendant, sprig, offspring.

נָכָה (Kal, not used) to be hurt, wounded, or trans. to strike, to smite, to hurt; hence, Niph. נִכָּה, to be smitten, slain. Pu. to be struck (of the standing corn), Hiph. נִכָּהָה (fut. יִכָּה, apoc. יָ, imp. הִכָּה, apoc. הָ) to strike, in the most extensive sense; hence, also of God, to punish; of inanimate things, to overturn, to destroy, to conquer (a town), to blow (with a horn), to hit (with an arrow), to dash to pieces, to destroy (of the hail); next, to slay, to kill, sometimes with the addition of נָכָה life, to accomplish a defeat; הִכָּה לֵב אֶת־מֶלֶךְ the heart of some one beats, strikes him; הִכָּה בְּטַנְיָרִים to smite, or to strike with blindness; to take root, to sprout. Hoph. pass.

נָכָה (const. נִכְה, pl. נִכְהָיִים, comp.

רָפָה, טָלָה from טָלָה, רָפָאִים

adj. masc. origin, hurt, wounded, struck; hence, נִי רַגְלִים struck in the feet, i.e. lame; נִי רוּחַ of contrite spirit; the plur. is used as an abstract.

נֶכֶח (also נִכְו) p. n. Necho, king of Egypt, son of Psammetichus.

נִכְוֹן 1) particip. Niph. from נִכְוֵן; 2) p. n. of a threshing-floor, in the parallel passage נִכְוֹן.

נִכָּח (not used) probably equiv. to נִכַּח, if it is not an original root, in the sense of, to be near, to approach.

נִכְחָ m. proximity, synonym. with נֶעֱמָה, אֶצֶל, in its use only as a prep.: near, by, before; as נִכְחָ before God, = לְפָנַי, but נִכְחָ לְ opposite. שֹׁמֵם נִכְחָ פָּנִים before the face, i.e. to set down (something) before oneself; אֶל-נִכְחָ towards something; לְנִכְחָ straight before oneself; and after the verbs of request it signifies: for, עַד-נִכְחָ till opposite a place.

נִכְחָ (only with suff. נִכְחָו) masc. the same, opposite.

נִכְחָ (with suff. נִכְחָו, pl. נִכְחָיִים) adj. m., נִכְחָ (pl. נִכְחָוֹת) f. straight on, straight along before one; הַלֵּךְ הַיָּשָׁר he who goes his straight way; hence, just, correct, honest,

especially in this sense fem. sing., plur. masc. and fem.

נִכְלָ origin. to conceal, to hide, transf. to act clandestinely, to deceive, synonym. with נִכְנֵר, מְעַל. Pi. to act deceitfully, artfully, against (לְ) some one. Hith. to devise deceitful, artful, plans against (acc. and לְ) some one. The root is נִכְלָ.

נִכְלָ (only pl. with suff. נִכְלָיָהֶם) m. artfulness, deception.

נִכְסָ (not used) to conceal, to preserve (of treasures); hence, to gather; from which נִכְסָ is a transposition.

נִכְסָ (only plur. נִכְסָיִם) m. property, goods, wealth, from נִכְסָ

נִכְסָ (pl. נִכְסָיִן) Aram. the same.

נִכְרָ (Kal, not used) to be strange, foreign, origin. to be marked, distinguished from others, from נִכְרָ, related to נִכְרָ to notice; נִכְרָ to make a mark. Pi. 1) to estrange, next, to forsake, to eject: 2) related to נִכְרָ to deliver. Hiph. נִכְרָ 1) to recognise, to penetrate into a matter; 2) to be enabled, to know, to understand, all proceeding from the original signification of penetration; 3) to see, to have an insight, to recognise. Niph. to feign being a stranger, and generally passive, to be known, recognised. Hith. is quite like the Niph. i.e. reflective and passive.



נָכַר (const. נָכַר) masc. that which is strange, the strange place, נָכַר a stranger, אֱלֹהֵי נָכַר a strange god, i. e. idols from a strange land.

נָכַר m. strange-like, that which one rejects, ill fate, or anything which is unpleasant.

נָכַר (with suff. נִכְרָו) m. the same.

נִכְרִי (formed from נָכַר, plur. נִכְרִים) adj. m., נִכְרִיָּה (pl. נִכְרִיּוֹת) f. one from a foreign country, always in a hostile sense, transf. to strange-like, unheard-of, hostile, repulsive. Synon. with נָךְ.

נִכְתָּר Ketib, נִכְתֵּר Keri, precious things; נִכְתָּרָתִי treasury.

נָלָה (Kal, not used) to arrive at a certain object; hence, to obtain, to acquire. Hiph. הִנְלִיחַ (only in the form בְּהִנְלִיחֶךָ inf.) to accomplish, to complete something: but it may be read בְּהִנְלִיחֶךָ, so that the root entirely vanishes. The same is the case with the noun מְנִלָּה (supposed to be derived therefrom) in מְנִלָּם, it may be read מְבָלָם their herds.

נִמְכָּזָה adj. fem. despised, bad, mean, probably compounded from נִבְזָה and מְכָזָה.

נִמְנָאֵל p. n. m. (probably equiv. to נִמְנָאֵל), patron. נִמְנָאֵלִי.

נִמְנָאֵל appears to belong to the root נִמְנָא, see נִמְנָא, נִמְנָא, נִמְנָא.

נִמְלֵל equiv. to מָלַל to eat off, to cut off; hence, probably from which נִמְלֵלָה. The forms יִמְלֵל, נִמְלֵל belong to מָלַל, and נִמְלֵל belongs to מָלַל.

נִמְלֵלָה (pl. נִמְלֵלִים) f. an ant, probably from נִמְלֵל.

נִמְרָ (not used) to flow, to run; next, to be clear as water, to be clear, related to מָרַד to flow; from which נִמְרָה, נִמְרָה.

נִמְרָ (not used) to be striped, spotted, the root נִמְרָ is related to that in נִמְרָ.

נִמְרָ (pl. נִמְרָה) m. panther, also including the tiger.

נִמְרָ (Aram.) m. the same.

נִמְרָ p. n. of the founder of the Babylonian empire; hence, נִמְרָ Babylon.

נִמְרָ see under נִמְרָ.

נִמְשִׁי p. n. m. (one who is drawn out).

נִסָּ (with suffix נִסִּי) masc. equiv. to נִסָּ that which is elevated as a signal to be seen at a distance, as a flag, a standard, a banner, a high pole for a signal, transf. to a mark of caution. The root is נִסָּ II., which see.

נִסָּ fem. turn, fate, destiny, from נִסָּ, origin. particip. Niph.

נִסָּ (fut. יִסָּ, inf. abs. נִסָּ) equiv. to נִסָּ, נִסָּ to move away, to turn back. Hiph. הִסָּ to remove some-

thing, to move something back (a landmark.) Once with **ש** instead of **ד**. Hoph. **נָשַׁח** to be moved back, to turn back.

**נָסָה** (Kal, not used) to test, try, prove. Pi. **נִסְּהוּ** to put to the test, to try, by scepticism or infidelity: different from **נִסָּה**, which signifies to try by the medium of the senses.

**נִסָּה** (fut. **נִסֵּה**) equiv. to **נָסַח** to tear away, to tear out, to tear off, e.g. from a house, to expel (from a country), to pull down (a house). Niph. to be driven away, ejected.

**נִסָּה** (Aram.) the same. Ithp. pass.

**נִסֵּה** (with suff. **נִסֵּהְךָ**, pl. with suff. **נִסֵּהְכֶם**) masc. 1) that which is poured out, drink-offering; 2) molten image, equiv. to **מִשְׁכָּה**; 3) poetically, the anointed one, king, ruler, all three significations from **נָסַח** I.

**נָסַח** (fut. **נִסְּחָה**, inf. **נִסְּחָה**) equiv. to **נָסַח** to pour, to pour out (the spirit of deep sleep) over some one, wine-offering, to worship a deity; transf. to close a covenant, libations having been used on such occasions; 2) to manufacture casting-work, i.e. to cast metals; 3) to anoint. Niph. to be anointed, i.e. to be appointed a ruler. Pi. to spend, to pour a libation before God. Hiph. the same. Hoph. pass.

II. **נָסַח** 1) to tie, to weave, to entwine, only in **נִסְּחָה**; 2) to cover, to wrap up, from which is **מִשְׁכָּה** 2. Related is **נָסַח**, **נָסַח**, and others.

**נָסַח** (Aram.) the same; hence, Pa. voluntary offering; transf. also to the bringing of an offering.

**נָסַח** (and **נָסַח**, with suff. **נִסְּחָיְךָ**, pl. **נִסְּחָיְכֶם**, const. **נִסְּחָיְכֶם**) m. 1) drink-offering; 2) molten image, equiv. to **מִשְׁכָּה**.

**נָסַח** (def. **נִסְּחָה**) Aram. m. the same.

**נִסְּחָה** masc. appointed, fixed, marked place, from **נָסַח**.

I. **נָסַח** to be sick, ill (equiv. to **נָשַׁח**); origin. to decrease, to become lean, meagre, to decline; **נָסַח**, the sick one.

II. **נָסַח** to shine, of the spirit of God, that enlightens man. Hith. **נִסְּחָה** to shine forth, to be exalted, placed in an eminent position, so as to shine far off.

**נָסַח** (fut. **נִסְּחָה**, inf. **נִסְּחָה**, imp. **נִסְּחָה**) to move away, to push away, to break away (comp. **נָסַח**, **נָסַח**, **נִסְּחָה**, **נִסְּחָה**) to break off (door posts or pegs of a tent), to break off (a tent), to break up a horde of nomades, of an army, or a tempest, i.e. to draw off, to depart. Niph. to be broken up (of a tent). Hiph. to break up, to cause to depart, to remove, to break off, to break out (stones).

נָסַק (fut. יִסַּק) to ascend, to rise; but as no pret. occurs, יִסַּק may stand for יִסְלַק, from סָלַק.

נָסַק (Aram.) the same; hence, Af. הִסַּק (inf. הִנְסִיקָה), to cause to ascend, rise. Hoph. הִסַּק pass.

נִסְרָה p.n. of a Ninevite idol; the etymology is obscure.

נִסְת belongs to הִפְסִית. See סִית.

נִצְה (trembling) p.n. of a place in Zebulun.

נִצְה p.n. f. (the wandering, fugitive one).

נְעָרוֹת (denom. from נָעַר) fem. pl. youth, youthful age; figur. the youth of a people.

נְעָרִים m. pl. the same.

נְעִיאַל (probably = נְאִיאַל dwelling-place of God) p.n. of a place in Naphtali.

נְעִים (const. נְעִים, pl. נְעִימִים, adj. m. נְעִימָה (pl. נְעִימוֹת) fem. pleasant, lovely, kind, graceful. The pl. m. and f. is also used as an abstract subs. in the sense of joys, pleasant or lovely scenes of country.

נָעַל (fut. יִנְעַל) to bolt, to shut up, to close; transf. to the fastening of the sandals to the feet. Hiph. same.

נָעַל (dual נְעָלִים, pl. נְעָלִים and נְעָלוֹת) fem. a sandal, a shoe: שָׂם נָעַל to put a shoe on, הֵלִין נָעַל to pull a shoe off; the same is נָשַׁל and נָשַׁלַּף to cast the

shoe upon something, i. e. to take possession of something; הֵלִין נָעַל one who has given up his possession; transf. to, something trivial, mean, especially in the dual and pl.

נָעַם (fut. יִנְעַם) to be pleasant, agreeable, kind, lovely; origin. to accept (not connected with נָחַם).

נָעַם p.n. m. (loveliness).

נָעַם m. propriety, grace, loveliness, delight; kindness, grace (of God).

נְעָמָה 1) p.n. fem. (loveliness, lovely one); 2) p.n. of a city in Judah; gent. נְעָמָתִי.

נְעָמָה see נְעָמָה.

נְעָמִי (for נְעָמִית) p.n. f. (the graceful one).

נְעָמִי (pl. נְעָמִיִּים) masc. 1) loveliness, gracefulness; 2) p.n. m. (the graceful one), patron. נְעָמִי for נְעָמִי.

נָעַץ (not used) to sting, to prick, as in the Aram.

נְעָצִין m. thorn-bush, thorn-hedge after the form נְאִמָּה.

נָעַר (primitive, pl. נְעָרִים) m. 1) youth, lad, boy; in the ancient period of language, also girl. In reference to age, it signifies the new-born child, as well as the youth of twenty years. In reference to position, it signifies one's own child, as well as youth, lad, boy, attendant; also, the common sol-

dier. From which is derived נָעָרִים, נָעַר, נָעַרָה, נָעָרוֹת, נָעָרָה; 2) (from נָעַר II.) that which is dispersed; only Zech. 11:16, but even in that passage it may be rendered the young one, which, on account of its littleness, escapes the shepherd.

נָעַר to roar, of the young lion. The form נָעוֹר belongs to נָעַר.

I. נָעַר to move to and fro, to shake (the hand), to shake off (leaves), orig. to stir, equiv. to נָעַר. Niph. 1) to release oneself (from bonds), to shake off; 2) to be driven away. Pi. to throw into (נָעַר) something, e. g. into the sea. Hithp. to shake oneself from (נָעַר) something, e. g. from the dust.

נָעָרָה (pl. נָעָרוֹת) f. 1) a damsel, a maid-servant, maid, as also a young married woman; 2) p. n. of a city in Ephraim; 3) p. n. f.

נָעַר p. n. m. (the youthful one).

נָעָרִי p. n. m. (godly youth).

נָעַר p. n. of a city.

נָעָרָה f. tow, origin. that which is thrown out of the flax, from נָעַר 2.

נָעַר according to some, the root belongs to נָעַשׂ, which see.

נָ p. n. Memphis, see נָחַל.

נָ (not used) to grow, to sprout; compare the Aram. נָבַנ; from which:—

נָ p. n. m. sprout.

נָ as a root. See נָחַל.

נָחַל (from נָחַל) f. 1) a height, a hill, from which the p. n. נָחַל דּוֹר the hill of Dor, or the plur. נָחָלִים; 2) sieve, from נָחַל to move to and fro.

נָחַלִּים (Keri) p. n. m. (extension, increase). The Ketib has נָחִים, which see.

נָחַל (fut. נָחַל, inf. נָחַל), equiv. to נָחַל; 1) to fan, to breathe, to blow (the fire), with and without נָחַל, to blow away, to puff away, also with נָחַל; to breathe the last (breath of life); with acc. to cause to breathe over (עַל) something, to breathe into (נָחַל) something. Pu. to be fanned, blown. Hiph. 1) to blow away, to puff away; i. e. to despise, slight, disregard; 2) to exhale, to breathe the last.

נָחַל (fragrance, place of fragrance) p. n. of a Moabite city.

נָחִיל (only pl. נָחִילִים) m. equiv. to נָחִיל the strong one; next, a giant. The root is נָחַל 2.

נָחִים equiv. to נָחִים, which see.

נָחִישׁ p. n. m. (the recovered one).

נָחִישִׁים a mixed form, from נָחִים and נָחִישִׁים.

נָחַל (not used) to paint, to be of various colours, related to נָחַל.

נָחַל m. name of a precious stone (Author. Vers. an emerald).



- I. נָפַל (fut. יִפֹּל, inf. נִפֹּל, with suff. נִפְּלוּ) to fall down, to sink (down from something נִפֹּל מֵעֵץ), to fall into (אֶ, לֵא) something, to fall off (מִן) something, to fall upon (עַל) something, but also absolute, to lie, in a state of trance, dream-like; נָפַל is used to denote falling in battle (often with the addition בְּיָדוֹ, by the hand (יָדוֹ) of another, or by the enemy; to fall upon (עַל) the bed of sickness; to be born (in the derivative used of a premature birth); transf. to arise, to revive, to fall off in the body, i.e. to become lean, or to fall off in spirit, i.e. to lose courage; next, generally, to fall into trouble, to go to ruin, of men and empires; to fall, of the lot; hence, to be allotted to some one; in comparison to another, לִפְנֵי מִן לִפְנֵי מִן to fall off, i.e. to be inferior; to fall to the ground, i.e. to remain unfulfilled, of a promise; to result; to elapse; to fall upon something; to befall, with עַל (of sleep or terror); to descend (of a revelation), to be revealed; to throw oneself down, to let oneself down; to rush on the sword; to alight, to encamp, dwell, settle, somewhere; to lay down (submit) a supplication (לִפְנֵי) before some one. Hiph. הִפִּיל (inf.

with ל, לְהִפִּיל) causing something to fall, to throw, to cast down, to cast (into the fire), to slay (by the sword); to cast lots, to allot; to cast, in the sense of to bear; to fell, to hew down; to cause to fall (the face of some one), i.e. to vex some one; to lay a request before some one; to drop, to desist from something, etc. Hithp. to throw oneself down; with עַל, to throw oneself upon some one, to attack him. Pilpel נִפְּלָל to precipitate suddenly, violently.

- II. נָפַל (not used) to be strong, vigorous; comp. נָפַל and נָפַל, from which נָפַל.

נָפַל (fut. יִפֹּל) Aram. the same.

נָפַל m. origin. birth, but generally premature, i.e. miscarriage, from נָפַל in the sense of to bring forth.

נָפַל see נָפַל.

נָפַל (not used) to extend, to spread out; from which נָפַל, נָפַל, נָפַל.

נָפַל (imp. and fut. is taken from נָפַל) equiv. to נָפַל; 1) to reduce to dust, fundere, to be scattered about;

hence, to be dispersed, scattered, of a people, of a flock; reflective, to extend oneself, to disperse oneself; 2) to dash to pieces, to shatter.

Pi. to break to pieces (earthen vessels); but also like Kal, to scatter, to disperse; hence נָפַל

(inf.) scattering (of the Jewish nation). Pu. pass. to be scattered, dispersed.

נֶפֶץ masc. shower of rain, from its violent pouring on all sides.

נָפַץ (3 fem. נִפְצָה, 3 plur. נִפְצוּ and נִפְצָה, imp. פִּצֵּה) Aram. to go away, to go out, quite like נָצַח in Heb. transf. to the issuing of an edict. Af. פָּצַח, נִפְצִיחַ to bring out, to carry out; comp. פָּצָא.

נִפְצָא (def. נִפְצָא־) Aram. f. expense, outlay; comp. modern Hebrew הוצאה.

נָפַח (Kal, not used) to breathe, to draw breath, to inhale; hence, to live, transf. to exhale. Niph. נִפְחַח to recreate, refresh oneself (after labor), orig. to draw breath; next, to refresh oneself, to recover. The root נִפְחַח, is related to נִפְחַח, which see.

נִפְחָח (with suff. נִפְחָחִי, pl. נִפְחָחוּ, once נִפְחָחִים) com. 1) breath (of life); next, life, strength of life, soul (as animating the body); next, soul, as in modern language, person; נָצַח, נִפְחָח, life returns, life departs; נִפְחָח to hope for the death of some one, i.e. or the departure of life: but always in reference to the animal life; hence, speaking of the soul, we say, to live, to die, to kill it, to require

it, to cast it away, to save it; and in many phrases נִפְחָח is used for mind, heart, as the seat of emotions. Its use for person, living thing, man, or slave, is as in some modern languages, but joined to נָח it signifies carcass, or dead person; sometimes, even without the word נָח, e.g. נִפְחָח לְנֶפֶשׁ or נִפְחָח to become unclean by a dead body; 2) with suff. נִפְחָחִי is used for self, in the sense of a reflexive pronoun; 3) fragrance; hence, נִפְחָחִי scent-boxes.

נִפְחָח (Kal, not used) related to נִפְחָח; hence, to exhale, to diffuse fragrance, or probably connected with נִפְחָח in modern Heb. in the sense of, to flow.

נִפְחָח fem. equiv. to נִפְחָח I., height, elevated place, according to others, a circle, from נָח to encircle.

נִפְחָח m. that which flows, the sweet of the sugar-cane (נִפְחָח=הָעֵדֶן), or honey-comb; hence, נִפְחָח צִוּיִם liquid of the cane, i.e. sugar; according to others, honey-comb.

נִפְחָח (only pl. לִים) m. a combat, struggle, from נָחַח in Niphil, to wrest, to wrestle.

נִפְחָח p. n. of an Egyptian district; hence, patron. נִפְחָחִי.

נִפְחָחִי (for נִפְחָחִי) p. n. m. (a wrestling); hence, LXX. Νεφθαλμ.

נָצַח (from נָצַח) m. 1) a flower, the same

as the f. נָצַח; 2) a hawk, sparrow-hawk, so called from its swift flight.

For both significations, comp. נָצַח.

נָצַח (inf. abs. נָצַח) equiv. to נָצַח 1, to fly, to fly away, to fly off; hence, the paranomasia נָצַח נָצַח flying off, i.e. thou departedst swiftly, Auth. Vers. "that it may flee and go away" (Jer. 48:9).

נָצַח (Kal, not used) equiv. to נָצַח, to put, to place, to set, or to cause to stand. Niph. נָצַח 1) to be placed, appointed over (על) something; hence, נָצַח manager, director; 2) to stand, to stand firmly (of animate and inanimate objects); next, to stand erect, to be sound, נָצַח the sound cattle; 3) to place before oneself (ל), to step toward (ל) some one. Hiph. נָצַח to cause something to stand, to erect (a monument), to heap up (stones), to set up (gates), transf. to נָצַח to erect a power, נָצַח to sharpen the goad, and generally, to fix, to appoint. Hoph. נָצַח to be erected, planted, also to be appointed, part. נָצַח.

נָצַח m. the hilt (of a dagger), a handle, from נָצַח.

נָצַח (def. נָצַח) Aram. f. firmness, hardness (of the iron) or stem, i.e. nature of iron.

נָצַח see נָצַח.

נָצַח 1) equiv. to נָצַח, נָצַח, to fly, to flee; hence, נָצַח נָצַח when they fled away and wandered; 2) (Kal, not used) to pluck out, to contend. Hiph. נָצַח to make strife against (על) some one, to carry on war with (את) some one. Niph. 1) נָצַח to contend, quarrel mutually; 2) to be waste, desolate, נָצַח נָצַח thy cities shall be laid waste; 3) to become desolate, נָצַח נָצַח ruinous heaps. The connection of significations 2 and 3, with signification 1, is obscure.

נָצַח f. a flower, equiv. to נָצַח from נָצַח.

נָצַח f. 1) equiv. to נָצַח a wing, a pinion, a plume; 2) for נָצַח (from נָצַח) excrement (of the crop).

I. נָצַח (Kal, not used) origin. 1) to shine, to glitter, from נָצַח (comp. נָצַח, נָצַח), figur. to excel, either by deeds or in position, to be great, mighty, distinguished; comp. a similar mode of transferring in נָצַח; 2) clean, figur. to be faithful; comp. נָצַח, origin. to shine; 3) to last, to be constant, origin. to be strong, firm, to excel in power. Pi. נָצַח to excel above all, to superintend a matter (ל), to be appointed over (על) something; hence נָצַח, often used in the language of the temple service

to denote the director of the temple music. The proper use of the verb and of **לְנַצֵּחַ** is obvious from the phrase **לְנַצֵּחַ עַל-מְלֶאכֶת** **קָיִית יי**. Niph. to be lasting, constant; hence particip. fem. **נִצְחָת** enduring, lasting, persevering.

II. **נָצַח** (not used) equiv. to **נָחַן** to sprinkle, orig. to wet, to moisten.

**נָצַח** (Aram.) the same as **נָצַח** I; hence Ithp. to be victorious over (**עַל**) something, origin. to excel over something.

**נָצַח** (seldom **נָצַח**, with suff. **נִצְחִי**, plur. **נִצְחִים**) 1) brightness, lustre, fame; hence, victory; 2) fidelity, purity, faith, confidence, e.g. my strength and my hope is perished; judgment is not pronounced faithfully (Auth. Vers. "judgment doth never go forth," Hab. 1:14); 3) endurance; hence, eternity, especially in the forms **נָצַח**, **נִצְחָה**, **לְנָצַח**, **נִצְחָה** eternal, eternally, unto eternity, for ever; transf. to entirely, altogether, pure, e.g. ruins altogether (Auth. Vers. "destructions are come to a perpetual end," Ps. 9:6).

**נִצְחָה** (from **נָצַח** II.) m. juice (of the pressed grape), blood of grapes.

**נָצִיב** m. 1) the appointed one, officer, director, equiv. to **נָצַב**, but also a post, situation; 2) a post, a

pillar, a column; hence **נָצִיב מֶלֶח** a pillar of salt; 3) p.n. of a town in Judah.

**נָצִיחַ** p.n. m. one who excels.

**נָצִיד** (Ketib) m. the preserved, saved one, thus equiv. to **נָצַד**.

**נָצַל** (Kal, not used) to pull off, to draw off, to tear out (related to **נָשַׁל** and **נָשַׁל**) figur. to extricate from danger, to save. Niph. **נִצַּל** 1) to be saved, delivered, from **מִן**, **מִדָּבָר**, **מִיָּד**; 2) to save oneself, to escape, from before some one (**מִפְּנֵי**), to some one (**אֶל**). Pi. to extricate (accus.) from danger, to snatch something away, to rob, to plunder. Hiph. **הִנְצִיל** to separate (contending parties), to snatch away from (**מִן**) some one, to withdraw; generally, to save, to release some one (accus. seldom **ל**) from some one (**מִן**, **מִיָּד**, **מִדָּבָר**). Hoph. **הִנְצִל** to be pulled out, to be delivered (from the fire). Hith. to take off something from oneself, e.g. the ornament.

**נָצַל** (Aram.) the same. Af. **הִנְצִל**, like the Heb. Hiph.

**נִצָּן** m. a flower, formed from **נָץ**.

**נִצָּע** see **נָצַע**.

**נִצָּץ** equiv. to **נָצַץ**; 1) to glitter, to shine, to sparkle; hence **נִצְצִים** shining, sparking; 2) to bloom, to flourish; comp. **נִצָּח**; 3) to flv.



comp. the same mode of transferring in **קָרַח**.

**נִצֵּץ** see **יִצֵּעַ**.

**נָצַר** (fut. **יִצַּר**, seldom **יִנְצֹר**, imp. **נִצֹּר**, **נִצְרָה**, with suff. **נִצְרָהָ** with euphonic dagesh) origin. to shine, to glitter (comp. **הִצִּיר**); hence, 1) to look at, to see (comp. **שָׁוָה**), transf. to (a) to watch by inspection, to guard, to keep; **נֹצֵר** watcher, keeper; **מִנְצֵר לְנָצִירִים** watch-tower; to keep from (**מִן**) something; (b) to preserve, to hide; hence **נִצְרוּת** those who are hidden, unknown; **נִצְרוּתִים** those who are saved; also, hiding-place; figur. of the secret, stubborn heart; (c) to lie in wait, to besiege (a town); hence **נִצְרִים** besiegers; **עִיר נִצְרוּהָ** a besieged town; 2) (not used) to bloom, to flourish, as generally (see **נִצְיָץ**) proceeding from the sense of shining.

**נִצָּר** m. sprout, twig, sprig, offspring; from **נִצֹּר** 2.

**נִצָּת** see **יִצָּת**.

**נָקָא** (Aram.) to be clean; comp. Heb. **נָקָה**; hence particip. **נִקְאָה** clean.

**נָקַב** (fut. **יִקְבֹּב**, seldom **יִנְקֹב**) 1) to hollow out, to bore through (the head), to perforate, to make holes (in a bag); 2) to cut asunder, to sever, to part, to distinguish, to nominate, to define, to name;

hence **נִקְבִּים**, equiv. to **נִקְבוּ** **נִקְבִּים**, or **נִקְבוּ שֵׁם**, i. e. they that are named, the distinguished; the same mode of transferring is found in **נָקַב**, **נָקַבְתִּי** 3) equiv. to **נָקַבְתִּי**, to defame, blaspheme, curse, origin. to cut something through (comp. **הִקְרַח**). In connection with **שֵׁם** some render it according to signification 2, to pronounce; others, according to signification 3, to curse. Niph. pass. of signif. 2, to be named, nominated.

**נִקְבָּה** m. 1) box for containing precious stones, from **נָקַב**; 2) with the article, p.n. of a place in Naph-tali, orig. hollowing out, cavity.

**נִקְבָּהָ** f. female, only in reference to the genitals, from **נָקַב**, like its contrast **נָקַר**, which see; comp. the abbreviation **נִקְבָּה**.

**נָקַד** (not used) 1) origin. to stick into something, to indent; hence, to mark with points or dots, to note, to denote; next, generally, to point, punctuate; 2) to distinguish some of the flock by a point or mark; next, generally, to occupy oneself with a superior flock.

**נִקְדָּר** (pl. **נִקְדָּרִים**) adj. m. pointed, dotted, spotted, sprinkled.

**נִקְדָּר** m. shepherd of a choice flock, or the possessor of such a flock, Author. Vera, sheep-master.

נֶקֶד m. 1) crumb, origin. the bread fallen to crumbs; 2) a kind of small cake.

נֶקֶדָה f. (origin. from נֶקֶד) the point, studs of silver (of the neck-chain).

נָקָה (only inf. נִקָּה) to be clean, to be free or bare from something.

Niph. נִקָּה to be free from guilt, construed with מִן; to be free from punishment, from an oath, from an obligation; next, generally, to be or become vacant, empty, desolate, lonely; also of persons, if

in this sense, נִקָּה is not equiv. to נִבָּה. Pi. נִקְּהָ (fut. יִנְקְּהָ) to make free, to free from debt (equiv. to הִצִּידִי) to allow to go free, without punishment; נִקְּרָה to cleanse the blood, i. e. to avenge.

The signification of to spend, or pour out, is not found in the Hebrew form of the word.

נִקְרָא p. n. m. (owner of cattle).

נִקְהָ see לָקַח.

נִקְמָ see קָמַם.

נָקִי (const. נָקִי, pl. נָקִיִּים) adj. masc. clean, innocent, not guilty, exempt from punishment; next generally, free from something (responsibility, obligation, military service); as a subs. the innocent.

נָקִיא the same, with א appended.

נִקְיִין (const. נִקְיִין) masc. cleanliness, cleanness of teeth (a scriptural

phrase for famine); נָקִי עֵף cleanliness of the hands, a figure of innocence; transf. to moral purity.

נִקְיִין (const. נִקְיִין, pl. const. נִקְיִינִי) masc. cleft, crack, ridge, from נִקַּץ.

נָקָם (fut. יִקָּם, inf. נִקְוֹם) origin. equiv. to נָחַם, נָהַם, to snort, to breathe revenge, to have revenge, to avenge some one (acc. מִי, or something (acc.) The person or the thing on which one revenges oneself stands with מִי, מִיָּד, מִמָּוֶת, מִן, and acc. Niph. נִקָּם (fut. יִנְקָם) to revenge oneself, or to be revenged on (מִי or מִן) some one. Pi. נִקְּם to avenge something. Hoph. הִנְקָם (fut. יִנְקָם) to be avenged (a deed), i. e. the deed shall be punished. Hiph. to be penetrated with revenge, to be vindictive.

נָקָם m. revenge, נָקַם to take revenge, מִי, לְמַח, מִי, הַשִּׁיב מִי, לְ to exercise revenge.

נִקְמָה (const. נִקְמָה, with suff. נִקְמָתִי, pl. נִקְמָוֹת) fem. 1) revenge; with gen. following, to take revenge for something; otherwise with the same forms, as in נִקָּם; 2) vindictiveness, נִקְמָה with vindictiveness.

נִקְעָ erroneously supposed to belong to נִקְעָה, which, however, like נִבְקָה, (from נִבַּץ), belongs to קָעַע, as

well as the fut. נִקֵּעַ, belonging to the same. See also נִקֵּעַ, נִקְּעַ.

נִקְּעַ (fut. נִקְּעַ) 1) equiv. to נִקַּח to strike, to knock, to knock off, to knock to pieces; 2) to make a circuit (on festivals), from נִקַּח, equiv. to נִקַּח, from which נִקְּחָה. Pi. נִקַּח to hew (a forest), to destroy (the skin, the body), if נִקְּחָה, Job 19:26, is not to be taken in another sense. Hiph. נִקְּחָה (may be formed from נִקַּח, after the Aram.) to proceed in a circuit, to make a shaven crown (baldness of the head); next generally, to surround, to encompass, with the accus. and לָלֶכֶת, sometimes with לָלֶכֶת. Inf. נִקְּחָה round, used as an adv.

נִקְּחָה m. knocking off, shaking off (of the olives from the tree).

נִקְּחָה (formed from the m. נִקְּחָה) f. a cord, a bond, by which one is led to prison, from נִקַּח equiv. to נִקַּח to encompass.

נִקְּחָה (not used) to make an incision, to bore, related to נִקַּח, but more correctly, to sharpen; hence, נִקְּחָה point, ridge, and נִקְּחָה is equiv. to נִקְּחָה, as it is rendered in the Targ. נִקְּחָה; related to which is נִקְּחָה 1.

נִקְּחָה (fut. נִקְּחָה, pl. נִקְּחָה, inf. const. נִקְּחָה) to bore, to put out the eyes, fig. to pierce the bones with pain.

Pi. נִקַּח, the same. Pu. to be dug out (from a shaft), fig. to originate from.

נִקְּחָה (const. נִקְּחָה, pl. const. נִקְּחָה) f. cavity of a rock.

נִקְּחָה origin. to tie fast, to make a snare, to lay a snare, to catch. Comp. נִקְּחָה and the root נִקַּח. Niph. (fut. נִקְּחָה) to be ensnared. Pi. נִקְּחָה to lay a snare, a trap; next, to catch generally. Hith. to waylay, with נִקְּחָה, or perhaps to design cunning, craft, against some one.

נִקְּחָה (particip. f. pl. נִקְּחָה) Aram. to strike, to push.

נִר (pl. נִרוֹת) m. 1) a lamp, a light, a taper, a candle, from נִר, to shine, figur. the golden (glorious) age of a nation; next, as a figure of prosperity, e.g. the candle of the wicked is put out, i.e. their prosperity vanishes; 2) p.n. m. prosperity.

נִר m. the same. Comp. נִיר.

נִר (not used), to babble, to chatter, to gossip, origin. to trumpet forth, from נִר, equiv. to נִר, but the root is not connected with נִר.

נִרְנִל (from נִר, with the termination לִ) p.n. of a Cuthic deity, probably Mars.

נִרְנִל שִׁמְעֹנִי (Aram.) p.n. of a chief of the Magii. See שִׁמְעֹנִי.

נָרָן (from נָרַן) m. a babbler, a slanderer, formed from נָרַן, after the form בָּבֶשֶׁן.

נֶרְדִּי (with suff. נֶרְדִּי, pl. נֶרְדִּים) m. a kind of fragrant herb (spikenard, Author. Ver.), from the Indian, signifying a stork.

נֶרֶד p.n. m. (the lamp of God).

I. נָשָׂא (Kal, not used, inf. נִשְׂא, but it is from נָשָׂה) to err; hence, Hiph. הִנְשִׂיא (fut. יִנְשִׂיא) to entice, to mislead, to deceive; const. with the accus. and dat. Niph. to be deceived. The root is not connected with נָסַע.

II. נָשָׂא (particip. נֹשֵׂא=נִשְׂא) to lend upon usury, to carry on usury; the original signification is probably equiv. to נָשָׂא, the creditor. Hiph. הִנְשִׂיא to press as creditor, const. with בָּ.

נָשָׂא (fut. יִנְשִׂא, inf. abs. נִשְׂא, const. נִשְׂא, נִשְׂא, נִשְׂא, with suff. נִשְׂאִי and נִשְׂאִי; imp. נִשְׂא and נִשְׂא; particip. pass. נִשְׂא, once נִשְׂא, as if the root were נָשָׂה) 1) to lift, lift up, raise, e. g. (a) the head, i.e. to be cheerful, to become powerful; to lift up the head of some one in prison, i.e. to release him; (b) to lift up the face, i.e. to be conscious of innocence, even with omitting פָּנִים אֶל; נִשְׂא פָּנִים אֶל to look upon some one, with con-

fidence; (c) to lift up the eyes, i.e. to look toward, upon, or for (אֶל) something; (d) to lift up the hand, i.e. to swear with לָ, also to beckon, to implore, or to lift up the hand against (בָּ) some one; (e) to lift up the voice, i.e. to weep, to call, to cry, to shout, or to commence a parable, attune a song; next generally, to pronounce (the name of God, or a blasphemy); (f) to lift up the heart, the mind, the soul, after (אֶל, לָ) something, i.e. to wish, to long for something; to lead or elevate the mind for something; all proceeding from the sense of lifting, but in a spiritual sense. In a physical sense it signifies: (a) to lay, to lift upon something; (b) to weigh; 2) to carry (a child, garments), fig. to bear the guilt, the sin, i.e. to expiate; 3) to lift, carry away, i.e. to remove, e.g. נִשְׂא רֹאשׁ מֵעַל to take the head off some one, to take away the sin, i.e. to forgive: with dative of the person, נִשְׂא עוֹן one whose sin is forgiven, sin being considered as a burden; נִשְׂא נַפֶּשׁ to take one's life; 4) to take, (a) נִשְׂא אִשָּׁה to take a wife, sometimes נִשְׂא is omitted; (b) נִשְׂא פָּנִים to regard persons (to take reward), i.e. to be partial to some one, or in a



good sense, to esteem a person, נָשָׂא נְשׂוּאָה דָּנִים respected, esteemed; (c) to take up, i.e. to number, generally with נָשָׂא or נִסְפָּר; (d) to accept; 5) to lift, raise, exalt oneself. Niph. נִשְׂאָה 1) to raise oneself, or to be raised, elevated (a valley); 2) to be carried; 3) to be carried away. Pi. נִשְׂאָה and נִשְׂאָה 1) to lift up some one, or something, לְנִשְׂאָה נֶפֶשׁ לְ to lift up the heart for some one, i.e. to long for him; 2) to support, assist some one (with presents); 3) to carry or lead away. Hiph. הִנִּישְׂאָה 1) to cause some one to bear (a guilt); 2) to put on something (a cord). Hithp. הִתְנִישְׂאָה and הִנִּישְׂאָה to lift oneself up, to exalt oneself over (לְ) some one, to boast over (עַל) some one.

נִשְׂאָה (imp. נִשְׂאָה) Aram. the same, partly in the signification, to take, and partly in the signification of, to snatch away. Ithp. to raise himself over (עַל) some one.

נִשְׂאָה fem. a present, from נִשְׂאָה, according to some it is derived from Pi. after the form מִלֵּאמַת, according to others, as a second form of the inf. Niph. = נִכְבְּהָה, but it may be particip. Niph.

נִשְׂבָּה (a softened form for נִשְׂבָּה) to breathe, to blow; נִשְׂבָּה is also re-

lated to it. Hiph. הִנִּישְׂבָּה (fut. יִנִּישְׂבָּה, apoc. יִנִּישְׂבָּה) to puff away, to chase away.

נִשְׂבָּה (only in the Hiph. הִנִּישְׂבָּה) equiv. to נִסָּה; 1) to remove, related to נָח, נָח; 2) to hold, to seize, related to the root in נָחַץ. Hiph. 1) to remove (a landmark); 2) to bring near something, to attain, to reach, to acquire property, to reach or overtake some one, to meet, to happen, to befall, some one; always proceeding from the original idea of seizing.

נִשְׂבָּה fem. that which is carried, a burthen.

I. נִשְׂכָּה (inf. irregular נִשְׂכָּה) to forget, to forsake, the original signification is to remove, forgetting being the removal from memory. Niph. (fut. יִנִּשְׁכָּה) to be forgotten, נִשְׁכָּה equiv. to נִכְסָּה. Pi. to cause to forget; hence, נִשְׁכָּה he has made me forget, for נִשְׁכָּה. Hiph. הִנִּישְׁכָּה to cause to be forgotten (sins), i.e. to disregard. The form נִשְׁכָּה belongs to נִשְׁכָּה.

II. נִשְׂכָּה to lend, also to borrow, according to the context, often with כֶּ of the person, or of the price given. נִשְׂכָּה creditor, but also usurer; the original signification is probably equiv. to נִשְׂכָּה.

נִשְׂכָּה m. a thigh, the part of the ten-

don, origin. the contracting nerve, from נשח, in the sense of contracting.

נשח m. debt, from נשח II.

נשח (from an obsolete masc. form נשח) fem. oblivion; hence, נשח the region of the dead, syn. with נשח and נשח.

נשח see נשח.

נשח f. a kiss, from נשח.

I. נשח (fut. נשח and נשח) origin. to cut; next, to bite, fig. to torment, to take usury, a similar mode of transferring is found in the Aram. נשח. Pi. to bite (of the serpent). Hiph. נשח orig. to cause something to be bitten; hence, to take usury: לנשח תשח thou mayest give interest to the stranger.

II. נשח (not used) to lay down, to lie down, to set down, from which נשח, comp. also נשח.

נשח m. interest, usury, על נשח to lay usury upon some one, נשח to give interest, נשח to take interest, נשח to give interest.

נשח (pl. נשח) fem. origin. seat, couch, from נשח II.; hence next, room, chamber, comp. נשח.

נשח (fut. נשח in the intrans. signif., imp. נשח) 1) to pull off (the shoe), to send away, to drive away (a people), the head (the iron) slip-peth from the wood (the helve).

2) intrans. to fall down, to drop.

Pl. to drive out from נשח something. Related to נשח, נשח but also נשח.

נשח (not used, the fut. נשח belongs to נשח) to breathe, related to נשח, נשח, and the transposed נשח.

נשח (Aram.) f. breath of life.

נשח (const. נשח, plur. נשח) f.

1) breath; hence, like נשח, the essence of life in the human body, the soul; next, especially the soul of understanding; 2) the breath, the wrath of God.

נשח equiv. to נשח, to breathe, to wave, with נשח, to blow upon, to fan.

נשח (with suff. נשח) m. twilight, dawn, so called from the cool evening breezes, transf. to darkness.

נשח (fut. נשח and נשח) origin. to join, to attach; hence, 1) to join the mouth to something, i.e. to kiss; with נשח, of the person, or with the acc. to kiss some one; 2) to put on armour, to arm oneself; hence, נשח נשח to strain the bow or to hold it firmly; 3) to join, נשח by thy command shall all the people be joined, i.e. obey (Auth. Vers. according unto thy word shall all my people be ruled), likewise in Psalm 85:11, righteousness and peace shall join (Author. Vers. have kissed each

other). Piel, like Kal I., to kiss.  
 Hiph. נִשַּׁק to cause to join, to connect together, with לָלֵךְ, synon. with הִכָּר. The root is נִשַּׁק and נִשַּׁק, related to the root in נִשַּׁק.  
 נִשַּׁק (after the massorah) m. armoury, weapon, especially armoury worn on the body; נִשַּׁק הַיָּעַר armoury of the house in the forest, where the arms were hung up.  
 נִשַּׁק (Kal, not used) to glow, to burn; hence Niph. נִשַּׁק to become ignited. Hiph. נִשַּׁק to kindle. The root is נִשַּׁק, and related to נִשַּׁק, נִשַּׁק.  
 נִשַּׁק (not used) probably, to fly, though the tracing of the etymology to נִשַּׁק eagle is obscure.  
 נִשַּׁק (pl. נִשַּׁקִּים, const. נִשַּׁקִּי) m. an eagle.  
 נִשַּׁק (pl. נִשַּׁקִּים) Aram. the same.  
 נִשַּׁק (not used) to saw through, cut through; hence נִשַּׁק; the root, however, may be נִשַּׁק.  
 נִשַּׁק belongs to נִשַּׁק, נִשַּׁק, see נִשַּׁק.  
 נִשַּׁק (Aram. def. נִשַּׁקִּים) m. writing, copy, written document.  
 נִשַּׁק (not used) to tread down, to stamp with the feet; from which נִשַּׁק.  
 נִשַּׁק Ketib for נִשַּׁקִּים, which see.  
 נִשַּׁק only Pi. נִשַּׁק, to cut in pieces; related to נִשַּׁק or נִשַּׁק, as נִשַּׁק is

only a secondary form from נִשַּׁק;  
 נִשַּׁק from נִשַּׁק.  
 נִשַּׁק (pl. נִשַּׁקִּים) m. piece cut off.  
 נִשַּׁק (const. נִשַּׁקִּי) m. trodden path, path, foot-path; sometimes נִשַּׁק is adj.; hence נִשַּׁקִּי adj. f. trodden (of a path or road).  
 נִשַּׁק f. the same.  
 נִשַּׁק (only pl. נִשַּׁקִּים) m. one who is given, i.e. consecrated (to the temple service); next, servant in the temple, generally used of the subjugated Canaanites.  
 נִשַּׁק (def. pl. נִשַּׁקִּים) Aram. the same.  
 נִשַּׁק (fut. נִשַּׁק) equiv. to נִשַּׁק to pour out, of the pouring forth of anger, a curse, of water, of rain. Niph. נִשַּׁק to pour forth (of water, rain, also, figuratively, of anger), but also, to dissolve, to melt away. Hiph. נִשַּׁק to pour out, to melt; inf. c. נִשַּׁק. Hoph. נִשַּׁק pass. related to נִשַּׁק and נִשַּׁק.  
 נִשַּׁק (not used) equiv. to נִשַּׁק to give; from which נִשַּׁק (for 'נָתַן') p.n. m. (the given or presented one).  
 נִשַּׁק (2 pers. נִשַּׁק and נִשַּׁק, with the nun dropped; 1 pl. נִשַּׁק, with the compensated nun; infin. const. נִשַּׁק, before makkaph נִשַּׁק, but generally נִשַּׁק, with suff. נִשַּׁק; imp. נִשַּׁק, נִשַּׁק, fut. נִשַּׁק, נִשַּׁק, 1 pers. before makkaph נִשַּׁק) to give, to hand (comp. נִשַּׁק); sometimes with

acc. of the person, to give for (נָתַן) something (at a price), to give to (נָתַן) something, i.e. to add. Sometimes נָתַן is used impersonally, as, here exists, there arises. The interrog. form מִי יִנָּתֵן is used sometimes as a wish, who would give! would that! and sometimes as a negation, which, however, arises more from the question than from the verb. The applications of נָתַן and the forms with which it is joined are manifold, and the context only can decide as to the correct translation. The principal applications are: 1) to give, in the widest sense, e.g. (a) to hand over, נָתַן בְּיָד; to deliver, give up to, with ל; but in a good sense as נָתַן עַל יָד to give into the care of some one, נָתַן לְעַל to deliver up to some one (a kingdom); (b) to bring, to bear (fruit), origin. to bring forth; (c) to turn (the back, the face), orig. to direct; (d) to grant (favour, mercy, justice); (e) to send forth (a voice קוֹל, קוֹל, odour, a miracle, etc.); (f) to sell (contrast to לָקַח); (g) to teach, communicate knowledge; 2) to set, to put, to lay, remove, e.g. to put, to place, to establish, to erect something in (נָתַן or acc.); to put something in, to put something upon

(עַל), e.g. to pour out, to shed, to attach to (נָתַן) something, נָתַן לְסִנִּי to submit, to lay before, נָתַן לְבַיטָא or נָתַן לְבַיטָא equiv. to נָתַן לְבַיטָא or נָתַן לְבַיטָא to direct the mind or the heart to something, נָתַן דְּבַר אֶל לְבַיטָא to put something in the mind of some one, also abbreviated נָתַן אֶל לְבַיטָא; 3) almost like נָתַן and נָתַן to set, to do, e.g. נָתַן מוֹם to cause a blemish in something; to turn into something, either with double accus. or with ל before the predicate, נָתַן דְּבַר נָתַן to assimilate one thing to another; נָתַן לְסִנִּי to take, consider, for something. Niph. נָתַן 1) to be given to some one ל, to be delivered unto (נָתַן) some one; 2) to be set, to be put, to be placed; 3) to be made, with acc. to be assimilated to something. Hoph. like Niph.

נָתַן (inf. מִנָּתֵן, but not מִנָּתֵן, fut. נִתְּנָה) and נָתַן, before makkaph "נָתַן" Aram. the same. This verb is sometimes replaced by יָתַן.

נָתַן p. n. m. (gift, i.e. of God).

נָתַן p. n. m. (the same).

נָתַן p. n. m. (the same).

נָתַן p. n. m. (the same).

נָתַן p. n. masc. (present of the king).

נָתַן equiv. to נָתַן, נָתַן to dash to pieces, to shatter, to tread down.



נָחַע (Kal, not used) equiv. to נָחַץ, to tear away; hence Niph. נִחָע to be torn away from its place, to be knocked out (of the teeth).

נָחַץ (fut. יַחֵץ) to destroy, to pull down a (house, altar, castle, wall), but also applied to persons. Pi. to destroy totally, annihilate, uproot. Niph. Pu. Hoph. pass. The original root is נָחַץ, שָׁחַץ.

נָחַץ (fut. יַחֵץ, with suff. יִחָצְךָ with dagesh lene in ך, and ך interpolated before the suffix; in the pret. occurs נִחָצְנָה with the euphonic dagesh in ך, to move away, to push away, to tear away, related to נָחַץ and נָחַץ; hence of the breaking of the testicles, נִחָצְנָה castrate; of the breaking up of a camp, of the ejecting from (׀) a place. Niph. pass. to be torn off (a string, a cord, or a sail), rooted out, of the tabernacle, to be banished from a place, to be cut off. Pi. to rend asunder (fettlers), to tear up (roots), to rip up (the breasts). Hiph. to draw out the enemy (from the city), to pull out (sheep for slaughter). Hoph. like Niph. The root is נָחַץ.

נָחַץ m. a scall, scurf (on the head or the beard), transf. to the scabby one. The root appears to be נָחַץ to cover, to overlay.

I. נָחַר (fut. יַחֵר) to tremble, to shiver, as the Targ. renders it יָפַח; hence, to tremble from (׀) its place (of the heart). Pi. to hop, to spring (of the locusts). Hiph. to make tremble (nations).

II. נָחַר (Kal, not used) to break off, to loosen, from נָחַר, equiv. to נָחַץ; hence, Hiphil נִחָר to loosen, to untie the girdle, the bonds; of the hand, to stretch out. נִחָר, 2 Sam. 22:33, see נָחַר.

נָחַר (equiv. to נָחַץ) Aram. to fall off, to drop off, of the fruit or leaves of a tree; hence, Af. נִחָר to throw off, to drop (the leaves).

נָחַר m. a kind of mineral salt, alkali, potash (Auth. Vers. nitre), different from נָחַר, which is a vegetable alkali. The etymology is obscure.

נָחַץ (fut. יַחֵץ, inf. נָחֵץ) origin. to pull down, like נָחַץ, but most frequently in contrast to נָחַץ (to plant), i. e. to uproot (the plants), to destroy, devastate (cities), to pull down (idol images), to banish (from a country); the root is נָחַץ, related to נָחַץ, נָחַץ. Niph. pass. 1) to be destroyed (the kingdom); 2) of the water, to be dried up, to fail, but in this sense נָחַץ cannot be connected with נָחַץ, the latter root not existing. Hoph. נִחָץ to be torn out, pulled out.

ד

ד samech (דָּ), the fifteenth letter of the alphabet, as a numeral it counts 60. Its name signifies, support, or arm chair; the name of the letter arises from its shape. It interchanges most frequently with the letters of a hissing sound: as עֵל-עֵלָם, צֶפֶן-צָפֹן, נִחַץ-נָחֵם, בָּרָשׁ-בְּרָשָׁם, רָמַשׁ-רָמֵם; but also with ט, which sometimes also has a hissing sound. The difference between ד and ט however indistinct in the present pronunciation, is strictly maintained in the orthography, and they but rarely change one for the other; like מְשִׁיכָה and מְשִׁיכָה and others.

דָּאָה (not used) to split, to divide, transf. to measure, comp. מְשִׁיעַ in Aram., from which מְשִׁיעַ a division of time, an hour.

דָּאָה (dual מְשִׁיעִים, pl. מְשִׁיעִים, comp. מְשִׁיעִים from מְשִׁיעָה) fem. measure, especially a corn measure, a third of an ephah.

דָּאָה (after the form מְשִׁיעִי, מְשִׁיעִי) m. weapon, orig. that which is pointed, sharpened, from מְשִׁיעַ, equiv. to מְשִׁיעַ, מְשִׁיעַ.

דָּאָה equiv. to מְשִׁיעַ, מְשִׁיעַ, to point, to sharpen, to pierce, transferred, to wound; according to some, to be

dirty, mtry, for which nothing definite can be traced in the Heb.

דָּאָה f. according to some contracted from דָּאָה דָּאָה, i. e. to be of complete measure; more correct, however, is the opinion that it is an inf. from מְשִׁיעַ (see מְשִׁיעַ) and not a noun.

דָּאָה origin. to inhale, to imbibe, to suck; hence, to drink to an excess; it is thus related partly with מְשִׁיעַ, and partly with מְשִׁיעַ, perhaps also with מְשִׁיעַ; דָּאָה a drunkard; דָּאָה the intoxicated one.

דָּאָה (only pl. מְשִׁיעִים in the Keri) m. a drunkard; the Ketib has מְשִׁיעִים.

דָּאָה 1) p. n. m. the first-born of Kush, i. e. the first commercial settlers of the Ethiopians; next, 2) a p. n. for Meroe, where the ancient commerce of Ethiopia flourished. Gent. noun מְשִׁיעִים, who are described as being of high stature (מְשִׁיעִי מְשִׁיעִי).

דָּאָה (with suff. מְשִׁיעִים) m. drink, a drinking-bout.

דָּאָה (in the pret. sometimes the analysed and sometimes the contracted form, inf. דָּאָה, but with ל, לְדָאָה; fut. יִדָּאָה, but not יִדָּאָה) 1) to surround, to encompass; transf. to surround a town, to besiege it; to surround a table, to partake of a meal; 2) to turn into something, i. e. change into something.

to become like something; 3) to turn, to induce, to occasion, to cause something. The signification to turn oneself, which some ascribe to Kal, belongs to Niph.; the forms derived from סָבַב, according to the three principal significations, are easily understood by the context. Niph. נָסַב (3 f. נָסַבָה for נָסַבָה; fut. יָסַב, pl. יִסְבּוּ) 1) to turn, of the door which turns upon its hinges; to turn round to do something, to oneself, to (עָלָה) some one, or from (מֵעָלָה) some one; to turn to follow some one (אֶחָד־מֵהֵם), without case, to step forward or to turn back, and of inanimate beings, to be turned, brought to some one (לְ); 2) like Kal joined with the accus. to surround; with עָלָה, in a hostile sense. Pi. סָבַב to turn, in the sense of changing. Po. סָבַב to turn about in a place (עָלָה, and accus.), to surround, with accus. especially by way of protection; hence, Jer. 31:22, "a woman shall encompass a man." Hiph. הִסְבִּיב (fut. יְסַבֵּב, יִסְבֵּב) to cause some one to turn to, toward (אֶל) something, to bring, to procure, to lead something round, to change (the name). Hoph. הוּסְבַב (fut. יוּסְבַב) to turn itself (of the flaps of

the door, of the wheels of the thrashing waggon); next generally, to be turned (the face), to be surrounded, to be fitted in, to be changed. The root סָבַב is origin. equiv. to אָסַף to enclose.

סָבַה (after the form מָלָה, חָמָה) fem. turning, fate, destiny (of God מַעֲשֵׂה יְיָ); later, נִסְבָּה is used for it. סָבַיב (const. סָבַיב, pl. סָבַיבִים, and f. סָבַיבָה) m. 1) circle, circumference; hence, the m. pl. סָבַיבִים the circumference, the environs, sometimes applied to persons, surrounding company; the same is the f. pl. סָבַיבֹת; but frequently 2) as an adv. round, round about; סָבַיב סָבַיב round and round; לְ סָבַיב (prep.) round about something; סָבַיב סָבַיב round about on all sides; לְ סָבַיב round away (of something); the same is the pl. with suff. round about, e. g. סָבַיבִי round about him; סָבַיבֹתִי round about me, or the state of const. as סָבַיבֹת הָאֹהֶל round about the tent; 3) circuitous course, especially the f. pl. סָבַיבֹת.

סָבַה origin. to bind, to make intricate, to entwine, of the entwining of the branches. Pu. סָבַה to be entwined one in another (of the roots).

סָבַה (the const. also סָבַה; with ב, סָבַב)

זִקְזָקָה; const. pl. (סִבְכָּי) masc. a thicket, bush; origin. entwining.

סִבְכָּו (with suff. סִבְכוֹ, according to Kimchi) m. the same.

סִבְכָּא (Aram.) f. sambuca, an instrument something like a harp, origin. something like a net (שִׁבְכָה).

סִבְכָּי p.n. m. (man of the thicket).

סָבַל (fut. יִסְבֵּל) to drag, carry, to bear (a heavy burden); transf. to the bearing of pain, punishment, sin, in the sense of burden. The root is סָבַל, similar to the Aram. סִבְלָא, from which סִבְלָא burden. According to others, equiv. to שָׁבַל to drag. Pu. to be with young (of cattle), origin. to be heavily laden. Hithp. הִסְבִּיל to become burthensome.

סָבַל (Aram.) the same; in the transferred sense, to lift (a burden); next, to lift up, to raise. Poal סִבְלָא to be raised, erected.

סָבַל (pl. לִיִּם) masc. 1) carrier of a burden; 2) heavy burden, equiv. to סָבַל.

סָבַל (not סָבַל) m. burden.

סָבַל (with suff. סִבְלוֹ) masc. the same; על ס' the burthensome yoke.

סָבַלָה (only pl. const. סִבְלוֹת, and with suff.) f. burthensome labour, soccage.

סָבַלָה see שָׁבַלָה.

סָבַר (fut. יִסְבֵּר) equiv. to the Heb.

שָׁבַר to hope, to wish, to trust; it is not connected with סָבַל to drag.

סִבְרִים (from סָבַר) double hope, p.n. of a city in Syria.

סִבְרָא (and סִבְרָה) p.n. of a Cushite tribe, adjacent to the present Artico, and also the name of a district.

סִבְרָא p.n. of a Cushite district.

סִנָּ belongs to סִנָּ. See סִנָּ.

סָנַר (fut. יִסְנֹר) to bow, bow down, to prostrate oneself (for worship) before (לְ) some one, but only used in the worshipping of idols.

סָנַר (fut. יִסְנֹר) Aram. the same; to fall down before idols. The root is related to סָנַר.

סָנַר m. 1) enclosure (of the heart), i.e. the breast, in which the יָב שָׁנַל a bear robbed of her whelps first fixes her paws; 2) equiv. to סָנַר, which is explained under סָנַר, which see. For the explanation of סָנַר, Ps. 35:3, see under סָנַר.

סָנַל (not used) to enclose; transf. to own, acquire, as possession, related to סָנַל. The root is סָנַל, and related to סָנַל to enclose.

סָנַלָה f. property, possession (Author. Vers. a peculiar treasure), thus equiv. to סָנַלָה.

סָנַל (not used) equiv. to סָנַל (comp.



סָכַר and סָכַר), to gain, to profit;  
next, to manage, to superintend,  
i.e. to gain by management. See  
סָנָן.

סָנָן (only pl. סָנָנִים) m. manager, su-  
perintendent; next, stadtholder,  
and generally, the noble one, from  
סָנָן. According to others, it is  
a foreign word, without Hebrew  
etymology.

סָנָן (pl. סָנָנִין, def. סָנָא) Aram. the  
same.

I. סָנַר (fut. יִסָּנֵר) 1) to shut up, to  
close up; with בָּעַר, to shut in;  
with עָל, to close over some one,  
to enclose; 2) to close together,  
to fasten; hence, סָנָר דֶּבֶר dense,  
pure gold. The root is סָנַר, re-  
lated to סָכַר, which is found also  
in וְסָנַר. Niph. נִסְנָר to be closed,  
of gates and doors; to be shut in,  
of persons, or reflective, to shut  
oneself in (the house). Pu. to  
be closed. Hiph. הִסָּנֵר to close,  
to shut up; as to the significa-  
tions, to deliver, to give up, they  
probably only belong to סָנַר II.

II. סָנַר (Kal, not used) to flow, to  
flow down, to rain, related to נָגַר;  
hence Pi. to pour out; next,  
transf. to deliver, to give up; the  
same is Hiph. הִסָּנֵר. Comp. הִעָּנַר,  
הִנָּיַר.

סָנַר (Aram.) the same.

סָנַרִיר (from סָנַר II., after the form  
מַחֲלִיל, מַשְׁפִּיר) m. rain.

סָר masc. stocks in which the feet  
were confined, from:—

סָרָד (not used) to enclose, to en-  
compass.

סָרַם (not used) according to some,  
equiv. to שָׂרַם to burn, to burn  
away, equiv. to שָׂרַם 1, which see.

סָרַם (conflagration) p.n. of a city in  
in the valley of Siddim.

סָרִין (pl. סָרִינִים) masc. linen under-  
garment worn on the naked body.  
Author. Vers. sheet.

סָרָן (not used) of uncertain etymology.

סָרַר (not used) to put in order, regu-  
late, to arrange, related to עָרַר.

סָרָר (only pl. סָרָרִים) m. row, range,  
order; לֹא סָרָרִים disorder, i. e.  
chaos.

סָהָר (not used) to be round, of a cir-  
cular form, related to סָוַר to sur-  
round, to enclose, from which:—

סָהָר m. roundness (of a basin).

סָהָר masc. a tower, castle, from its  
round form, from which סָהָר to sur-  
round, to enclose, from which:—

סָנָא only Pi. סָנָא to drive, to drive  
away, comp. סָנָא, סָנָא; hence  
the infin. with suff. בְּסָנָא in  
driving them away. According to  
others בְּסָנָא, it is a noun;  
thus the Author. Vers. renders it  
“in measure.”

ס p. n. of an Egyptian king, and probably the last at Mantheo, who was called Σεθως, Ζητ. סו is thus for סות, comp. וו and ואת. סונ (fut. יסונ) to give way, to retire, to withdraw (from God), סונ לב a heart turning from, i.e. for-getting God. Niph. נסון (inf. abs. נסון, fut. ינסון) to move back, turn back, joined with אחר or אחרי, backsliding (from God), but also absolute. Hiph. הסין (for הסין after the Aram.) to remove, to move away. Hoph. הסנ pass.

ס equiv. to שונ, to hedge round.

ס m. (Ketib) equiv. to סין, which see.

ס m. cage or den of the lion.

ס (not used) 1) to sit, for which יס is generally used; 2) to set, to found, to erect, related to שית.

ס (from סוד, after the form קול, but not abbreviated from יסוד) m. seat, origin. bolster, pillow, transf. to sitting, a circle composed of members sitting; next, council, confidence, and that which is communicated in confidence, secret.

ס p. n. m. (confidant).

ס (not used) to veil, to wind round, to tie; next, to wrap up, to veil generally, from which מסך and סו.

ס (not used) probably equiv. to

סח, to wipe off, to remove, from which:—

ס p. n. m.

ס (from סח) f. equiv. to סח, sweepings, excrement.

ס (not used) equiv. to שס, to turn away, to deviate, from which:—

ס p. n. m. (the backslider).

ס (fut. יס) to rub (with oil), e.g. the body, garments; next, to anoint. The form יס belongs to יס. Hiph. (fut. apoc. יס) to rub in, omitting the matter used for rubbing in; but the part. מס stands for מס, and belongs to מס.

ס (sometimes with ס omitted in the Ketib ס) Aram.-f. generally bagpipe; it is difficult, however, to ascertain whether the word has a Semitic origin.

ס p. n. the southern border town of Egypt, Syene.

ס (a verb not used, and uncertain) according to some, to rejoice, orig. to spring with triumph; hence, to gallop.

ס (pl. סים) masc. 1) a horse, a courser, from ס, probably so called from its breeding country, Susa (comp. שש); 2) (Ketib) name of a bird of passage, crane, or swallow, or some similar bird, the derivation being uncertain.

סוּדָּה f. a mare.

סוּדָּי p. n. m. (rider, horseman).

סוּד (not used) related to סוּד, סוּדָּה,

to drive, to drive away, comp.

סוּדָּה. From which סוּדָּה and סוּדָּה.

סוּד (fut. סוּדָּה) to cease, to end, to

finish, comp. סוּדָּה, but it is not

connected with סוּדָּה. Hiph. סוּדָּה

(fut. סוּדָּה, with suff. סוּדָּה) to

make an end, to take, snatch a-

way. The Hiph. is joined to סוּדָּה

(which, in a transferred sense, has

a similar signification) by way of

paranomasia. The noun סוּדָּה

arose from סוּדָּה, and belongs

to סוּדָּה.

סוּדָּה (3 fem. סוּדָּה) Aram. the same.

Af. to destroy, to make an end of.

סוּדָּה m. 1) reed, rush, bulrush, sea-

weed, reed of the Nile, origin. a

sword, as in Aram. and in modern

Heb. סוּדָּה; hence, sword-grass, so

called from its shape; 2) p. n. of

a place.

סוּדָּה masc. an end, where something

ceases; hence, also, the last in a

procession, rearward.

סוּדָּה (def. סוּדָּה) Aram. m. the same.

סוּדָּה (with ה finis סוּדָּה, plur.

סוּדָּה) fem. storm, tempest, gale,

whirlwind, contracted from סוּדָּה

from סוּדָּה, equiv. to סוּדָּה, which

see.

I. סוּדָּה (fut. סוּדָּה, apoc. סוּדָּה) equiv.

to סוּדָּה, 1) to go away, to turn

away (from the road), to deviate,

depart from (סוּדָּה, סוּדָּה, סוּדָּה,

סוּדָּה) the way of God, to move

away from (סוּדָּה) something, to for-

sake something (with acc.), to

leave off from (סוּדָּה) something; it

is applied to the spirit of God, of

strength, of dominion, of sense

which departs from some one. The

prepositions and cases are used ac-

cording to the qualified signifi-

cations, e. g. סוּדָּה, without any case,

to apostatise, to degenerate; with

סוּדָּה, to deviate, to depart; with

accus., to forsake, to transgress,

to remove, etc.; 2) to turn to-

ward something for the purpose

of looking, also with סוּדָּה; to turn

in at (סוּדָּה) some one's place, to

have access to (סוּדָּה), the origin.

signif. being like *cedere*. Hiph.

סוּדָּה (fut. סוּדָּה, apoc. סוּדָּה), to

cause some one to depart, move

from a place; hence, to put off, to

put away (clothes, intoxication,

etc.), to take off (the ring, orna-

ment), to take the head off, i. e.

to execute, generally to remove,

clear away, turn away, take back,

always proceeding from the origin.

signif. of moving; from signif. 2

of the Kal, is formed the signif. of

Hiph. סוּדָּה causing some-

thing to be brought to himself.  
Hoph. הוֹסֵר to be removed, turned  
away. Pi. סוֹרֵר to cause to depart  
(from the road), i. e. to seduce, to  
lead astray. See סָרַר.

II. סָרַר (not used) equiv. to שָׁרַר, be-  
longing to סוֹרְרָה to hollow out,  
to deepen out; hence, to pierce,  
to stick in; from which סָרַר, סָרַר.  
סָרַר adj. m. (origin. particip. pass.),  
סָרַרָה fem. wandered, departed;  
סָרַרִים those that have departed  
from me, in Keri; but the Ketib  
has יִסְרִי, which belongs to יָסַר,  
or it may be taken as a noun  
סָרַר, from סָרַר.

סָרַר (only pl. const. סָרַרִים) m. 1) equiv.  
to סָרַר thorn, wild plant; it be-  
longs to סָרַר II.; 2) p.n. of a gate  
of the temple, for which, in a pa-  
rallel passage, stands הַיְסוֹד.

סָרַר (Kal, not used) to speak, to talk;  
hence Hiph. הִסְרִית, and after the  
Aramaic manner הִסְרִית (fut. יִסְרִית  
and יִסְרִית, apoc. יִסְרִית) to persuade,  
to entice, especially to something  
bad; with אֵל of the person, to  
entice against some one; with בִּלְ,  
to dissuade from something, to  
decoy. In the signification of to  
mislead, to seduce, is also to be  
taken הִסְרִיתָ Job 36:16; in the  
same sense, יִסְרִיתָ, verse 18 in the  
same chapter.

סָרַר (for סָרַר from סָרַר) f. covering,  
wrapper, garment, from סָרַר to  
wrap up, to clothe; comp. סָרַר.  
סָרַר (fut. יִסְרַב, inf. const. סָרַב) to  
pull, to drag, to tear about; hence,  
to tear to pieces (of ferocious  
dogs); also, of the rending of a  
garment; related to סָרַר.

סָרַר (only plur. סָרַרִים) f. origin.  
tearing to pieces; but next torn  
garments, rags.

סָרַר (Kal, not used) to pull, to tear;  
hence Pi. סָרַר to remove, to tear  
up (the earth from a place), equiv.  
to סָרַר and סָרַר, or perhaps  
synon. with the root in סָרַר.

סָרַר m. dragging about, wandering  
about, according to Eben Ezra;  
according to others, that which is  
thrown away, sweepings.

סָרַר m. after-sprout, after the third  
year of sowing, a dry sapless plant,  
from סָרַר.

סָרַר to drive away, to sweep away, to  
wash away, or like סָרַר in the sense  
of to drag about, to fling about;  
hence, סָרַר סָרַר a sweeping rain,  
one accompanied by a tempest.  
Niph. נִסְרַר to be dragged or swept  
away, of the mighty ones of the  
earth, as Divine punishment.

סָרַר (fut. יִסְרַר) to travel, to journey,  
to traffic, especially to trade, syn.  
is סָרַר; סָרַר a travelling merchant,



1. סַחֲרָת she who has mercantile intercourse with others. Pl. סַחֲרָר. סַחֲרָר probably in the sense of תַּרְחַר to glow, to burn, applied to the heart. סַחַר (c. סַחַר) m. trading-place, trade; next, that which is got by trade.

סַחַר (with suff. סַחֲרָה) m. property acquired by trade.

סַחֲרָה (with suff. סַחֲרָתָךְ) f. trade, סַחֲרָת יָדְךָ trade of thy hand, i.e. industry.

סַחֲרָה (from סַחַר, in the signif. of to surround, to enclose) f. a shield (a round one); hence Targ. עֲנִילָא.

סַחֲרָת f. a species of precious marble for paving; but as red marble was formerly used for paving, סַחֲרָת may stand for סַחֲרָת, at least, in the same signification.

סַחֲשׁ (not used) probably equiv. to קֶשׁ, קֶשׁ to be sapless, dry, like stubble or straw, used of the dry after-growth.

סַח see שַׁח, from שָׁח.

סִינ (pl. סִינִים, frequently in manuscripts סִינִים) masc. that which is thrown out, dross; hence סִינָה סִינִים, silver not yet purified from dross; transf. to the inferior metals generally. See סִינ.

סִינִן m. name of the third month of Heb. year; after a Semitic etymology, spring month, but probably the name is foreign.

סִיחֻן p. n. m. (the conqueror).

סִין 1) p. n. of the eastern border-city of Egypt; according to Heb. etymology, it signifies, in the opinion of some, town of manure; 2) p. n. of a desert adjacent to Mount Sinai.

סִינִי (the ridged one) p. n. of the granite Mount Sinai, celebrated by the Divine revelation having been given to Moses on it; complete סִינִי, סִינִי, סִינִי.

סִינִי p. n. of a Canaanite people or tribe. In the district of Lebanon there is actually found a city called Sinna (according to Strabo).

סִינִים (complete סִינִים) p. n. of a country far distant from Palestine, probably the name stands for Sina (China), this name might have been the more current among the Hebrews, since it was used only by foreigners, not Chinese.

סִימ masc a swallow, a crane. See סִימ 2.

סִימָר p. n. m. (battle array).

סִימָר p. n. m. (assembly).

סִימָרָה p. n. m. (the same), from סִימָר and סִימָר.

סִימָרָה see סִימָרָה.

סִיר as a verb to the noun סִיר. See סִיר II.

סִיר plur. סִירִים and סִירֹת (com. 1) something deepened out, pot, be-

sin, kettle, **סִיר רֹחֵץ** washing-basin, **סִיר נֹמֵחַ** seething-pot; in this sense the pl. is **סִירִים**, sometimes **סִירֹת**; 2) thorn, from **סָדַר** to stick in; hence also, a sharpened hook.

**סִן** (probably a shortened form from **סִבֵּן**) m. dense crowd, from **סָבַךְ** to entwine; according to others, a mass, a sum; origin. complex, of the same root.

**סִן** (with suff. **סִבֵּן**) m. a hut covered with foliage, tabernacle, thicket; transf. to tent, dwelling, den of beasts.

**סִכֹּךְ** (not used) equiv. to **שָׁכַח** to look at, inspect; from which **יִסְכֶּה**.

**סִכֹּךְ** (from **סָכַךְ**, plur. **סִכְכֹּת**) f. a hut covered with foliage, from **סָכַךְ** to hedge round, or to cover with foliage; transf. to a house like a hut, a small abode, a shelter, or hedge, thicket, like **סָכַךְ**.

**סִכְכֹּת** (tents, tabernacles) 1) p. n. of a Gadite city; 2) p. n. of an encampment of the Israelites in the desert; 3) **סִכְכֹּת בָּנוֹת** huts of the daughters, p. n. of a subject of idolatrous worship; perhaps it may be read **סִכְכֹּת בָּנוֹת**.

**סִכְכֹּת** f. name of a tent carried about by the Israelites in the desert, for the worship of Moloch, from **סָכַךְ**.

**סִכְיִי** (only pl. **סִכְיִים**), p. n. of an African people dwelling in tents.

**סִכְךָ** (2 pers. **סִכַּחְתָּ**, fut. **יִסְכֶּךָ**)

1) to cover, with **עַל** (upon or over), something; hence, to protect, to shield; **סִכְךָ** that which covers, protects, shelters. Comp. **נִסְךָ** II.

**לָךְ סִכְכֹּת קָעָנָו** thou hast covered thyself with a cloud, Lam. 3:44;

2) to entwine, to interweave, to hedge round; transf. to the interweaving (Author. Vers. covering)

of the embryo in the mother's womb. Hiph. **הִסְכֵּךְ** to hedge

round; with **בָּעֵד**, to shield, to cover; with **ל** or **עַל**, to cover the

feet, i. e. to go to stool. Hoph. to be covered. Pi. **סִכְכֵּךְ** gene-

rally rendered, to provoke, to stir up; more probably, however, it is to arm, equip, from the origin. signif. of covering.

**סִכְכֶּךָ** (hedging) p. n. of a place in the desert of Judah.

**סָכַל** (Kal, not used) to be foolish,

only a transposition from **כָּסַל**, which is the original form. Niph.

to act foolishly, to sin. Pi. to turn counsel or wisdom into folly,

i. e. to frustrate. Hiph. to make foolish, in connection with **עָשָׂה**

to act foolishly.

**סָכָל** m. a fool, in opposition to **חָכָם**.

**סָכָל** m. folly.

**סִכְכֹּת** fem. folly, for which once **שִׁכְכֹּת**.

I. סָבַן (fut. יִסְבֵּן) to procure or yield profit, gain; לֹא יִסְבֵּן it is profitless; next, to manage, oversee, i.e. to preserve something, to nourish it, to benefit it; סֵבֵן treasurer, chancellor; סִבְנָת a nurse, next generally, to serve some one, to become useful to some one. Hiph. to superintend something, to manage an affair, to nourish something, also to be used or accustomed to do something; but the sense of "confidant" is not found in the verb.

II. סָבַן (Kal, not used) to make an incision, to wound, to hurt; next, to endanger. Niph. to be cut, wounded, endangered. Pu. סִבְּנָן, the same: transf. to be oppressed, reduced, needy, necessitous.

סָבַר (Kal, not used) equiv. to סָבַר to close, to shut; hence, Niph. to be shut up, to be closed in. Pi. equiv. to הִסְבִּיר to give up, to deliver up; also in the sense of to purchase, to hire. See under שָׂבַר.

סָכַת (Kal; not used) equiv. to שָׁכַת to be silent, quiet; hence Hiph. הִסְכִּית to listen silently.

סָל (pl. סָלִים) masc. basket, wicker-basket, from סָלַל to entwine, not from סָלַל to shake.

סָלָא (path) p.n. of a place in the neighbourhood of Jerusalem.

סָלָא (Kal, not used) equiv. to סָלַל, to lift up, to weigh, origin. to rock or shake something to and fro; hence, Pu. to be weighed, valued, compared.

סָלָא see סָלָא.

סָלַד only Pi. to triumph, to spring with joy. In modern Heb. סָלַד signifies 1) to request vehemently, e.g. מִסְלָדִים in the festival Pi-yutim; hence, סָלַד supplication, in connection with רָ, but also, to praise, exalt; 2) to rejoice, shout in triumph, from which סָלַד joy.

סָלַד p.n. m. (joy).

סָלָא equiv. to סָלָא 1) to lift up, to weigh, from which 2) to lift away, to remove; the mode of transferring the sense is as in וָלַל to despise, which see. Pi. to despise. Pual to be weighed, balanced, to be valued, compared with (רָ) something. Comp. סָלָא.

סָלָה (from סָלָה, after the form אָחַד, only with the difference that the accent is on the last syllable) m. raising of the voice, attuning of the instrument, or from סָלָה in the sense of, to be silent; hence, a pause. All the explanations of this word are insufficient; it is certain, however, that the form cannot be an imperative.

ס (for סלוא) p.n. m. exaltation.

סל p.n. m. (the exalted one).

סל p.n. m. (the eminent one).

ס (but the pl. סלואים) m. thorn, from סלל, to tear, to prickle, which root is also found in סלסל.

ס (fut. יסלח, once סלח Ketib) to forgive, to pardon; with ל, of the person who is pardoned, and also with ל before ספאת and עון (the sin or iniquity which is forgiven). The origin. signif. is to lift away, or to remove the sin, from סלח=סלח. Comp. נשח. Niph. נסלח to be forgiven (of the sin).

ס m. he that forgives, pardons.

ס p.n. m. (the exalted one).

סל f. forgiveness, pardon.

ס (not used) equiv. to סלל to go.

סל (for סלכה walk, wandering) p.n. of a city in Bashan.

ס (particip. pass. f. סללה, imp.

סל, before suff. סל, fut. יסל 1)

equiv. to סלל, to raise, to heighten, related to סלל, סלל, סלל, where the original sense of heightening predominates;

transf. 2) to pave the way, to raise it (by throwing up earth); next generally, to heap up; 3) to lift up high, i. e. either to esteem, or to extol, praise. Pi. סלסל to exalt (wisdom), i. e. to value it, syn.

with סלסל. Hithp. 1) סלסל to exalt oneself, to conduct oneself haughtily, boastingly towards (ס) some one; 2) to shake, to move to and fro, origin. to swing up, similar to סל, סל, סל, but this signification is found only in the derivatives where the orig. signif. is, to entwine; 3) (belongs to סלל) equiv. to the root in סלל, to tear, to tear off; hence, סלל a thorn.

סלל (pl. סללות) f. a heap of earth or stones; hence, wall, rampart, נשח to cast up a bank, נחץ סלל to pull down houses and turn them into bulwarks (Author. Vers. thrown down by the mounts.)

סל m. ladder, either from סלל or from סלל, related to סלל to join together (of the steps).

סלסל (only pl. סלסלות) m. a basket, redoubled form from סלל.

סלע (not used) 1) equiv. to סלל, in the sense of, to be weighty, heavy, comp. סלל to weigh, origin. to be heavy; 2) to devour, to swallow, related to סלל and to the root in סלל.

סלע (with suff. סלעי, pl. סלעים) m. 1) a rock, origin. burden, weight, stone, so called on account of its heaviness; 2) p. n. of the Edomite capital, Petra, sometimes with the article, סלע.



קלעם (for קלעם, from קלע 2) m. a species of locust.

קלה (Kal, not used) equiv. to קלל to be fitted in one another, entwined, twisted together, syn. with קלה, קלה, קלה, קלה, קלה, which have a similar original signification; hence, Pi. קלה to turn, to pervert קלה צדיקים the words of the righteous; to pervert the way, i.e. to lead on the wrong way, equiv. to קלה נתיב, transf. like קלה to overthrow, to destroy, etc. The verb is not connected with קלה.

קלה m. perverseness, perverse conduct.

קלה (3 pl. קלה) Aram. to step up, similar to קלה, to step out from (מן) something: whether it is connected with קלה, cannot be defined.

קלה (not used) belongs to קלה, of uncertain origin, if the root is not קלה, קלה, or קלה. The Aram. קלה appears to be synonymous.

קלה (with suff. קלה) com. fine flower, different from קלה meal of wheat or barley.

קלה (only pl. קלה) masc. spice, fragrance, odour, from קלה, which see; קלה קלה sweet incense.

קלה p. n. of a chief of a Chaldean army (origin. warrior of Nebo).

קלה masc. blossom, vine blossom, formed from קלה, with ק affixed.

קלה (fut. קלה) 1) to lean, to rest, upon something, origin. to press upon something (related to קלה), קלה to lay the hand upon something; hence, קלה קלה thy wrath lieth hard upon me; 2) to support, to strengthen, to invigorate, either by nourishment or help, generally with double acc.; hence קלה to be assisted, supported, strong, comp. קלה; 3) to approach some one (קלה), a signif. very common in modern Hebrew. Niph. to lean for support upon (קלה) some one. Pi. to support, but only like קלה, transf. to refresh.

קלה p. n. m. (support from God).

קלה (not used) according to some equiv. to קלה, according to others equiv. to קלה, but both opinions are improbable as appears from the noun.

קלה (also קלה) m. a drawing, design of a figure; figur. קלה an image hewn out; the noun arose from קלה (from קלה) drawing, with the nominal termination קלה, as in קלה; and קלה which is only found again in the secondary form קלה appears as a verb in Heb. only in the lengthened form קלה.

סָפַם (not used) origin. to breathe out, to exhale (of fragrance), to diffuse fragrance, to season.

סָמַן (Kal, not used; a lengthened root from סָם) to draw, to design, to appoint, to assign; hence, Niph. to be set apart, to be marked, appointed, especially of a field parted off.

סָמַר to stand up, to bristle (of the hair), also with the omission of שְׁעָרָה. Pi. the same. Comp. אָמַר, תָּמַר.

סָמַר adj. masc. bristling up, standing up (of the hair), hairy, rough, used as an attribute to יִלָּק caterpillars.

סָנָא (not used) to sting, to prickle, transf. to hate, origin. to hurt, from which:—

סְנַאָה (thorn-hedge) p. n. of a city in Judah.

סְנַבְלָם (foreign) p. n. m. (overseer of the army).

סָנָה (not used) equiv. to שָׁנַן (comp. שָׁנָא, שָׁנָן, שָׁנָן) to sting, to prickle, to stick, to scratch, from which:—

סָנָה (const. סְנָה) a thorn, a thorn-bush, thorn-shrub, so called from its pricking.

סָנָה (point of a rock) p. n. of a rock opposite Michmash.

סָנָה (in קִרְיַת סָ' ) p. n. of a city (thicket).

סְנוּאָה p. n. fem. (the one who is injured), with the article.

סְנוּר (only pl. סְנוּרִים) m. blindness, from a Pi. form סְנוּר, from סָנַר, which see.

סְנַחְרִיב (foreign) p. n. m. (conqueror of armies).

סָנַן (not used) equiv. to סָנַן to entwine; comp. סָלַל in the same signif. From which:—

סְנָסֵן (only pl. סְנָסֵנִים) m. branch, entwining of branches.

סְנַסְנָה (thicket) p. n. of a city in Judah.

סָנַף (not used) equiv. to נָגַב, to wag, to swing to and fro, from which:—

סְנַפִּיר (from סָנַף with the nominal termination יִר־) m. fin, so called from its tail-like motion.

סָנַר (not used) to bore, to hollow out, related to צָנַר, from which צָנוּר a canal, from which Pi. (not used) סְנַנּוּר to put the eyes out, to blind, with the ו interpolated, as in שְׁחַנוּהוּ, from which the noun סְנוּר.

סָס m. a moth, an insect that destroys the garments, the etymology is obscure.

סָסְמִי p. n. m.

סָעַד (fut. יִסְעֵד, imp. סָעֵד, סָעֵדָה) to support, comp. עָד; hence, to assist, to help, לָבֵא to strengthen, to revive the heart, sometimes with the omission of לָב.

סער (Aram.) the same; hence Pa. to support, to help (ל) some one.

סער (only particip. f.) to tear away, to drive away; hence סער רוח windy storm, tempest.

סער (const. סער, pl. סער, dageah for quiescent god, pl. const. סער) com. 1) a cleft, abyss; hence סער cleft of a rock, the same Targ. סער crack; 2) separation, party, only in the plur.; hence to halt between (על) two branches (parties); 3) branch, bough, from סער.

סער (not used) to bloom, to flourish; related to סער, from which סער branch; from which סער 3. Pi. סער (denom. from סער) to branch off; the denominatives have often the privative significations, like סער, סער.

I. סער (not used) to split, to divide; related to which is the root in סער and סער; from which סער and סער.

II. סער (not used) equiv. to סער to rage, to storm; from which סער for סער.

סער (pl. סער) sceptic (Author. Vers. "vain thoughts"); from סער I.

סער (from the m. סער, thus after the form סער) f. branch, from סער; see סער.

סער (fut. יסער) 1) to storm, to rage, of the raging of the sea, of the

enemy; 2) to be tossed about. Niph. pass. to be tossed about. Pi. (fut. יסער for יסער) to scatter with a whirlwind. Pu. יסער, (only fut. יסער for יסער) to be driven with the whirlwind; related to which is יסער.

סער (with suff. סער) m. a storm, a tempest, a whirlwind.

סער (pl. סער, const. סער) fem. a storm, whirlwind; sometimes joined to סער.

סער (with suff. סער, pl. סער, סער) m. 1) basin, so called from its containing something (comp. סער from סער), from סער, which see; 2) place of entrance, where the comers in are received, thus not only the door-post, but the vestibule; 3 p.n.; for which also stands סער. See סער.

סער (not used) according to Abulwalid and Kimchi, to eat, to feed; according to others, and more correctly, to gather, to heap up; related to סער, which is more suitable to the noun, fodder, provender. See סער.

סער (fut. יסער) to knock, to push against something; transferred, to knock against the breast as a sign of anguish; ל, סער to mourn, to wail, for some one; sometimes construed with סער. The original

signification is obvious from the phrase **על שְׂרִידִים כְּפָרִים** similar to **מְתוֹשָׁפוֹת עַל לִבְיָהוּן**. Niph. to be lamented, mourned for.

**סָפַח** (inf. const. **סֹפֹחַ**, fut. **יִסְפַּח**) 1) equiv. to **אָסַף** and **יָסַף** to gather, to add to something, to increase, const. with **עַל**; 2) equiv. to **סָנַח** to cease, to end; but also transitive, to make an end of, to destroy. Niph. 1) to be gathered in his house, i.e. to keep at home; 2) to be destroyed, to perish (in battle). Hiph. to heap up, with **עַל** to heap something upon some one.

**סָפַן** see **סָפַן**.

I. **סָפַח** (imp. with suff. **סֹפְחָנִי**) to join, to annex oneself; also trans. to join, to annex some one to **אֶל** something. Niph. to be joined, annexed, to cleave to (**עַל**) something. Pu. to be gathered, or to gather themselves somewhere. Hith. to join, to unite oneself with (**בְּ**) something; related to **סָפַח** in this sense.

II. **סָפַח** (not used) to spread out, to stretch out; related to **סָפַח** and **סָפַח**; from which **סֹפְחָת**, **סֹפְחָה**, **מִסְפָּחָה**, and probably **סֹפְחָה**.

III. **סָפַח** (Kal, not used) equiv. to **שָׁפַח** and **שָׁפַח** to pour out. Pi. **סָפַח** to pour forth (wrath), or to pour in.

**סָפַח** fem. a scab, from **סָפַח** II. so called from its spreading nature.

**סָפִי** p. n. m. (doorkeeper).

**סָפִיחַ** (const. **סֹפְיָה**, pl. **סֹפְיָהִים**) m.

1) after-growth, that which grows after the harvest (Author. Vers. such things as grow of themselves); origin. the additional growth, from **סָפַח** I.; 2) flood, from **סָפַח** III. to pour forth, but not to overflow, which is only found in **הַשָּׁפַח**.

**סָפִינָה** f. a ship, origin. that which is arched or cooped, tub-like, from **סָפַן**.

**סָפִיר** (pl. **סָפִירִים**) masc. a sapphire, a sparkling precious stone, from **סָפַר**, equiv. to **שָׁפַר** to shine.

**סָפֵל** (from **סָפַח** basin, formed with the nominal termination **לֵפֶת**) m. a dish, small basin.

**סָפַן** (fut. **יִסְפַּן**) 1) to arch, to vault; 2) equiv. to **סָפַן** to hide, conceal, store up, hoard; **הִלָּקַת מְחֻסָּק** (Deut. 33:21) to treasure up the portion allotted by the lawgiver; but in this passage also the signif. may be to be surrounded, like **סָפַן** I., and as in the Auth. Vers. "was he seated."

**סָפַח** (not used) equiv. to **שָׁפַח** to take in, to hold, synonymous with **כָּלַח**, **כָּלַח** to contain. The Hithpael **הִסְתַּפַּח** belongs to **סָפַח**, from which it is the denom. It signifies



to stand at the threshold, Auth.

Vers. to be a doorkeeper.

- I. **ספס** (fut. **ספס'**) to press or knock together, to push, to strike; related to **ספס**; hence **ספס ספס** to clap the hands (with indignation), and the same, with **על**, over some one, i. e. to scorn some one; sometimes without **ספס**; **על ס' ספס** to knock, smite upon the thigh, as a sign of mourning or indignation; 2) to chastise, punish; see **ספס**; 3) to stagger, to reel, of a drunkard.

- II. **ספס** (not used) to flow, to overflow; comp. **ספס**, to overflow, overstream.

**ספס** (with suff. **ספסו**) m. abundance, fulness, sufficiency.

**ספר** (fut. **יספר**) 1) to cut in, to engrave, to inscribe; transf. to write. The same mode of transferring is found in **ספר** (equiv. to **ספר**, **ספר**, **ספר**), and with the same root **ספר** (in **ספר**) is related; 2) to number, origin. to mark, to make incisions, from which **ספר**, **ספר**, to relate; 3) to declare, orig. to mark the sense by different words or sounds. In this sense it occurs in Pi. and Pu. only. Niph. to be numbered. Pi. 1) to number, count; 2) to relate, also to converse; next, to declare,

praise. In the sense of narrating, it stands with accus. of the object, and **ל** of the person; or with **ל** and **ל** of the person, and **על** of the subject; sometimes also with **ל** of the subject. **ספר** to declare thus or as follows. Pu. to be related, declared, with **ל**, of the person, and also with **ל**, of the subject.

**ספר** (origin. a denom. from **ספר**) m. a scribe; **ספר** writing materials, inkstand, inkhorn; **ספר** the king's scribe, secretary of state; also without **ספר**, in a military sense, the general, who superintends the enlisting and reviewing, leader of the army. In modern Heb. scriptural scholar, teacher of the law, and learned one generally.

**ספר** (Aram.) m. the same.

**ספר** (with suff. **ספרי**, pl. **ספרי**) m. 1) writing, character of writing; hence, **ספר** one who is learned; 2) that which is written, writ, e. g. a bill of purchase or sale, an action, a bill of divorce, and a letter generally; 3) book, especially of the book of the law; hence, **ספרי** in Daniel, the holy writ; also used of post-biblical profane writings, as **ספרי** is used of polygraphy.

סַפֵּר (pl. סַפְּרִין) Aram. m. the same.

סַפֵּר (after the form סִפֵּר) masc. 1) numbering; 2) p. n. of an Arabian city which still exists under the name of Isfôr, between Merbat and cape Sagir.

סַפְּרִי p. n. of a country to which the citizens of Jerusalem were exiled; according to an ancient tradition of Hieronymus, it is the Bosphorus, the present peninsular of Tauris, which was actually called *Sparad*, as perceived by a cuniform inscription. According to another tradition, it is Spain, for which there is no etymological proof.

סַפְּרָה f. equiv. to סַפֵּר a book.

סַפְּרָה (pl. סַפְּרִים) f. border, demarcation. See סַפֵּר 2.

סַפְּרִיָּם p. n. of an Assyrian city, from whence colonists were sent to Samaria, probably the Sipparenon of Eusebius, on the Euphrates. Gent. סַפְּרִיָּם, in Ketib סַפְּרִים.

סַפְּרָה p. n. m. (office of secretary).

סָפַק (fut. יִסְפֹּק) to stone, to throw (with stones), formed from סָפַק stone, as a denom. The root סָפַק signifies, like שָׁפַק, to be heavy, weighty. Niph. to be stoned to death. Pl. 1) to throw stones on some one, or at some one לְעֵצַתוֹ; 2) to remove the stones,

to clear a place of the stones

סָפַק. Pu. to be stoned to death.

סָר adj. m., סָרָה f. to look wrath, sad, grieved. See סָרָר.

סָרַב (not used) to resist, to be refractory, rebellious; origin. to contend against something. Compare רָב.

סָרַב (only pl. סָרָבִים) m. the refractory one, the rebellious one; being connected with סָרַב, סָרָבִים is according to some, in that passage equiv. to סָרַף and סָרַב=חָרַל.

סָרָבֶל a quadrilateral, supposed to belong to סָרָבֶל, which opinion, however is not correct.

סָרָבֶל (pl. סָרָבֶלִין) m. a kind of dress, a kind of garment, either long and wide breeches, or a capacious cloak; no etymological proof can be given for either.

סָרָבֶן p. n. of an Assyrian king.

סָרַד (not used) equiv. to שָׁרַד to flee, from which:—

סָרַד p. n. m. (flight) patron. סָרִידִי.

סָרָה (after the form סָרָה) fem. 1) turning away (comp. סָרָה) from the law, apostasy, backsliding, sin, offence; 2) forsaking, abandoning, cessation, omission.

סָרָה (סִירָה) gushing of water, p. n. of a cistern, a well.

I. סָרַח (fut. יִסְרַח) to be stretched along, spread out, על עָרַשׁ upon

the bed; **סָרַחַת** **סָרַחַת** a spreading vine; to reach beyond something, or to be suspended, of the turbans (Author. Ver. "attire upon the head").

II. **סָרַח** only the Niph. **סָרַחַת** to be bad; of bad smell, figur. like **סָרַחַת**, used of bad reputation, or disrepute.

**סָרַח** masc. that which hangs over, reaches over (Author. Version, "remnant").

**סָרַחַת** m. equiv. to **סָרַחַת** coat of mail.

**סָרַחַת** (const. **סָרַחַת**, pl. **סָרַחַת**, const.

**סָרַחַת** and **סָרַחַת**) masc. eunuch,

a castrate, keeper of the harem;

figur. an officer, or courtier generally. See **סָרַח**.

**סָרַחַת** (only pl. **סָרַחַת**, def. pl. **סָרַחַת**)

Aram a chief, probably of foreign origin.

**סָרַחַת** (pl. **סָרַחַת**, const. **סָרַחַת**) m. 1) an

axle, probably from **סָרַח**=**סָרַח**, formed

with the nominal termination

**סָרַחַת**; 2) figur. a prince, origin. an

axle, a mode of transferring common in the Arab.

**סָרַחַת** (not used) equiv. to **סָרַחַת** to

castrate; if it is not equiv. to

**סָרַחַת** to serve, especially as in the

derivatives and in the Aram. the

sense of serving is predominant.

**סָרַחַת** f. equiv. to **סָרַחַת**, a branch,

with the **סָרַח** interpolated.

**סָרַחַת** (Kal, not used) equiv. to **סָרַחַת**, to burn, to burn away (a dead body); hence, particip. Pi. **סָרַחַת** the one that burns it, i.e. the nearest relative.

**סָרַחַת** (from **סָרַח**, with **סָרַח** interpolated; comp. **סָרַחַת**, from **סָרַח**) m. thorn, nettle, from **סָרַח**.

**סָרַח** only used in the analysed form;

1) to be refractory, rebellious, dis-

solute, used of man and beast;

to shew a rebellious shoulder, i.e.

to throw the yoke off; **סָרַחַת**

(superlative) they that are tho-

roughly rebellious; 2) to be mad,

only in the derivative **סָרַח**.

**סָרַחַת** (not used) to stand, to be stag-

nant, of the ponds in the rainy

season, i.e. winter; the sense of

wintering in this word is demon.

**סָרַחַת** (Keri **סָרַחַת**) m. time of rain,

rainy season, winter.

**סָרַחַת** p. n. m. the hidden one.

**סָרַחַת** (fut. **סָרַחַת**) to stop up, to shut

up, to enclose; hence figur. to

secrete; **סָרַחַת** the secret; related

are the roots in **סָרַחַת** and **סָרַחַת**.

Niph. to be stopped of a breach.

Pi. to stop (a well).

**סָרַחַת** (fut. **סָרַחַת**) to hide, to conceal,

orig. to cover, to veil; Niph. 1) to be

hidden **סָרַחַת** from something, or with

**סָרַחַת**, **סָרַחַת**, **סָרַחַת** hid-

den, secret things (used of sins

etc.); 2) to hide oneself from (סָתַר, סִתְּנִי) some one. Pl. to hide. Pu. to be hidden. Hiph. הִסְתִּיר 1) to conceal from the eyes (סִתְּנִי) of some one; הִסְתִּיר פָּנָיו to hide the face from (סָתַר) some one; applied to God it signifies the withdrawal of Divine providence, the wrath of God against something; 2) to conceal, to secrete something from (סָתַר, סִתְּנִי) some one; 3) to shield, to protect, מִסְתָּר Isa. 53:3 is a verbal substantive; see סִתְּתָר. Hith. הִסְתִּתָּר to hide oneself.

סָתַר Aram. to throw into confusion, to destroy.

סִתְּרָה (with suff. סִתְּרִי, pl. סִתְּרִים) m. 1) enclosure, a veil, a wrapper; transf. to shelter, protection; 2) that which is hidden, secret, hidden place.

סִתְּרָה f. shelter, protection, shield.

סִתְּרִי p. n. m. the protected one.

## ע

ע Ain (עֵי) is the 16th letter of the alphabet, and as a numeral counts 70. The name signifies an eye, and hence the round shape in the ancient character. Its peculiar sound was partly soft and mild, like the vowel *ah*, and partly strong, approaching the *gw*. This double pronunciation is yet found in the

Greek translation of the bible, and gives many a clue for explaining and comparing of roots. The softer *u* interchanges with the softer gutturals *h* and *h*; the harder *u* interchanges with *l*, *h*, *h*, as will be seen from numerous examples by comparisons in the language. The *u* is as a soft sound often thrown out; e.g. in שְׂמוּאֵל equivalent to וְרַעַבָּקֵל from וְרַעַבָּקֵל, שְׂמוּאֵל from מְנַעִים, מְנַעִים from מְנַעִים, וְרַעַבָּקֵל from מְנַעִים, מְנַעִים from מְנַעִים, מְנַעִים from מְנַעִים. Sometimes it is used as a vowel.

עָב (const. עָב, pl. עָבִים and עָבוֹת) com. 1) darkness, darkness of the cloud, cloud, wrapped in a cloud, from עָב to wrap, to cover; 2) a thicket, thickness of the forest, from עָב, in the sense of, to be covered, thick, dense; 3) a cornice, a doorpost, or entablature over a post, from the signif. of covering.

עָב see עָב.

עָבֵב belongs to עָב and עָב. See עָב.

עָבַד (fut. יַעֲבֹד) 1) to do, to make; next, to work, to labour (in a vineyard), to plough a field, to pull flax, where sometimes the object "field" is omitted; עָבַד הָעִיר to build up the town, origin. to work at the town; עָבַד to impose work



upon some one; 2) to serve one, to work for some one, with לְפָנַי to serve before some one, but also with עִם and לְ of the person; transf. to serve God, absolute and with accus. and לְ, and with double accus., to serve God by something, e.g. by sacrifices. Niph. 1) to be worked, cultivated (of a plough-field; 2) to be adored (of a king). Pu. to be worked; עָבַד work to be imposed upon some one. Hiph. 1) to make some one work, to weary him (syn. with הוֹנִיַע); 2) to cause some one to serve (either God or man). Hoph. to allow oneself to be made to serve, especially to the service of idols.

עָבַד (Aram.) like עָבַד in Heb. and stands also for עָשָׂה; עָבַד מִלְחָמָה to carry on war; with עִם, עָבַד, to deal with some one. Ithp. to be made, to be done.

עָבָד (with suff. עָבָדִי, pl. עָבָדִים) m. 1) a slave, servant, origin. abstract, service; עָבָד עָבָדִים a servant of servants, i.e. of the lowest degree; also servant of the king, vassal, courtier, sometimes applied to denote devotion to a superior. The prophets, Divine messengers, and the pious, were called servants of God; 2) p.n.m. (servant).

עָבַד (def. עָבָדָא, pl. עָבָדִין) m. (servant, adorer of God).

עָבָד (only pl. with suff. עָבָדֵיהֶם; after the form פְּתָחַב) masc. work, deed, action.

עָבָד p.n.m. adorer, disciple.

עָבָדָא p.n.m. (servant).

עָבָד אֱדוֹמִים p.n.masc. (subject of the Edomites).

עָבָדָא לְ p.n.m. (servant of God).

עָבָדָה f. 1) work (of the servant);

מְלָאכְתָּה עָבָדָה a business of work,

i.e. a business connected with work; next generally, work, service, business; hence the peculiar

form עָבַד עָבָדָה to do the

business of the service; also,

cultivation, agriculture, or any

kind of work, according to the

context; 2) that which belongs

to work, such as tools, utensils,

etc.; 3) effect, produce of work;

hence, עָבָרְתָּה הַצְדָּקָה the work,

product, or effect of righteousness.

עָבָדָה (from the m. עָבָד) f. domestic servants, household.

עָבָדוֹן 1) p.n. of a city in Asher; 2)

p.n.m. (subject).

עָבָדוֹת f. servitude, slavery, bondage.

עָבָדִי p.n.m. (subject).

עָבָדִי אֱלֹהִים p.n.m. (servant of God).

עָבָדָה p.n.m. (the same).

עָבָדָהּ p.n.m. (the same).

עָבָד מֶלֶךְ p.n.m. (the king's servant).

(ננוא) עבר ננו p. n. m. (adorer of the planet Venus, ננוא-ננו).

עבה to be fat, thick, well fed; also used of inanimate things, to be thick, dense, transf. to be respectable, related to עוב.

עבות (after the form עבות) masc. a pledge. See עבט.

עבאר (const. עבאר) m. equiv. to the Aram. עבאר that which is begotten by the earth, i. e. corn.

עבר (after the form עבר, נבול) the passing over, but only in connection with ע, viz. עבר, and only as a preposition or conjunction, over, therefore, thereof, thereupon; 1) referring to a person, for some one's sake, on account of some one, עבר for thy sake, on account of thee; 2) referring to a matter, for the sake of, or on account of something, signifying the cause; 3) for, as the price at which something passes from one to another, e. g. עבר נעלים for shoes; 4) because, in order that, while, whilst (i. e. so long as), used instead of the complete form עבר איש.

עבט (fut. עבט) equiv. to עבט, to exchange, barter (comp. ערב), in Kal signifies, to borrow upon a pledge, in the sense of exchanging. Pi. to exchange, to change

the road, i. e. to take another road.

Hiph. to lend some one (accus.) upon (accus.) a pledge.

עבט (after the form עבט, עבט) m. burden or obligation of debt, orig. a mass of pledges, from עבט.

עבי m. thickness, density, from עבה.

עבי (with suff. עבי) m. thickness, from עבה.

עבירא (const. עבירא, def. עבירא) fem. Aram. like the Heb. עבירה labor, work, management.

עבל (not used) to be bare, leafless, of an unfruitful country: from which עבל.

עבץ (not used) transposed from עצב, to be grieved, from which עבץ.

עבר (fut. עבר) 1) to pass over something, to cross (acc. seldom עבר or עבר) a river or stream (נהר), the sea (ים); sometimes omitting the word river, and only naming the destination, with acc. or אל; to pass over something, e. g. a road, or the back of some one; fig. of the razor which passes over the beard, or of the wind which sweeps over (עבר) something; 2) to pass through a place, (acc.) through something (עבר), between (עבר) something, through the midst (עבר, עבר) of persons or a thing; עבר עבר money passable (current) among merchants, or abridged עבר עבר

rent money; 3) to pass beyond something, without case, or with the accus. e. g. beyond the quarries (אֶרֶץ הַקְּסִילִים), transf. to overtake (with על) some one; next generally, to pass by, also const. with עבר, על, לִפְנֵי, מֵעַל, מֵעַל דֶּרֶךְ to pass the way; hence, עַל תַּחַת עֹבֵר דֶּרֶךְ the passer by; מֵעַל הַשֶּׁבֶט to pass under the rod (of the shepherd), i. e. to be numbered; of time, which elapses; of the sin, i. e. to forgive; of the chaff, which flies away; 4) to go from (מִן) one place to (לְ) another, to go away, to go on (without case), to go on (עַל) a journey, to walk upon (עַל) a place, to walk to and fro עֹבֵר וְש׹ׁב; to go towards a place (with accus. or אֶל); to turn into (בְּ) a town, a gate; figur. to enter into a covenant, an oath, or enter into something generally; עֹבֵר בַּשֶּׁבֶט to pass through the sword, i. e. to fall by it, עֹבֵר בַּשְּׁחַת to go down to the grave, עַל לִפְנֵי to pass on before, עַל אַחֲרֵי to pass on behind, מִן מֵאֵר to go away from something, to forsake something, seldom with מֵעַל; עֹבֵר עַל to pass from one way to another, also to lay or bring upon some one; 5) something to befall, עֹבֵר עַל to overflow, to over-stream, to be

victorious over some one, to conquer something, מֵר עֹבֵר flowing myrrh. Niph. to be crossed (a river). Pl. 1) causing something to pass through; hence, to bolt, to lock; 2) to fertilize, to engender (Job 21:10). Hiph. הֶעֱבִיר, caus. of Kal, 1) to lead through (acc. or בְּ) a river, to pass a razor over (עַל) something, to lead from one town into (לְ) the other, to transfer an heritage (לְ) to some one; 2) to cause to resound (a voice) through (בְּ) the camp; in the same sense הֶעֱבִיר שׁוֹפָר; 3) to cause something to be passed over, to forgive the sin; 4) to bring (syn. with הִבִּיאַת), to offer, to consecrate, e. g. לְמֹלֶךְ to Moloch; according to others, to pass through (בְּאֵשׁ) the fire, i. e. in honor of Moloch, only בְּאֵשׁ is sometimes omitted; הֶעֱבִיר בַּמִּלְחָמָה to pass through the red hot oven; 5) to carry away, to take away, to do away, to sweep away, to remove. Hith. to overflow, but only figur.; to go to excess in passion, origin. to transgress the limits, to burst forth in passion against (בְּ, עַל) some one, to be overbearing. עֹבֵר (with suff. עֹבְרֵי, plur. עֹבְרִים const. עֹבְרֵי m. 1) a district beyond the river, הָעֹבֵר a district

beyond the sea; עֵבֶר הַיַּרְדֵּן country beyond the Jordan, the country understood by עֵבֶר הַיַּרְדֵּן depends upon the local position of the historian; hence, sometimes the eastern, and sometimes the western country of the Jordan; the same הַנֶּחֱדָר sometimes the eastern, and sometimes the western country of the Euphrates; 2) side, opposite another side, and separated from it by space: thus, מִקְדַּל עֵבֶרִים on all sides, עֵבֶר הָעֵבֶר to pass to the opposite side, אֶל-עֵבֶר opposite, towards the country, אֶל עֵבֶר פָּנִי straight along before one, the same עַל עֵבֶר פָּנִי straight before, מֵעֵבֶר on the other side of, or beyond something; 3) p. n. m. also the name of the ancestor of the Hebrews; hence, בְּנֵי עֵבֶר and עֵבֶר the Hebrews.

עֵבֶר (Aram.) m. equiv. to עֵבֶר 1 in Heb.; hence עֵבֶר נְהָרָא the country west of the Euphrates, orig. the other side of the river.

עֵבְרָה (pl. const. עֵבְרוֹת in Ketib, for which more correctly the Keri עֵבְרוֹת) f. a ford, a ferry.

עֵבְרָה (with suff. עֵבְרָתִי, pl. עֵבְרוֹת, const. עֵבְרוֹת and עֵבְרָ) fem. orig. transgressing, especially of passion; next, generally, passion, anger, transf. to Divine punishment;

also, haughtiness, presumption; comp. the Hith. הִתְעַבֵּר.

עֵבְרוֹן p. n. f. of a city in Asher, otherwise עֵבְרוֹן.

עֵבְרוֹקָה (passage), p. n. of a place not far from Ezion Geber, on the coast of the Red Sea.

עֵבְרִי (gent. m. from עֵבֶר, pl. עֵבְרִים) or עֵבְרִיִּים, f. עֵבְרִיָּה, pl. עֵבְרִיּוֹת) originally descendant of Heber, a Hebrew.

עֵבְרִים (the countries beyond) p. n. of a mountain on the other side of the Jordan; complete הֶרְעֵבְרִים or הֶרְיֵהָ. From עֵי הָעַ it is evident it was originally the name of a country.

עֵבֶשׁ (rare) to rot, to become decomposed (by heat), of bodies under the ground; the root is compared by some with יָבֵשׁ, and by others with בָּאֵשׁ.

עֵבַת (Kal, not used) to entwine, to bind; related to עָנַת. Pi. עֵבַט, to twist, to entangle.

עֵבַת adj. m., עֵבְתָּה fem. tightly entwined, entangled (of the branches of a tree).

עֵבַת (pl. עֵבְתִּים and עֵבְתוֹת) com. origin. that which is entwined; hence cord or hurdle-work, entwining of branches, from עֵבַת; comp. סִבֵּךְ.

עֵבַב (fut. יַעֲבֹב) to love, to detest upon.



especially used of the unchaste love, construed with the accus. and **על עגב**; lover. Related to **חֶבֶב, אָהֵב**.

**עגב** see **עגב**.

**עגב** (only pl. **עֲגָבִים**) m. loveliness, pleasantness; hence **ע שיר** love-song.

**עגבה** (only with suff. **עֲגָבְתָּהּ**) f. love, only of the unchaste.

**עגה** (also **עגה**, pl. **עגות** or **עגות**) f. a round cake, from **עגג** to round, **עגת רצפים** a cake baked upon hot stone.

**עגור** m. the shrieking (**עגור**) bird, from **עגר** to shriek; according to some, the crane; according to others, the swallow.

**עגיל** (pl. **עגילים**) m. a hoop, a ring, especially of the ear-ring, from **עגל**.

**עגל** (not used) to turn round, to roll; related to **עגלל**; similar is **עגלל**, and others.

**עגול** adj. m. **עגולה** (pl. **עגולות**) f. round, rounded.

**עגל** (with suff. **עגלך**, pl. **עגלים**, const. **עגלי**) m. orig. that which is rolled together, a mass, a lump; but also like **עלם** to which it is related; in embryo, transf. to the young of beasts, *pulus*, but used only for a calf; **ע מרפק** fattened calf, **ע מוסקה** molten calf. Nations were

called figuratively calves, as the princes were called bulls.

**עגלה** f. 1) a calf, **ע מלפדה** a heifer that is taught, trained; **ע שלשה** a calf three years old; 2) p.n. f.

**עגלה** (from **עגל** to roll, with suff. **עגלתו**, pl. **עגלות**, const. **עגלות**) f. a waggon, for driving and carrying; but also, chariot of war and threshing cart.

**עגלון** 1) p.n. m.; 2) p.n. of a city in Judah.

**עגם** origin. to sigh, to moan; next, to be sad; related to **עגם**, **עגם**. Particip. **עגמי**, pl. const. **עגמי**, for which stands **עגמי**.

**עגן** (Kal, not used) to enclose, to surround; the root is **עגן**, related to **עגן**. Niph. to shut oneself up for (ל) some one, i.e. a woman secluding herself in expectation of being married to a certain man, Author. Vers. "stay for them for having husbands."

**עגר** (not used) to cry, related to **עגר** and **עגר**; according to others (Gesenius, etc.), equiv. to **עגל** to roll, to turn round.

**עדר** (joined with the copulative ו, **עדר**) masc. 1) orig. the veiled, hidden time; next, eternity; a similar mode of transferring the sense is found in **עדר**, **עדר**; the root is

either *עַד*, equiv. to *עַמָּח*, or *עַד* in the same sense; *לְעַד* equiv. to *לְעוֹלָם* for ever, *עַד עַד* unto eternity; more emphatic, *עַד וְעַד* for ever and ever; *עַד אָבִי* eternal father; 2) booty, spoil, like *מִלְכָּח* that which is seized, from *עָרָה* = *הָרָה*, which see.

*עַד* (poetically *עַדִּי*, with suff. *עַדִּי*, *עַדִּיךָ*, *עַדִּיהֶם*, once *עַדִּיהֶם* for *עַדִּיהֶם*) prepos. and conj.; 1) unto, *ad*, unto something (of space), to express direction to a certain end, e.g. *עַד קֶצֶה הָאָרֶץ* to the end of the earth, *עַד הַהֵן*, *עַד* till here, hither; *עַד* is sometimes joined with *כִּן* in double sentences, as, *כִּן עַד וְעַד*, *כִּן עַד*; more emphatic is *לְ* *עַד*, *עַד אֵל*; in this sense many verbs are construed with *עַד* to express partly the direction towards an end, partly the arrival at, and attaining of, the end, e.g. *עַד בִּוֵּא* to arrive at a place, *עַד נָגַע* to touch some one, *עַד הִתְבּוֹנֵן* to consider something, *עַד הִשְׁמָעוּן* to hearken to something; 2) direction to an end, including the idea of gradation, e.g. *עַד (ל)מְאֹד* very much, *עַד־מְהֵרָה* very hurriedly, *עַד־לְמַעְלָה* to the highest point, very high; *עַד* in this sense does not, however, signify the highest

point, but often only a gradation, e.g. *עַד־כַּמֶּה פְּעָמִים* how many times, *עַד הַנֶּסֶן* even the vine; sometimes it is used for comparison, e.g. *עַד סִירִים* like briars; 3) direction in reference to time; as, *עַד הַבֹּקֶר* until the morning; hence its frequent use to form adverbs, e.g. *עַד־בֹּקֶר*, *עַד־נָחַל*, etc. As a conj. *עַד* is used: 1) in reference to time, till, *donec*, complete *עַד כִּי*, *עַד־שֶׁ*, *עַד אֲשֶׁר* till that, *עַד אֲשֶׁר* till when, *עַד אֲשֶׁר* till that when, connected with the pret. and fut.; 2) till that, so that; to denote the degree, where *עַד* stands for *אֲשֶׁר*, e.g. "so that he shall accomplish, like an hireling, his days" (Job 14:6), "so that thou didst not lay these things to thy heart" (Is. 47:7); 3) whilst, for *עַד שֶׁ*, *עַד נָשׁ*, so long as, and as a negation *עַד־לֹא* for *לֹא אֲשֶׁר*. As to the etymology, *עַד* cannot be derived from a verbal root, but is probably an original pronominal root.

*עַד* (Aram.) as in the Heb.; hence, as a prep. of space and time; *עַד דְּבִרְתָּ דִּי* until now, *עַד דְּבִרְתָּ דִּי* for the purpose that. As a conj. *עַד דִּי* whilst that, till that; *עַד אֲחֵרִין* till at last. *עַד* see *עַד*.

- I. עֵד (pl. עֵדִים) masc. 1) a witness (from עִיד), origin. confirmer; also fig. supporter, sustainer; 2) abst. evidence, equiv. to עִידוֹת; עֵדָה עֵדָה to give evidence against some one.
- II. עֵד (thus is the sing. in the Talm., pl. עֵדִים) m. monthly time (of women), hence עֵדִים.
- עָדָר (not used) to number, to count, to reckon (comp. מָסַר, מָסַר, מָסַר); transf. to appoint (comp. עָדָר). The Pi. עִידָר belongs to עִיד, which see.
- I. עִידָה (fut. יַעֲדֶה, apoc. יַעֲדֶה) equiv. to עָדָה to wrap, to wrap up, to cover, syn. with לָבַשׁ; fig. to clothe or adorn oneself with something (acc.), e.g. with majesty, with glory; next generally, to adorn. Hiph. 1) to adorn some one with something (double accus.); 2) privative, to put off the garment, if it does not belong to עִידָה II.
- II. עִידָה equiv. to עָדָה II., to pass along something (= עָבַר), over (עַל) something. Hiph. to pull off, to take off, equiv. to הֶעֱבִיר to put off עָבַר a garment. See עִידָה I.
- III. עִידָה (not used) equiv. to הִרָה to seize, to lay hold of; from which the derivative עִיד booty.
- עִידָה (fut. יַעֲדֶה) Aram. equiv. to עִידָה II. in Heb., to pass by (עָבַר) something, to pass away from (עָבַר)

something; figur. like עָבַר to pass away, to depart, of a law, of a kingdom. Af. to cause to pass away, to remove (kings).

עִידָה p.n. f. (ornament, beauty, or the ornamented one).

עִידָה belongs to עִידִים. See עִיד.

I. עִידָה (const. עִידָה, formed from יַעֲדָה, comp. יַעֲדָה) f. an assembly, a congregation, especially of Israel, but also the members of a family, or house; also, host or mob that join for a certain purpose; figur. swarm (of bees). See יַעֲדָה.

II. עִידָה (from עִיד, pl. עִידוֹת) fem. formed from the m. עִיד; hence, female witness, transf. like עִיד, to evidence, confirmation of a covenant, or precept, law, decree. Comp. עִידוֹת.

עִידוֹ p.n. m. (one born on a festival).

עִידוֹ p.n. m. (the same).

עִידוֹת (pl. עִידוֹת after an Aramaic declension) fem. that which is appointed, fixed testimony; hence parallel with חֻק, חֻק, חֻק law, statute, judgment; next, that which is revealed, songs of revelation, אֹהֶל הָעֵד tabernacle of the testimony, אֲרוֹן הָעֵד ark of the testimony, לְחֻת הָעֵד tablets of the law, testimony, etc.

עִידָה (in pause עִידָה, with suff. עִידָה)

plur. עֲרִיִּים m. 1) an ornament (from עָרַח I.), אֶזְרָח a golden ornament, עֲרִיִּים, עָרִי the highest ornament; 2) the noblest; hence equiv. to קְבוֹד, and like קְבוֹד, poet. for heart, soul (Ps. 103:5).

עֲרִיאֵל p.n. m. (ornament from God).

עָרִיָּה p.n. m. (the same).

עָרִיָּהּ p.n. m. (the same).

עָרִיָּן adj. m. עָרִיָּהּ f. 1) tender, soft, delicate, given to pleasure, sensual; 2) p.n.m. the pampered one.

עָרִיָּנָא p.n. masc. (the sensual one) name of one of the chiefs of king David's army.

עָרִיָּנוֹ (for עָרִיָּנוֹן) like עָרִיָּנָא p.n.m. of one of the chiefs of king David's army, with the surname תְּשַׁעְנִי, i.e. from the family called תְּשַׁעֲנָן.

עָרִיָּתִים (double ornament) p.n. of a city in Judah.

עָרִל (not used) to be just, to be noble, after the Arab.

עָרִלִּי p.n. m. (the just one).

עָרִלָּם (contracted from עָרִל עִם) p.n. of a city in Judah; gent. עָרִלְמִי.

עָרַן (Kal, not used) origin. to live well, to refresh oneself; next, to be tender, delicate. Hith. הִתְעָרַן to delight, enjoy oneself; עָרַן is probably related with the root עָרַן.

עָרַן (pl. עָרִיָּים) m. 1) joy, delight;

2) p.n. of a country where the garden (or paradise) of the first man was situated; hence אֶרֶץ, גֶּן, etc. Root עָרַן.

עָרֵן (pleasant country) 1) p.n. of a place in Mesopotamia; 2) complete בֵּית עָרֵן, which see under בֵּית.

עָרֵן (contracted from עָרָה) a particle, until here, hitherto.

עָרֵן (pl. עָרִיָּן, def. עָרִיָּנָא) Aram. m., time, in prophetic speech, a year; comp. מְאוּרָא and יָמִים. The root is עָרַר.

עָרִיָּנָא p.n. m. (Joy, delight).

עָרִיָּהּ p.n. m. (the same).

עָרִיָּהּ f. sensuality, pleasure of procreation.

עָרִיָּהּ (compounded from עָרָה) a particle, until here, hither.

עָרִיָּהּ (border) p.n. of a city in Judah.

עָרַף 1) to overspread, overstrain, to overhang, origin. to overflow, related to מָקַף, especially of the overhanging of a curtain; 2) to remain over. Hiph. to leave over.

עָרַר (Kal, not used) to leave off, to leave out, to leave behind, to go away; hence, Niph. נִעְרַר to be left behind, to be missing, or to be wanting. Pi. עָרַר to cause to fail.

I. עָרַר equiv. to מָרַד, to order, regulate, arrange, מְעָרְכָהּ to array a battle.



II. עָרַד (Kal, not used) to cut in, to engrave. Niph. נָעַדַר to be dug, ploughed.

עֶרֶד (with suff. עָרָיו, pl. עֶרְדִּים) m. 1) herd, flock, origin. a row; hence, figur. עֶרֶד יְיָ flock of the Lord (Israel); 2) p. n. of a city in Judah; 3) p. n. m.

עֶרֶד p. n. m. (herd).

עֶרְדֵּי אֱלֹהִים p. n. m. (flock of God).

עָרַל (not used) to be round.

עֲרִישָׁה (pl. עֲרִישִׁים) f. lentil.

עֲרִישָׁה see עֲרִישָׁה.

עָוַב (Kal, not used) 1) to veil, to cover, equiv. to עָוַב, חָפָא, חָבָא; from which Hiph. הָעִיב to wrap in darkness, to darken; 2) equiv. to עָבָה to be thick, stout.

עָוֵב (only pl. עֲוֵבִים) m. a kind of doorpost or entablature, origin. that which covers over.

עֹבָל p. n. of a district in Arabia, also the name of a people there.

עָוַב (not used) equiv. to עָוַב to round, to encircle; the form עָוַב used is denom. from עָוַב II.

עָוֵב p. n. m. (from עָוַב=עָוַב a giant).

עָוֵב (also עָוֵב) m. a flute, so called from its delightful tone.

עָוַר (fut. יַעְרֵר in the Ketib) 1) equiv. to עָוַר to turn, to encircle; Pl. עָוַר to enclose, surround; 2) transf. like all verbs signifying encircling, to be firm, strong (comp. עָוַל).

Pi. עָוַר to encompass (comp. עָוַר).

Hiph. הָעִיר (fut. יַעְרֵר) to confirm, to affirm, to corroborate, to attest, to declare; next generally, to bear witness, to give evidence (עָ) against some one, to give evidence in favor of some one, to praise, also, to declare to some one; also, to resolve, to order, to prescribe, to admonish (with עָ, עָ, and acc.), to warn, etc. Hoph. הָוַעַר to be attested, appointed, warned. Po. עָוַר to confirm, to erect. Hith. to prove strong, firm, i. e. to maintain its existence.

עֹרֶךְ (after the form עָוַל, with suffix עָוֵרֵי) m. origin. strength, power; hence, transf. to time, duration, space of time, but only as an adv., continually or repeatedly, again, once more, always anew, further, yet; עֹרֶךְ עוֹד no more, none further, yet; עֹרֶךְ עוֹד only so long yet, עֹרֶךְנִי I am yet, עֹרֶךְנָה she is yet, עֹרֶךְ הֵם for עֹרֶךְם: joined with pre-fixes עָוַר has several significations; as, עֹרֶךְ whilst (it is) yet, in contrast to עָוַר; hence, עֹרֶךְנִי whilst I am, i. e. so long as I exist, עֹרֶךְ since, עֹרֶךְנִי since my being, existence.

עָוַר p. n. m. (establisher).

עָוַר to bend, to pervert (the walk, the way); hence, to act perversely,

to sin against (על) some one.

Niph. נִעְוָה to be crooked (morally

perverse), or to be bowed down

(with anguish or pain), part. נִעְוָה

בֶּל of a crooked or perverse mind,

נִעְוָה נִעְוָה נִעְוָה perverse, rebellious

woman. Pi. to overthrow the face

of the earth, i.e. to devastate it;

to upset the path, i.e. to destroy

it. Hiph. הִעְוָה to overthrow, to

pervert (the walk, the way, the

conduct), i.e. to act wickedly, per-

versely; related is הָוָה III.

עוֹר and עוֹר (destruction) p. n. of a

city, from whence Assyrian colo-

nists were sent to Samaria. The

inhabitants were called עוֹרִים, from

a masc. form עוֹר.

עוֹר fem. destruction, heap of ruins,

ruin, from עוֹר.

עוֹר see עוֹר.

עוֹ see עוֹ.

עוֹ (Kal, not used) equiv. to עוֹשׂ, עוֹשׂ,

to flee, to escape; according to

some, לָעוֹ (Is. 30:2) is in the Kal of

this root, but מָעוֹ leads us to sup-

pose that the root is עוֹן. Hiph.

הִעְוָה (equiv. to הָנִיחַ, הָנִיחַ) to

afford a refuge, to lead into safety;

hence, to gather.

עוֹר (not used) to pierce, to etch, to

engrave, similar to עוֹר, etc.: from

which עוֹר, עוֹר.

עוֹ (pl. עוֹרִים) gent. m. from עוֹר.

עוֹר (עוֹר, plur. with suff. עוֹרִי)

Aram. fem. perverseness, crooked-

ness.

עוֹל (only pl. עוֹלִים) masc. equiv. to

עוֹל, a suckling, a child; next, a

youth. The form is lengthened

from עוֹל.

עוֹל m. the pervert one, the unjust

one, from עוֹל.

עוֹר (generally with the article, ruins)

p. n. of a place in Benjamin.

עוֹר (ruin) p. n. of a city in Edom.

עוֹל (Kal, not used) equiv. to עוֹל to

be sluggish, transf. like עוֹל, to be

sinful, wicked (comp. עוֹל and

עוֹל). Pi. עוֹל to act unjustly, sin-

fully, wickedly.

עוֹל m. the unjust one, wicked, fool.

עוֹל (an old form for עוֹל, const. עוֹל,

with suffix עוֹלוֹ) m. injustice, dis-

honesty, wickedness.

עוֹל (only particip. fem. pl. עוֹלוֹת) to

suckle, but also to suck, used of

beasts, עוֹלוֹת the young ones, פָּרוֹת

young heifers. Pi. עוֹל (for

עוֹל) to drink, to sip.

עוֹל m. a suckling, a child, complete

young in days.

עוֹל (or contracted עוֹל, pl. עוֹלוֹת)

fem., formed from עוֹל, injustice,

iniquity, עוֹל the unjust, the

wicked; with פֿ finis, עוֹלָה and

עוֹלָה.

עוֹלָה f. an offering. See עוֹלָה.

עוֹלָל (pl. עוֹלָלִים, from מְעוֹלָל, as עוֹדָר is from מְעוֹדָר) m. a child, a youth, equiv. to עוֹל; עוֹל is also the root. See מְעוֹלָל.

עוֹלָל (pl. עוֹלָלִים) m. the same.

עוֹלָלוֹת see עוֹלָלוֹת.

עוֹלָם (pl. עוֹלָמִים) m. 1) that which is hidden, veiled, the distant time; hence, fig. eternity, time of yore, unlimited futurity; also as an adv., always, ever, eternally; pl. עוֹלָמִים eternities, and as an adv. eternally; 2) in modern Hebrew, world, universe, origin. eternity. See עוֹלָם.

I. עוֹן (not used) to dwell, abide, related to חָנָה. Hiph. (according to some) to dwell; hence מְעוֹנֵי (Ps. 87:7), for which they read מְעוֹנֵי the dwellers. (Author. Vers. "my springs.")

II. עוֹן (not used) to flow, to spring forth, from which עוֹן; the verb עוֹן is a denom. from עוֹן.

עוֹן see עוֹן.

עוֹן (from עוֹן, seldom עוֹן, const. עוֹן, pl. עוֹנִים and עוֹנוֹת) m. perverseness; transf. to sin, guilt, crime, iniquity; also, the punishment of crime, i.e. calamity, unhappiness; עוֹן iniquity leading to an untimely end (Auth. Ver. "the iniquity has an end"); עוֹן iniquity leading to the

sword (Auth. Ver. "the punishment of the sword"); עוֹן לְפָנֶיךָ an iniquity to be punished by the judges; שְׁנֵי עוֹנוֹתָם, Hosea 10:10, (Keri) their two iniquities, i.e. the two golden calves.

עוֹנָה fem. cohabitation, from עוֹן I.; some explain it according to the Talmud, time, period, then as a euphemism, cohabitation.

עוֹנָה (only pl. עוֹנִים for עוֹנֵי) m. perverseness, from עוֹן.

עוֹף (fut. יָעוּף, apoc. יָעוּף, יָעוּף) 1) to fly, of birds; fig. the darting of an arrow, of an army, of a fleet; also, of the transientness of a dream; 2) to cover, to veil, to wrap in darkness and obscurity; 3) equiv. to יָעוּף, יָעוּף, to be fatigued, to faint, similar to the mode of transferring the sense in עוֹף, עוֹף. Pl. עוֹפִים 1) to fly repeatedly; 2) to cause something to fly, to brandish (the sword). Hiph. (only Keri) to cause to fly. Hith. to fly away, to vanish (the glory).

עוֹף (without pl.) m. origin. a wing, i.e. the limb of flying, but generally, collective, winged animals, equiv. to עוֹף, עוֹף, fowl, bird.

עוֹף m. (Aram.) the same.

I. עוֹץ (only imp. עוֹץ) equiv. to עוֹץ to advise, to counsel. See עוֹץ.

II. עוֹץ (not used) to penetrate, to

impress, especially in soft ground ;  
from which עוץ p.n.

עוץ soft, fruitful soil ; 1) p.n. of a  
people and country that belonged  
to Aram ; 2) p.n. of a people and  
country in Edom.

עוץ (Kal, not used) equiv. to צוץ,  
to be pressed, oppressed. Hiph.  
העיצ to oppress, to press hard ;  
העץ תחת to press down (Author.  
Vers. "to be pressed under").

I. עור (Kal, not used) equiv. to חור,  
חור, to bore, to hollow out,  
to excavate. Pi. עור (comp. עוד,  
Pi. עוד) to put out the eyes  
(comp. נקח), to blind ; transf. in  
a moral sense ; from which מוער,  
עור, עורן.

II. ער (not used) equiv. to כר,  
(from which כר) to surround,  
to enclose, to encompass, from  
which עיר an enclosed place, a  
town, city.

III. עור (fut. יעור in the Keri, particip.  
עור m. 1) to be awake, stirring,  
contrast to ישן ; next generally,  
to watch, hence עור watcher ;  
עור watcher and replier (Auth.  
Ver. "the master and the scho-  
lar ?") ; proverbial expression for  
every living one, originating from  
the watch in the temple, where  
one called out and another an-  
swered ; 2) to wake up, to stir

up (from sleep). Niph. געור (fut.  
יגעור) 1) passive from Hiph., to be  
awoke, stirred up ; 2) reflective, to  
awake oneself, to rouse oneself, to  
stir up, of a nation, of God, etc.  
Pi. עורד 1) to awake (from sleep),  
to stir up, to incite against some  
one, to stir up tranquil palaces  
(Auth. Ver. "to set up palaces") ;  
2) to lift up, to swing, e.g. a  
spear, a scourge. Hiph. like Pi.  
to awake, to stir, to set in motion,  
to urge, to keep watch over (על)  
something. Hith. היתעורר to  
rouse oneself, to set oneself in  
motion against (על) some one ;  
also, to jump, to spring with joy.  
Another Pi. form is ערש, which  
is sometimes abbreviated in ערש ;  
it signifies, to urge, to incite, to  
excite. Hithp. היתערש to be  
utterly broken. Comp. ער IV.

IV. ער (Kal, not used) to be bare,  
naked, comp. ער and ער ; hence  
Niph. געור (fut. יגעור) to be un-  
covered (of the bow) ; Author.  
Ver. "I shook my lap," Neh. 5:13.  
Pi. עורד to destroy, to lay bare,  
to lay in ruins ; the same sense  
has, according to some, the re-  
duplicate form ערש, and the  
Hithp. היתערש. See ער III.

V. ער equiv. to צר, to straighten,  
to harass ; hence, particip. ער



an enemy. Comp. עָר, and עֵיר, anguish.

עָר (Aram.) m. chaff, origin. husk; related to עֹר, which see.

עֹר (with suff. עֹרוֹ, pl. עֹרוֹת) masc. skin, covering (of the body); hence also, leather, next especially the skin; עֹר שָׁנִים the flesh which covers the teeth, the gums; עֹר בְּעֹר skin for skin, i.e. life for life; transf. to life, body. The root is עָר, in the sense of, to envelop, to enclose, for which there are several analogies in the language.

עִוְרָה masc. blindness, formed from עָר. See עָר 1.

עִוְרִים Ketib, for the Keri עִוְרִים, which see.

עִוְרָה f. blindness.

I. עִוֵּשׁ equiv. to חָזַשׁ, to hasten.

II. עִוֵּשׁ (not used) belongs to עִוֵּשׂ, which see.

עֹת (Kal, not used) to be crooked, bent; related to עָבַת, עָבַת. Pi. עֹת to bend, to pervert, e.g. of the perverting of justice, of the perverting of the road, i.e. to lead astray; next, generally, to falsify something. Pu. only particip. מְעֹת that which is crooked, bad. Hith. to bend, to bow oneself.

עֹת (only inf. with ל, לְעֹת) equiv. to עִוֵּשׁ to hasten (for the purpose

of assisting); next, generally, to support, to assist, with double acc.; from which עֹתִי, which see.

עֹתָה (after the form עֹתָהּ) f. tribulation, oppression; origin. erring about; comp. עֹתָהּ.

עֹתִי p. n. m. (supporter).

עָז (pause עָז, pl. עָזִים, from עָזוּ) adj. m. עָזָה (pl. עָזוֹת) fem. strong (of man), firm (of things); solid, vigorous; transf. to hard, cruel, barefaced, bold, audacious, insolent. As a subat. עָז strength, power; the pl. עָזוֹת audacity, insolence.

עֵז (pl. עֵזִים) f. a goat, עֵזִי a kid of the goat. The pl. is used of the hair of goats. The root is not עָז, but עָזוּ.

עָז (pl. עָזִין) Aram. the same.

עָז (rarely עֹז, before makkaph עָז, with suff. עָזִי, עָזִי, and עָזוּ) m. 1) strength, power, of living things; but also, firmness, strength, of a castle, tower, mountain; 2) the consequence of strength, victory; hence also, glory, majesty, magnificence; thus of the glory and majesty of God, equiv. to כְּבוֹד יי, and in this sense עָז לְי, to denote instruments serving to the glory of God; 3) hardness (in a moral sense), obduracy; hence עָזִים insolence, overbearing. See עָזוּ.

עֲזָא p.n. m. (strength, power).

עֲזָאֵל masc. according to Rashi and Saadiah, name of a huge high mountain-ridge, contracted from עֲזָא אֵל; according to Kimchi, the goat which was sent away as an atonement שְׂעִיר הַמִּשְׁתַּלֵּחַ, thus composed from עֲזָא אֵל; according to Aben Ezra, it is the name of a demon, to appease whom an offering was sent—this explanation is confirmed in Pirke Rabbi Eliezer (Section 46) and in the Book of Enoch; according to this rendering, it is composed from עֲזָא אֵל insolence towards God.

I. עֲזַב (fut. יַעֲזֹב) 1) to leave, to loosen (something bound, e.g. a girdle); hence עֲזַב הָעֶזְבָּע עִמּוֹ thou shalt untie, or release (the ass) with him (the owner), i. e. thou shalt help him to untie; עֲזֹבָה that which is loosened, released, free, in contrast to עֲצוּר a slave; עָשִׂיתָ to give free course, vent, to lamenting; 2) to bequeath (something for somebody), to leave behind, to leave something to some one; construed with אֵל, לְ, אֶל; עֲזֹבָה desolation, orig. abandonment; 3) to cease from, to forbear (from anger, or from some action). Niph. to be forsaken, abandoned, עָזַבְתָּ to be abandoned to some

one. Pu. עֲזַב to be forsaken. The original signification is to sever the bonds (related to חָצַב to loosen, synon. with פָּתַח).

II. עֲזַב (fut. יַעֲזֹב) to tie, to bind; related to עָזַב in the same original sense; figur. of the breaches in the wall, like חִוּם; hence יַעֲזֹבוּ Neh. 3:8, "they repaired" or "fortified;" in this sense, according to some עֲזַב Jer. 49:25. From עֲזַב II. is to be derived:—

עֲזֻבָּה (only pl. עֲזֻבָּוִים with suff.) m. 1) exchange, barter, traffic, from עֲזַב II., comp. מַעֲרָב from עָרַב; 2) place for carrying on such traffic, emporium; 3) that which is acquired by trafficking, wares (comp. סִמָּר).

עֲזֻבָּק p.n. m. (strong in devastation).

עֲזֻבָּד p.n. m. (strong in fortune).

עֲזָה (not used) to comfort, from which the pr. names יַעֲזִיחַ, יַעֲזִיחָה, יַעֲזִיחָל.

עֲזָה (the fortress) p.n. of a city on the south border of Palestine, Gaza, gent. עֲזָתִי.

עֲזֻבָּה p.n. f. (the forsaken one). In the signification of desolation, see עֲזַב I.

עֲזֻז adj. m. strong, mighty, of God; subst. the strong one, hero, from עָזָה.

עֲזֻז m. might, strength.

עֲזִיר see עָזָר.

עֲזֻז inf. const. עֲזֻז and עָזָה; imp. עָזָה.

הָעִזָּה, fut. יִעֲזֶה, apoc. יִעֲזֶה to be or become strong, firm, e. g. to strengthen themselves in the strength of Pharaoh (Isa. 30:2); "when he strengthened the fountains of the deep" (Prov. 8:28); figur. mighty, barefaced, insolent, audacious; or in a good sense, to become bold, courageous, victorious, with עָל, over something; to rule mightily. Niph. נִעְזָה (only particip. נִעְזָה from נִעֲזָה) to be insolent; comp. Hiph. הִעֲזָה to harden (the countenance), i. e. to act audaciously, הִעֲזָה בְּפָנָיו to be insolent against some one.

עָז p. n. m. (the powerful one).

עֲזָהּ p. n. m. (strong through God).

עִזָּה p. n. m. (the mighty one).

עֲזָהּ p. n. masc. comforted through God). See עֲזָהּ.

עֲזָהּ p. n. m. (God is the mighty one), patron. עֲזָהּ.

עֲזָהּ p. n. m. (the same).

עֲזָהּ p. n. m. (the same).

עֲזָהּ p. n. m. (the strong one).

עָז (not used; from which, according to some, עֲזָהּ related is עָז, only in the active signification, to remove. The root is not known in Hebrew.

עֲזָהּ p. n. m. (courageous in death).

עָז (equiv. to עָז) to be sharp, of the sight. From which :—

עֲזָהּ f. a species of eagle (from עָז); Author. Vers. "osprey," so called from its sharp sight, if עֲזָהּ is not derived from עָז, and the name from עָז, to be strong (comp. the Aram. עֲזָהּ).

עָז (Kal, not used) to dig, to cut in the ground; hence, Pi. עָז to dig round, to make arable (a field), to cultivate (a vineyard).

עֲזָהּ (with suff. עֲזָהּ) Aram. f. a seal-ring, a signet, from עָז to engrave; compare עֲזָהּ, from עָז.

עֲזָהּ (novale) p. n. of a city in Judah.

עָז (fut. יִעֲזֶה, pl. יִעֲזֶה) origin. to enclose, as indicated by the relative roots עָזַר and אָזַר, and by the noun עֲזָהּ; next transf. to protect (comp. עָזַר, עָזַר, to help, to support; עָזַר עִם to assist; עָזַר אַחֲרַי to follow in support, with עָז of the subject, to help to something; עָזַר supporter, friend; hence עֲזָהּ מִלְחָמָה comrades of war; עָזַר the protected one. Niph. to be supported (by some one); עָזַר עָלַי to be supported against some one. Hiph. (particip. pl. מִעֲזָרִים, inf. לְעֲזֹר) to help, to support.

עָזַר (with suff. עָזַר) m. 1) help, support; עָזַר עִם to help some one from another. Concr. helper, sup-

porter, applied also to a wife, helpmate; 2) p.n. (help).

עֲזָרָה p.n.m. (help).

עֲזָרָה p.n.m. (helper, supporter).

עֲזָרָה p.n.m. (help) the well-known name of the priest, who, 458 years before the Christian era, led a colony of Jews from exile to Jerusalem.

עֲזָרָה p.n.m. (the help of God).

עֲזָרָה f. 1) help; 2) p.n. masc., for which also עֲזָרָה.

עֲזָרָה fem. enclosed place, syn. with חֶצֶר in its origin, court in the Temple.

עֲזָרָה p.n.m. (one who affords help).

עֲזָרָה p.n.m. (the help of God), comp. עֲזָרָה in the Punic.

עֲזָרָה p.n.m. (the same).

עֲזָרָה p.n.m. (the same).

עֲזָרָה p.n.m. (help is at hand).

עֲזָרָה fem. help; the form is like עֲזָרָה, and only poetically for עֲזָרָה.

עֲזָרָה m. pencil, origin. that which engraves, etches; עֲזָרָה the pen of a writer. See עֲזָרָה.

עֲזָרָה (Aram.) f. equiv. to עֲזָרָה Heb. advice, counsel, understanding, from יָעַץ=יָעַץ.

עֲזָרָה (fut. יִעֲזֹרָה) 1) to cover, to veil, to wrap up (עַל) something; thus as a trans. verb; 2) to cover oneself, to clothe oneself, i. e. to

put on something, with the accus.;

3) to wrap up, to roll up, to put round (to overturn a country) like a mantle; also reflexive, to wrap oneself up, i. e. to shrink, to pine away (comp. עֲזָרָה, עֲזָרָה), to hide the beard, i. e. to mourn; particip.

f. עֲזָרָה she who wraps a mantle round her, i. e. the shepherdess;

comp. עֲזָרָה יִעֲזֹרָה אֶת-בְּגָדוֹ Jer. 48:12. Hiph. עֲזָרָה to

cover, with double accus. or עַל

of the subject; יִעֲזֹרָה מִוֶּדָּה Ps.

84:7, belongs to Kal; מִעֲזָרָה

Ezekiel 21:20, belongs to Pu.

The form יִעֲזָרָה is a mixed one, from the pret. and fut. of Kal.

II. עֲזָרָה (Kal, not used) to rush upon something, a secondary form from עֲזָרָה. Hiph. הִעֲזָרָה (fut. יִעֲזָרָה) to fly upon (אֶל) something; to attack, with אֶל.

עֲזָרָה (only pl. עֲזָרָה) m. an artery, sinew, tendon, nerve; עֲזָרָה מִלְּאֵי חֶלֶב his nerves are full of milk, i. e. sap, marrow (Author. Vers. "his breasts"). The root is עֲזָרָה.

עֲזָרָה f. sneezing, from עֲזָרָה.

עֲזָרָה m. according to Eben Ezra, a bat; the root appears to belong to עֲזָרָה.

עֲזָרָה (not used) equiv. to אָמַן to tie, to knot, from which עֲזָרָה artery, sinew, nerve, like אֶזְרָה from אָמַן,



to tie, bind, and **מִיתָר**, from **יָתַר**, in the same signification.

**עָטַף** (fut. **יַעְטֹף** and **יַעְטֹפָה**) 1) to cover, to clothe, to wrap up, from **טָף**=**עָטַף**; 2) intrans. to be covered, clothed, e.g. the pastures are clothed with flocks, Psalm 65:13; next, to be veiled, hidden; **יַעְטֹף יָמִין** he hides him on the right, i.e. in the south; 3) like **עָקַף** to languish, to pine away, especially with **לָב**; next generally, to be weak, feeble; **עָטַף** languishing; **עֲטֹפִים** the feeble sheep. Niph. (only inf. with **ב**) **תַּעְטֹף** to pine away. Hiph. to cast feeble lambs (used of sheep). Hith. to pine away; **הִתְעַטְפָה נַפְשׁ ב** the soul pines away in some one. In the same sense is **עָלִי רֹחֲמֵי בְּהֵמָה** **עָלִי** **עָטַף** **עָלִי** **רֹחֲמֵי**. **עָטַר** equiv. to **אַטַר**, **בָּתַר**, **פָּרַר**, to surround, encircle, either in a hostile sense, or to protect. Pi. to crown, to wreath, with double accus. or with dative of the person. Hiph. to crown, to distribute crowns.

**עֲטָרוֹת** (const. **עֲטָרוֹת**, pl. **עֲטָרוֹת**) f. a crown, a wreath, transf. to an ornament, a diadem; 2) p.n. fem. (ornament).

**עֲטָרוֹת** (circles, circus) p. n. of a city in Gad.

**עֲטָרוֹת אֶזְרָא** p.n. of a city in Ephraim.

**עֲטָרוֹת בֵּית יוֹאָב** p. n. of a city in Judah.

**עֲטָרוֹת שׁוֹפָן** p.n. of a city in Gad.

**עָטַשׁ** (not used) to sneeze, probably related to **טָשׁ** to strew, scatter, from which **עֲטִישָׁה**.

**עֵי** (heap, ruin) p. n. of a city on the east of Beth-El.

**עֵי** (pl. **עֵיִן** and **עֵיִם**) m. a heap, a ruin. In proper names, the sense of heap is often transferred to hill (comp. **עֵי בָעַל** hill of Baal, p.n. of a town; Punic). The same sense appears to predominate in **עֵי הָעֲבָרִים** hill of Abarim.

**עֵי** p. n. of a city in Benjamin, probably identical with **עֵי**.

**עֵיב** see **עֵיב**.

**עֵיבָל** (unfruitful) p. n. of a mountain point in the territory of Ephraim.

**עֵי** p. n. identical with **עֵי**.

**עֵי** (ruin) p. n. of a city in Naphtali.

**עֵי** Ketib for **עֵי**, which see.

**עֵי** see **עֵי** and **עֵי**.

**עֵי** (after the form **בֵּית**) m. bird of prey, and in a collective sense, birds of prey, figur. the surname of Cyrus, on account of his rapidity as a conqueror and a destroyer.

**עֵי** (haunt of beasts of prey) p. n. of a city in Judah.

**עֵי** see **עֵי**.

**עֵי** m. equiv. to **עוֹלָם** eternity.

עֵינִי p. n. m. (chief, = עֶלִי).

עֵינִים p. n. of a province in the kingdom of Persia, the later Kuisistan, Koordistan.

עֵינִי m. only in connection with עֵינִים רִחוּ, it signifies violence, might, from עֵינִים = אֵינִים, if the reading is not עֵינִים.

עֵינִי as the root to עֵינִי, see עֵינִי II.

עֵינִי (const. עֵינִי, with suff. עֵינִי, dual עֵינִים, const. עֵינִי; in the second signification plur. עֵינִים, const. עֵינִים) f. 1) eye, as the fountain from whence tears flow, and as the organ of sight; in the following forms עֵינִי is used figuratively, in עֵינִים high, proud looks, i.e. pride, in contrast to עֵינִים downcast looks, i.e. modesty: to enlighten the eyes, i.e. to cheer; of clean eyes, i.e. to turn away from evil; an evil eye, i.e. envy; עֵינִים of open eyes, i.e. seeing visions. Many verbs are construed with עֵינִי, e.g. עֵינִי, to express in the presence of, before: עֵינִי to direct the eye upon some one, either for good or for evil, sometimes the verb is omitted. עֵינִי is transf. to signify, (a) face, countenance, the eye being considered the seat of expression of the whole countenance; (b) seer, prophet, as being the eye of the

people; (c) the visible part of an object, surface, e.g. עֵינִי הָאָרֶץ, or appearance, figure; 2) well, fountain, spring, עֵינִי spring of water, עֵינִי unto the well: in this sense the pl. עֵינִים, const. עֵינִים, to distinguish also signification 1 and 2 in the form (comp. יְרוּשָׁה from יָרָה). Many names of cities are formed with עֵינִי, on account of being situated near wells, some with עֵינִי only; as, 1) p. n. of a city in Simeon; 2) in northern Palestine. Compounds are, עֵינִי (well of kids) p. n. of a city in the desert of Judah, the former name of which was חֶצְרוֹן-פָּדָר; עֵינִי (garden well) (a) p. n. of a city in Judah; (b) a Levitical city in Issachar; עֵינִי דָאָר or עֵינִי דָאָר (well of habitation) p. n. of a city in Manasseh; עֵינִי חֲרָדָה (rapid well) p. n. of a city in Issachar; עֵינִי חֶצְרוֹן (grass well) p. n. of a city in Naphtali; עֵינִי חֲרָדָה (well of terror) p. n. of a city otherwise unknown; עֵינִי מִשְׁפָּט (well of judgment) p. n. for עֵינִי עֲנָלִים (well of the two calves) p. n. of a city north of the Dead Sea; עֵינִי שֶׁמֶשׁ (sun-well) p. n. of a town on the borders of Judah and Benjamin; עֵינִי is also used in the names of wells, e.g. עֵינִי רִגְלָה (fuller's well) p. n. of a well

I. עִיר (a rare sing. עָר, pl. עָרִים from עָר, once עִירִים) fem. 1) enclosed place, city, town; hence also, a fortified camp, a watch-tower, e.g. עִיר נְצֻחָה, עִיר מְבֻצָּר of the enclosed and fortified towers; Jerusalem is called עֵלְאֵהִים, עַל הַפְּתָיִם; עִיר or also הָעִיר signifies sometimes the native city, as, עַל נְחֹר, עַל סִיחוֹן, the birth-place of Sihon (i.e. Heahbon), of Nehor (Haran). עִיר also signifies a part of a city only, e.g. עִיר הַפְּתִים part of the town of Rabah; likewise עִיר דָּוִד, עִיר בְּיָת הַבַּעַל of Zion; sometimes the inhabitants of a town, like אֲרָץ the inhabitants of a country; 2) p. n. of towns in which עִיר forms part of the composition of the name, as עַל הַפְּתָיִם (salt city) p.n. of a town in Judah, near the Salt Sea; עִיר נָחֹשׁ (serpent town) p.n. of a town otherwise unknown; עִיר שֶׁמֶשׁ (sun town) p.n. of a city in Dan; עַל הַתְּמָרִים (palm city) name for Jericho; עִיר הַתְּרָם see תְּרָם; 3) p. n. for עִירֵי.

II. עיר masc. generally excitement of wrath, from עיר III., to stir up, Hos. 7:4, 11:9, Ps. 78:20, in all these passages, however, עיר may also be rendered city.

III. עיר m. anguish, fear, equiv. to עיר, from עיר V.

עיר (pl. עירין) Aram. m. watcher, as the name of an angel.

עירא p.n. m. (citizen).

עירד p.n. m. (courser).

עירו (for עירון) p.n. m. (citizen).

עירי p.n. m. (the same). See עיר.

עירם p.n. m. (the same).

עירם (עירם, pl. עירמים) masc. bareness, nakedness, in connection with עיריה. It is after the form כתם, i.e. from ער with the termination ם; the same as עירם 'from ער with the termination ם, and even מעירם is only a secondary form from מעור. The ם was, however, considered in all these forms as a radical.

עיש m. name of a constellation; according to some, the Great Bear; according to others, *cupilla*; Author. Vers. Arcturus; related to על.

עית (heap of ruins, or hill) p.n. equiv. to עי.

I. עקב (not used) equiv. to עקב, חֲבַל, to weave, to knot; related to which is קנה, from which קנה; from which עקביש, which see.

II. עקב (not used) to gnaw, to bite; related is the root in נקף, נחף, and many others.

עקבור (the gnawing one) p.n. m.

עקביש masc. spider, עקבית spider-house, cobweb, עקביש spider's web. The noun arose from עקב (spinner), with the ancient termination יש, as in חקלמיש, which see.

עקבר (const. pl. עקברי) m. origin. a gnawing insect, a mouse, from עקב II., with the termination ר, like סמדר, from סמד.

עצו p.n. of a port town in Asher, and yet known by the name of Acca or Acre.

עבור (trouble, grief) p.n. of a valley not far from Jericho.

עקה (not used) to be hot, of a soil heated by the sun, after the Arabic; from which עצו.

עכן (not used) equiv. to עכר to sadden, to trouble, from which יעכן, and:—

עכן (equiv. to עכר) p.n. m. (one who troubles).

עכס (not used) to bind, to fetter, from עכס; related is רכס, next, in modern Heb. to roll up, to shrink together (of the serpent).

עכס (עכסים, pl.) m. bonds of the feet, stocks; also, bracelets of silver, gold, ivory, which the women use.



to wear round the ancles; **וּבְעֶקֶם** **אֶל-מוֹסֵר אֹוִיל** and as with the stocks (for **וּבְעֶקֶם**), i. e. slowly, the fool is led to instruction (Author. Vers. or as a fool goeth to the correction of the stocks); from which denom. **עָכַם** to make a tinkling with the feet (or with the chains on the feet.)

**עָכַסָּה** p. n. f. (fettering).

**עָכַר** (fut. **יַעְכֹּר**) to trouble, to grieve, i. e. to plunge into misfortune, orig. to stir (the water), to provoke, comp. **קָרַי** Aram. Niph. **נָעַכַר** to be roused (from pain), to be shaken up, to be rattled up; part. **נֶעְכָּרָת** distracted.

**עָכָר** p. n. m. the troubled one, or one who troubles.

**עָכָרָן** p. n. m. trouble, grief.

**עָכַשׁ** (not used) equiv. to **עָכַם** to wrap oneself up, to shrink together, of a serpent.

**עָכָשׁוּב** m. adder, serpent, probably from **עָכַשׁ** serpent, formed with the termination **עָב**; comp. **שָׁעָלָב**.

**עָל** (על) m. 1) height; concrete, the High One, the Most High, i. e. God; **לֹא-עָל** the non-high, i. e. the low one, an idol; 2) adj. high, eminent, **עָל הַמָּסָּה** to be raised up on high; **מֵעָל** from above, above. The root is **עָלָה**.

**עָל** (from **עָלָה**, const. pl. **עָלִי**, and pl.

with suff. **עָלִי**, **עָלֶיךָ**, etc.; it is possible, however, that the plural form is only in appearance, and that the *yod* originates in the ה being the third radical) 1) prep. upon, in the most extensive applications, which may be classified as follows: (α) on, upon, over, one subject being over or upon another, e. g. to sit upon a chair, to stand on the legs, to lie on the bed, the child on his mother (Ps. 131:2); of speech **עָל לָשׁוֹן**, **עָל פֶּה** the mouth and the tongue being the seat of speech; **עָל בַּיִת** upon the house, i. e. upon the ruins thereof, and generally in reply to the question—where, expressing the resting upon a place; hence α) in, e. g. **עָלִי אֲדָמוֹת** in the land, **עָל מַמְלָכָה** in the kingdom; β) on, of the clothes on the body, e. g. the coat of many colours which he had on (**אַשְׁרֵי** **עָלָיו**) or from the wearing of a shield or a coat of mail; γ) of a burden resting upon some one, either physically or as an obligation or duty; hence after the words **הָיָה לְמִשָּׁא**, **הָיָה לְטָרָח**, **בָּבָר** which are construed with **עָל**, like **הָקַל מֵעָל**; hence **עָלִי** it is incumbent upon me; δ) to signify the means of support, e. g. **הָיָה עָל**

לֶחֶם to live on the bread, הָיָה to live by the sword; *a*) of the time, in which, or the manner after which, something is done, e. g. **עַל דְּבָרָתִי** according to the manner, **עַל־עֵקֶה** in such a way, **עַל־שֵׁם** after the name, **עַל נִקְרָא** to be called after some one; also instruments or melodies with which hymns are to be chaunted; *b*) of a movement towards the surface of something, especially, *a*) something coming from a higher position, in which sense **נָתַן, הִשְׁלִיךְ** are construed with **עַל**; also with the verbs to command, to charge, to transfer (**דָּבַר, אָמַר, פָּתַח, צִוָּה, פָּקַד**), or such as to denote the befalling of misfortune (**בָּוֵא עַל**); *β*) of the upward movement, e. g. **עָלָה עַל** הָהָר to go up the mountain, **הִעָלָה עַל** to bring up, **עָלָה עַל** to hang upon, **עָלָה עַל לֵב** to enter the mind; *γ*) to denote addition, as **יָסַף עַל** to add to, **נִחְשַׁב עַל** to be counted to; hence the phrases, trouble upon (**עַל**) trouble, day upon (**עַל**) year; *c*) over, where one subject does not touch the other, e. g. **עָלִי רֹאשִׁי** over my head; in this sense **עַל** is applied *α*) to the verbs signifying ruling **מָלַךְ עַל** to the

verbs covering or protecting, as **הָיָה חֹמֶה, עָסָה, כָּבַד, בָּסָס, וְגוֹן**, and in the same sense also **נִלְחַם** to denote beyond something, e. g. **עַל־נְדָתָהּ** beyond her time of purification; *δ*) to denote the reason or cause of something, e. g. **עַל זֹאת** therefore, **עַל מָה** wherefore; in this sense, after the verbs of, to rejoice, to mourn, to laugh, to weep, to lament, to be wroth, to have compassion, to console, at or over something; or after the verbs to relate, to speak, to swear, to confess, to behold (a vision), to prophesy; or also to signify the wages or the price of anything; *d*) to express nearness, approximation, as **עַל־הָעֵין** by the well, **עַל־הַמַּיִם** by the water; **עַל הַיָּם** by the sea, **עַל פִּי יָאָר** on the mouth of the river; sometimes, over, e. g. **אִם עַל־בָּנִים** the mother over the children; also, near at hand, at the side of some one, as **עַל־יָד** at hand, **עַל־מִקְרָת** near the town; in this sense **עַל** to stand by something; sometimes to denote accompanying, with, next, by, e. g. the men with the women, **עַל־אֹר** by the light of the sun; **עַל** is likewise sometimes transf. to the significa-

of **על** and **אֵל** to denote the seat, especially of emotions, e. g. **תִּשְׂמַח עָלַי בְּקִשְׁי**, **נִהְיָה עָלַי לְבִי**, **עָלַי לְבִי דָוִי**; likewise for the formation of adverbs, e. g. **עַל־שָׁמֶר** falsely, **עַל רִצּוֹן** lightly, **עַל גִּמְלָה** acceptably, **עַל־יָתֵר** richly; (e) where **עַל** signifies the motion towards or upon something, like **אֵל**, and hence often interchanging with it—in this sense **עָלָה** and **עָלָה** are construed with **עַל**, often interchanging with **אֵל**, and sometimes with **עַד**, and in this signif. **עַל** may be used in a friendly or in a hostile sense; 2) conjunc. for **עַל אֲשֶׁר** although, though, however, nevertheless, because, or for **כִּי**; it also occurs with the following prepositions: (a) **עַל** according, suitable to; (b) **מֵעַל** α) from upon, away from, e. g. **מֵעַל הַכִּסֵּא** from upon the throne—in this sense of removal many verbs (like **הִרְחִיק בְּשָׂא**) are construed with **מֵעַל**; β) from near, e. g. **מֵעַל אֹהֶל** from near the tent—in this sense many verbs (like **כָּדַר גָּזַה**, **עָלָה**, **עָבַר**) are construed with **מֵעַל**; γ) from above, with **ל** joined to the following noun, in contrast to **לְמַתָּחַת**, and in this sense **מֵעַל** signifies sometimes: on, near, and sometimes,

over, at, in answer to the question whither or where? e. g. **גְּבוּהָ מֵעַל** a high one above a high one. As to the derivation of **עַל**, it is from **עָלָה**; but the form **עָלַי** is not constructive as is generally supposed, but belongs to the formation of the preposition.

**עַל** (with suff. **עָלָיו**, **עָלֶיהָ**, etc.)

Aram. the same, only with the peculiarity that it is often substituted for **אֵל** and sometimes for **ל**.

**עַל** (seldom **עוֹל**, with suff. **עָלָיו**) masc.

yoke, which is laid on the neck of beasts, origin. something round, rolling, from **עָלָל** in the signif. of **עָלָל**, which see; hence, to bear a yoke is a figure of subjection or suffering; to break a yoke is a figure of release from oppression.

**עַל** (def. **עָלָא**) Aram. m. equiv. to **מֵעַל** in Heb., height, or that which is uppermost; generally as a prep. with **כֵּן** over or above something.

**עָלָא** p. n. m. (yoke).

**עָלָב** (not used) to be ashamed, orig. to be white, pale, like **לָבָן**; hence **מֵעַל** in the p. n. **מֵעַלְבּוֹן**.

**עָלָב** (not used) to stammer, equiv. to **עָלָב**, which see.

**עָלָב** adj. m. stammering, formed from the Pi.

**עָלָה** (fut. **עָלָה**) 1) to be high, elevated; next, to rise, e. g. of the

shooting up of plants; **עוֹלָה** poet. the growth; of the rising of the smoke, of the dawn of the morning etc.; 2) to ascend upon (**על**) something, towards (**ל**, **אֶל**) something, along (**אֲל**) something, to ascend something (with accus.); next, to journey from a low to a high country, e.g. from Egypt, Assyria, Babel, or even from the kingdom of Israel, to Judea, to go up to the sanctuary, transf. to the rising of a road or a country; of the lot which comes up (from the urn); figur. to rise in a mental sense, i.e. to rise in opulence, to get stronger (in power), with **על** to surpass something; 3) to be put over, or at something, e.g. of a garment, a bandage, a razor; of being entered upon or inscribed on tablets; to be carried away, removed. Niph. **נִעְלָה** (fut. **יִעְלָה**) 1) to be carried up, or carried away; 2) to raise oneself; 3) to be exalted. Hiph. 1) to bring up, to carry up; transf. to bring a host of people upon some one, to bring an offering on the altar, and generally, to offer, to light (candles); 2) to put on an over garment, to enter on a tablet; 3) to take away, to destroy. Hophal **הִעְלָה** (for **הִעְלָה**) passive, from

Hiph. Hithp. to exalt oneself, to boast.

**עָלָה** (const. **עָלָה**, with suff. **עָלָהּ**, pl. const. **עָלֵי** masc. a leaf (from **עָלָה**, in the signification of shooting up); hence, **עָלָהּ** a shaken leaf (by the wind), **עָלָהּ** an olive leaf.

**עָלָה** (const. **עָלָהּ**, def. **עָלָהּ**, pl. **עָלֵי**) Aram. fem. motive, pretext, from **עָלָה** to cause, to occasion, like **עָלָה** in Heb.

**עָלָה** (rare **עוֹלָה**, pl. **עוֹלוֹת**) f. 1) that which is brought up (on the altar), i.e. offering, especially of the burnt offering, which was entirely burnt; 2) rise, step, comp. **מַעְלָה**. For the term **עָלָה** or **עוֹלָה**, which is contracted from **עוֹלָה** see under **עוֹלָה**.

**עָלָה** (pl. **עָלֵי**) Aram. f. burnt-offering. **עָלָה** f. 1) a transposition from **עוֹלָה**, which see; 2) p.n. of an Edomite tribe.

**עוֹלָמִים** (after the form **בְּחַיִּים**, **יְשׁוּעִים**, and denom. from **עָלָה** pl. m. youthful age, youth, transf. to youthful vigour.

**עָלָה** p.n. m. (the unjust one), for which also **עָלָה**.

**עוֹלָה** f. orig. leech, horseleech, from **עָלָה**, equiv. to **לָקַח** to suck, to lick, transf. to a legendary monster that sucked blood.



עֲלֹ (fut. יַעֲלֹ) equiv. to עָלָם, עָלָץ, orig. to shine, to illumine; next, transf. as in שָׂמַח to be glad, to rejoice, to exult; to rejoice, triumph over (אֵל) something.

עָלָּ adj. m. joyful, triumphant.

עָלָם (not used) to veil, to wrap up; next, generally, to be obscure, dark, related to לָם.

עֲלָמָה f. darkness, obscurity, mist, fog, from עָלָם.

עָלִי p. n. m. (the exalted one).

עָלִי m. a pestle, the instrument with which anything is broken in a mortar, from עָלָה equiv. to נָלַל, to be round. The pl. according to some עֲלוֹת 2 Chron. 24:14. According to Kimchi, mortar, so called on account of its round shape.

עָלָּ adj. m., but only עָלִית fem., the uppermost one, e.g. of a well.

עָלִי (def. עֲלֵיָהּ or עֲלֵיָהּ, plur. עֲלֵיָּ) Aram. adj. m. the upper one, the high, the highest; hence מֵעֲלֵיָּ the High God, also עֲלֵיָּ alone.

עָלִי see עָלִיָּהּ.

עָלִיָּהּ f. 1) loft, garret, upper chamber, figur. of the chambers of heaven; the heaven is termed עָלִיָּהּ; 2) equiv. to עָלָה step, staircase, stairs.

עָלִיָּהּ adj. m., עָלִיָּהּ (pl. עֲלֵיָּ) fem.

the upper one, the high, the highest one, often joined with יָ, מֵעֲלֵיָּ, or מֵעֲלֵיָּ, sometimes עָלִיָּ alone, the Most High, of God.

עָלִיָּ (Aram.) masc. (pl. עֲלֵיָּ) the same as in Hebrew.

עָלִיָּ (pl. עֲלֵיָּ) adj. m., עָלִיָּ fem. joyful, rejoicing, or boisterous, noisy, in a bad sense.

עָלִי (const. עֲלִיל) m. furnace, oven for the melting of metal, orig. like עָלָה that which is hollowed out, from עָלָל, see עָלָל in a furnace of earth, i.e. which is in the ground, ל is here, as often in modern Hebrew, a sign of the genitive.

עָלִיָּהּ (pl. עֲלִילוֹת) f. 1) a deed, work, either in a good or a bad sense, from עָלָל to do, to work, to make; 2) equiv. to עָלָה (Aram.) pretext, orig. motive, design (in a bad sense), occasion, inducement, cause.

עָלִיָּהּ (a fem. form of the old form עָלִיָּ) f. deed, work (of God), like עָלִיָּהּ.

עָלִי see עָלִיָּהּ.

עָלִיָּהּ fem. joy, rejoicing, shouting, from עָלָץ.

עָלִיָּהּ (Aram.) f. upper chamber. The absolute form is originally עָלִיָּ.

עָלָל (Kal, not used) equiv. to נָלַל and עָלָל, hence, 1) to roll, to turn; from which Po. עָלָל to act, to

work, to do. The origin. signif. occurs in Job 16:15, עוֹלֵלְתִי בְּעָפָר, I rolled (Author. Vers. defiled) my horn in the dust. Poal עוֹלֵל pass. to be done, worked. Hithpo. הִתְעוֹלֵל to do, orig. to turn, to move in a matter. Hithpa. הִתְעוֹלֵל to perpetrate or accomplish something on (א) some one, equiv. to הִתְעוֹלֵל; hence, to revenge oneself; 2) to roll, to turn, in a tropical sense, to repeat (the idea of turning is often transf. in Hebrew to that of duration, continuation), to do again; hence, Po. עוֹלֵל to glean, of the vintage; figur. of a defeat after the chief battle; 3) equiv. to חָלַל to hollow out, deepen out; hence עֲלִיל, melting-oven, furnace.

עָלַל (3 pret. עָלַל, f. עָלַל, pause pl. עָלְיוֹ and עָלְיוֹן) Aram. to turn in, to go in, to enter. Af. הִנְעֵל (3 instead of dagesh forte, inf. הִנְעֵל, imp. with suffix הִנְעֵלְתִּי, infin. const. also הִנְעֵלְהוּ) to bring in, to carry in (a house, to some one).

עֲלָלוֹת (const. עֲלָלוֹת) f. pl. gleanings, or the fruit to be gleaned, especially of grapes.

עָלַם to hide, to secrete, to conceal; hence עֲלָמִים hidden sins. Niph. נִעְלַם to be concealed, hidden from

נִעְלָמִים (מְעִינִי, מן) some one; part. hidden people, dissemblers, נִעְלָמָה wrapt in obscurity, unknown, forgotten. Hiph. הִעְלִים 1) to hide, conceal from (מִן) some one, הִעְלִים עֵינַי מִן to hide or withdraw the eye from some one (either not to help or not to punish him); הִעְלִים אָזְנוֹ to hide or withdraw the ear, i.e. not wishing to hear; 2) from the origin. signif. in Kai, to wrap in darkness; fig. to blame, reproach. Hith. to hide or withdraw oneself from (מִן) something. In the original signif. עָלַם is related to עָלַם. Of עֲלָמָה, עָלַם and עֲלָמִים the root is עוֹל.

עָלַם (def. עֲלָמָה, pl. עֲלָמִין) Aram. m. eternity; sometimes also, the future or the past.

עָלַם (denom. from עוֹל-עָל, from the root עוֹל) m. a youth, orig. freshness of youth; as to the form, comp. עָלַם, עָלַם from עָל, תָּל.

עֲלָמָה (pl. עֲלָמוֹת formed from עָלַם) f. a girl, a damsel, but extensively used like עָלַם. See also עֲלָמוֹת.

עֲלָמוֹן (hiding-place) p.n. of a place in Benjamin, for which עֲלָמָת occurs once.

עֲלָמוֹן דְּבִלְתִּימָה (place of fig-cakes) p.n. of an encampment of the Israelites in the desert.

עֲלָמוֹת a term of an ancient hymn;

hence  $\eta, \frac{1}{2}\eta$  after Alamo, as denoting a melody in the Psalms.

עֲלִמָּה 1) youthful vigour, as denoting a melody in the Psalms, probably from an ancient hymn; 2) formed from עֹלָם eternity.

עֵלְמִי (pl. עֵלְמִיִּם) Aram. adj. m. an  
Elamite, one from Elam.

מִצְפֵּה (hiding-place) p.n. of a place  
in Benjamin.

עלמות (youthfulness) p. n. m.

לָצֵחַ (fut. לִצְחֶה) equiv. to לָצַח to be  
glad, to rejoice, origin. to be cheer-  
ful. Niph. to rejoice. Hith. to  
rejoice mutually at (2) something.

**עָלָה** belongs to the form **יַעֲלֶה**, see under **עָלָה**.

עֶלְע (pl. עֶלְעִין) masc. a rib, like the  
Heb. עֶלְע.

כָּלַף (Kal, not used) to wrap up, to cover; transf. to pine away, as in כָּלַף and כָּלַף. Pual 1) to be veiled, enclosed, set, overlaid (in precious stones); 2) to pine away. Hith. to wrap oneself up (with a veil); to languish, pine away.

עלמה m. mourning, pining away.

The form is to be explained like

לבנה, פשתה

עָלָה (fut. יִעָלֶה) equiv. to עָלָה to be  
glad, to rejoice; with פֶּ of the  
subject at which one rejoices; with  
לְ, to triumph over some one.

לָקַץ (not used) to suck, sip, lick; related to לָקַץ. From which עֲלִיקָה.

אִי (in pause, and after the article  
אִי; with suff. אִי, pl. אִי and  
after the Arab. form אִי, const.  
אִי, seldom אִי, with suff. אִי,  
seldom אִי) com. 1) orig. an  
individual, body, person; hence  
also, of an individual (comp. Talm.

עַם הָאָרֶץ a man from the country, a boor, ignoramus, especially in the proper names עַמְיָאֵל, עַמְיָנָב, etc.); 2) family-body, people, tribe, family. Israel is called עַם קְדוֹשׁ, עַם בְּחֻלָּה, עַם יִי, עַם קְדוֹשׁ the Israelitish tribes, עַמִּים also other nations. עַם is also used in contrast to princes; thus, subjects, crowd, or peasants, people of the country; rarely of the whole human race, and still more rarely of beasts.

ܕܘܢ (def. ܕܘܢ, def. pl. ܕܘܢܐ) Aram.  
the same.

עִם (with suff. עִמִּי, עִמָּו) m. origin. connection, association, but used only as a prep. "with," e.g. figs with (עִם) pomegranates. עִם is used with verbs signifying assistance, as הָיָה, הִתְחַיֵּץ, עָזַר; or association, as חָלַק, בָּרַת בְּרִית, אָשַׁב; or antagonism, as גִּלְחַם, רִיב, etc. עִם must therefore be translated according to the

verbs with which it is connected, either—against, like as, as long, as great (in comparisons), at, in, under, etc. It differs from עִם (with), which rather expresses approximation, whilst עִל more expresses association. עִל away from something, signifying a removal from the approximation denoted by עִם; thus, away, out of, from; many verbs expressing departure, removal, dismissing, are therefore construed with עִל. The root is עמץ.

עִל (Aram.) the same in the most manifold significations.

I. עָמַד (Kal, not used) equiv. to עָמַד to totter, from which Hiph. הָעָמַד to cause to totter or tremble.

II. עָמַד (fut. יַעֲמֹד) origin. to be stretched (comp. עָמַד and מָתַח); next, to stand erect (neither lying, nor sitting, nor leaning), different from יָצַב, which signifies rather, standing firmly, resting immoveably upon something. עָמַד is used to signify; 1) to stand (לִפְנֵי) before some one; transf. to serve, to attend, hence עֲבָדִים as a servant stands before his master; 2) to stand up (equiv. to עָמַד), to rise; hence figur. of the arising of war, of standing up against (עָל) some one; 3) to stand

still (in contrast to going away); transf. to cease, to leave off from (עָל) something, or, to remain, to stay, to bide; transf. to remain alive, standing, existing; with עָלָה or עָלָה, to resist some one; with עָל, to stand, abide by something; fig. to be appointed over something; with עָל (Ezra 10:11), to assist, trust in, depend upon something. Hiph. הָעָמַד caus. of Kal, to erect (a statue, a house), to appoint (to an office), to resolve, to determine, to maintain, to confirm, to excite, etc. Hoph. to be put, placed.

עָמַד (only with suff. 1 pers. עָמַדְתִּי) equiv. to עָל with. Probably it arose from עָל, and the dem. עָל; hence, more emphatic than עָלָה.

עָמַד (only with suff. עָמַדְתִּי) masc. a place where one stands, a stand, a stall; transf. like in עָמַד to a stage, a platform.

עָמַדָּה f. a stand.

עָמַד (not used) to join, to connect oneself; related is עָמַם, חָמַם.

עָמַד (only const. עָמַת, and with suff. עָמַתוֹ, pl. עָמַתוֹת) f. 1) association, connection; hence construed as a prep. near by, near, of the connection with the subject, either by locality or circumstance; also, in the sense of opposite, again



therefore used in comparison, as  
עֵם like as; כָּל־עֲמַת exactly as,  
just as; מִלְעֲמַת near by; 2)  
commonality, p.n. of a city in  
Asher.

עֲמֹד (pl. עֲמֻדִים) m. 1) that which  
is stretched out, erect, a pillar;  
2) a stage, a platform. See עָמַד.

עַמּוֹן (countryman) p.n. masc. also  
the name of a people; in the  
latter sense, more frequently  
בְּגֵי עַמּוֹן. The territory is called  
אֶרֶץ בְּגֵי עַמּוֹן. Gent. m. עַמּוֹנִי,  
f. עֲמִית.

עֲמוֹס p.n.m. (the bearer of a burden).

עֲמוּק p.n.m. (the profound one).

עַמְיָאל p.n.m. (man of God).

עַמִּיהוּד p.n.m. (man of beauty).

עַמְיֹזָב p.n.m. (man of reward).

עַמִּיהוּר p.n.m. (man of nobility).

עַמְיִנָּדָב p.n.m. (man of liberality).

עַמִּיק (Aram.) adj. masc. עַמְיִקָא (def.  
עֲקָתָא), f. deep, unfathomable.

עֲמוּד equiv. to עָמַד sheaf; origin.  
that which is bound together.

עַמְיִשְׁרִי p.n. masc. (man of the  
Almighty).

עֲמִית f. 1) abstract, association, con-  
nection; hence נֶאֱבָר עֲמִיתִי man  
of my association, i.e. one near  
me; 2) concrete, a confederate,  
neighbour. See עָמָה.

עָמַל (fut. עֲמַל) to labour, to toil,  
to weary oneself; with אָ, טָ la-

bour at something, but especially  
of hard labour, to carry burthens;  
עָמַל לְ to do work; עָמַל לְ to  
labour, to weary oneself for some  
one. Related is נָמַל and חָמַל.

עָמַל (const. עָמַל, with suff. עָמַלִי)  
com. 1) trouble, work, in a physi-  
cal and mental sense; transf. to  
that which is got or acquired by  
labour; 2) affliction, calamity,  
tribulation, misery: מְנַחֲמֵי עָמַל  
miserable, troublesome comforters;  
3) p.n.m. labourer.

עָמַל (pl. עָמַלִים) adj. m. 1) to weary  
oneself, to labour hard, subst.,  
labourer; 2) sufferer, unhappy,  
miserable one.

עַמְלָק 1) p.n.m.; 2) name of an  
ancient people (עַמְלָקִים) (אֱמֹרָת  
Num. 14:20) who dwelt south-  
west of Palestine. Gent. עַמְלָקִי  
an Amalekite, which is also used  
collectively.

I. עָמַם (not used) to join, to asso-  
ciate; related to נָאֵם, נָאֵם.  
From which עָמָה.

II. עָמַם to be gloomy, dark, faint;  
hence figur. to darken, to throw  
into the back ground; "there is  
no secret that they can hide from  
thee" (Ezek. 28:3). Hoph. הוּעָמַם  
to be darkened (of splendour).

עָמַם see עָמַם.

עָמַם see עָמַם Aram.

עִמּוֹנָאֵל (God with us) symbolical name of a son of Isaiah.

עָמַם (fut. יַעֲמֹם) to lift up, to carry (a burden); עָלַע to lift up, to load, to lay a burden; עָמַם לְ to burthen some one. Hiph. הָעִמֵּם to put a load upon (עָלַע) something, or to put a yoke upon some one.

עִמְסִיתָ p. n. m. (burthen of God).

עֲמֻצָּה (lasting union) p. n. of a city in Asher.

עָמַם origin. to be sunk, low (comp. מָקַד, מָקַד); next, to be deep, figur. to be unfathomable. Hiph. to make deep, but generally only in the adverbial construction, e. g. הָעִמִּיק לְשִׁבְתָּהּ to dwell deeply (in the earth); הָעִמִּיק לְמִמֶּנִּי to hide deeply; הָעִמִּיק סָרָהּ to revolt deeply; הָעִמִּיק שְׁאֵלָהּ ask it from the depths.

עָמַם (only pl. const. עֲמָמִי) adj. deep, unintelligible (of language).

עָמַם adj. m. עֲמָמָה, f. deep, low, but also figur. unfathomable, unexplorable.

עָמָם (with suff. עֲמָמִי, pl. עֲמָמִים, const. עֲמָמִי) m. deep place, valley, plain of a valley; הָעָמָם the valley, the plain, poetically applied to Jerusalem; עֲמָמִים stands for the inhabitants of the valleys; עָמָם stands in proper nouns as the

first part of the composition; עֵ. הָאֵלֶּה (terebinth valley) near Beth-Lehem; עֵ. בְּרָכָה (valley of blessing) near En-Geddi; and so עֵ. רַפְאִים, עֵ. הַפֶּלֶא, עָמָם הַבָּא, עֵ. בְּנִבְעָה, עֵ. קִצִּיץ, עֵ. שָׂדִים, עֵ. יִזְרְעֵאל, עֵ. חֲבֵרוֹן, עֵ. סְבוֹת, עֵ. הַרְשָׁם, עֵ. אֵילָן.

עָמָם m. depth.

I. עָמַר (Kal, not used) to bind. Pi. עָמַר to bind together (sheaves), related to עָמַר, עָמַר; hence עָמַר the binder of sheaves. From which עָמַר and עָמַר.

II. עָמַר (Kal, not used) to serve; hence, Hithpael, הִתְעָמַר to make one servile, to treat as a slave, to make merchandise of him, with בָּ.

עָמַר (not used) to mete out, to measure; hence, עָמַר II.

עָמַר (not used) Aram. equiv. to עָמַר in Heb., to sprout, to spring forth.

עָמַר (def. עָמָרָה) Aram. masc. wool; see עָמַר.

עָמַר (pl. עָמָרִים) m. 1) sheaf, bundle, from עָמַר I.; 2) an omer, measure of corn, from עָמַר.

עָמָה (a forest, see עָמַר) p. n. of a city in the valley of Siddim.

עָמָרִי p. n. m. (the servile one).

עָמָרִים p. n. m. (the exalted one).

Patron. עָמִי.

עָמָם equiv. to עָמָם, which see.

עָמַשׁ p.n. m. (burden, load).

עָמַשׁ p.n. m. (a carrier of a burden).

עָמַשׁ p.n. m. (from עָמַשׁ and עָמַשׁ).

עָמַשׁ see עָמַשׁ.

עָנָה (Aram.) like עָנָה I., II. and III.

in Heb.; 1) to answer; 2) to sing, to attune; 3) to humble oneself, to suffer; עָנָה the afflicted ones.

עָנָה (not used) to be round, hilly (related to עָנָה) from which עָנָה p.n., and עָנָה.

עָנָה (a hill) p.n. of a city in the mountain district of Judah.

עָנָה (the same) p.n. of a city.

עָנָה (pl. עָנָה, pl. const. עָנָה) m. grape, orig. a berry, on account of its round shape.

עָנָה (Kal, not used) to be soft, related to עָנָה; next, to be tender. Pu. to be delicate, pampered. Hith. 1) עָנָה to pamper oneself, through (עָנָה) something; 2) to delight oneself, at (עָנָה or עָנָה) something, to enjoy a thing, and in a bad sense, to make sport of something.

עָנָה adj. m., עָנָה fem. delicate, pampered, voluptuous.

עָנָה masc. enjoyment, delight, voluptuousness.

עָנָה to bind, with עָנָה, to bind round; from which, through the transposition, עָנָה.

I. עָנָה (fut. עָנָה, apoc. עָנָה) origin.

equiv. to עָנָה to pronounce, to relate circumspectly; next, 1) to reply, to answer, to instruct, to pronounce openly, e.g. "he gives not open account of all his matters" (Job 33:18), "the Lord will pronounce," i. e. manifest, "the welfare of Pharaoh" (Gen. 41:16). The signif. of answering, is used sometimes as a reply to a question, sometimes as defence against reproach, sometimes as compliance with a request, in which case עָנָה must be rendered "to grant"; with accus. of the person, and עָנָה of the subject, to make a present to some one; 2) to pronounce sentence (of a judge), to give evidence, orig. to answer the questions of the judge, to bear witness against (עָנָה) some one. Niph. עָנָה pass. from Kal, to be answered, (refuted), to be heard (one's request). Hiph. to hearken to, to grant, only Ecc. 5:19 עָנָה, which however may be a substantive.

II. עָנָה equiv. to עָנָה, orig. to sing, but generally to commence, to attune, to open (a speech, a song). Pi. the same.

III. עָנָה (fut. עָנָה) equiv. עָנָה, to be humbled, oppressed, afflicted; of a song, to be mute; also to humble oneself before (עָנָה) something, to

weariness in (א) something.  
Niph. to be humbled, oppressed;  
or reflective, to humble oneself  
before (אֵלֶיךָ) some one. Inf. לְעַנּוֹת  
for לְהַעֲנוֹת. Pi. to humble, to  
afflict, to oppress, to sadden, to  
annoy, to torment, to consume  
(the strength), to force (a woman),  
i. e. to commit a rape (comp. פָּרַע);  
to afflict the soul, i. e. to fast; to  
subdue (the waves). Pu. to be op-  
pressed, afflicted, pass. from Pi.  
אֶנְיוֹ his affliction, sorrow. Hiph.  
only 2 Chron. 6:26, to humble.  
Hith. הִתְעַנָּה to humble, afflict  
oneself, to suffer from (אֵלֶיךָ) some-  
thing.

עָנָה (hearing) 1) p. n. m. and from  
which; 2) name of an Edomite  
tribe.

עָנָו (pl. עָנָוִים, const. עָנָוִי) masc. the  
humble one, transf. to the afflicted,  
the sufferer, the helpless one; or  
in an ascetic sense, the sufferer,  
the meek one. The form probably  
arose from the particip. pass. עָנָו.

עָנָו p. n. m. (the ally).

עָנָוָה f. meekness, humility, modesty;  
of God, clemency, loving-kindness.

With suff. עָנָוְתָךְ and עָנָוְתִי.

עָנָוָה f. the same.

עָנָוִק masc. a giant, valiant knight,  
otherwise עָנָק.

עָנָת (after the form עָנָת, const.

עָנָת for עָנָת) f. affliction, suf-  
fering, sorrow; according to others,  
the crying, from עָנָה II.

עָנָו belongs to עָנָו, which see.

עָנָו (pl. עָנָוִים) adj. masc., עָנָוָה fem.  
humbled, suffering, afflicted, transf.  
to poor, forbearing, meek, peace-  
able; in all these significations also  
used as a subst. עָנָוִים often in-  
terchanges with עָנָוִי, owing to  
the similarity in the signif.

עָנָו (pause עָנָו, with suff. עָנָוִי) masc.  
affliction, suffering, oppression;  
עָנָו לֶחֶם the afflicted, עָנָוִי bread  
of affliction, poor bread.

עָנָו p. n. m. (the humbled one).

עָנָוָה p. n. m. (answered by God).

עָנָו Keri for עָנָו, which see.

עָנָוִים (wells, contracted from עָנָוִיִּים)  
p. n. of a city in Judah.

עָנָו (const. עָנָוִי) m. 1) work, travail,  
affair in which one takes pains,  
from עָנָה III.; hence, עָנָוִי sore  
travail; 2) like עָנָוִי a thing, mat-  
ter, subject, orig. the calling, or  
object of a matter, from עָנָה I.

עָנָה (not used) probably equiv. to  
עָנָה, which see: from which עָנָה.

עָנָה (double fountain, for עָנָהִים) p. n.  
of a city in Issachar.

עָנָהִים p. n. of a people of Egyptian  
origin, probably the Bleimians.

עָנָהִי p. n. of an idol of the Sipphe-  
rians, probably from עָנָהִי, the



king of flocks, in an astronomical sense.

עָנַן (Kal, not used) equiv. to עָנָן, to cover, to veil; hence Po. עֹנֵן (fut. יִעֲוֶן, particip. מַעֲוֵן) to carry on sorcery (Author. Vers. an observer of times, from עָנַן cloud), origin. to conceal, to act secretly, covertly. In the particip. form the ם is sometimes omitted, e.g. עֹנֵן, עֹנְנָה for מַעֲוֵן, מַעֲוֶנָה. Another Pi. form עֲנָן is a denom. from עָנַן, which see. עֲנָן (c. עָנַן, pl. עֲנָנִים) m. 1) a cloud, so called from its covering the sky; figur. of a multitude of people, which covers everything as a cloud; 2) p.n. m. (equiv. to עֹנֵן sorcerer). As a denom. from עָנַן occurs the Pi. עֲנָן the gathering of clouds. Inf. with suff. בְּעֲנָנִי, with omission of the dagesh.

עֲנָן (const. pl. עֲנָנִי) Aram. m. a cloud.

עֲנָנָה f. clouds in a collective sense.

עֲנָנִי p.n. m. (protector).

עֲנָנִיָּה 1) p.n. m. (protected by God;

2) p.n. of a place in Benjamin.

עָנָף (not used) to wave, to shake to and fro; hence related to נָפַח (comp. נָפַח, נָפַח) or the origin. signif. is to sprout, related to נָפַח.

עָנָף (const. עֲנָף, pl. with suff. עֲנָפֶיהָ) m. a branch.

עָנָף (plur. with suff. עֲנָפֹתָי) Aram. m. the same.

עָנָף (with suff. עֲנָפֶיהָ) m. the same.

עָנָף (adj. m. עֲנָפֶה) f. branched, full of branches.

עָנַף (not used) to incline the neck; but the עָנַף and Niph. הִעָנַף, which are used, are merely denom. from עָנַף neck, which has become obsolete. See below under עָנַף.

עָנָף (origin. for עָנַף, comp. אֶפֶס and אֶפֶס; pl. עֲנָפִים) m. one with a long neck, a giant, but only as the p.n. of a giant, the progenitor of a race of giants; hence יִלְיָד, בְּנֵי הָעָנָף.

עָנָף (const. עָנָף, pl. עֲנָפִים and עֲנָפֹת) m. a necklace, ornament of the neck.

עָנַף (denom. from עָנַף), neck, which, however, has become obsolete in the language; fig. of pride, which is manifested in the haughty bearing of the neck. Hiph. הִעָנַף, origin. to load upon the neck or back; next, generally, to load some one (with presents).

עָנַף 1) p.n. m.; 2) p.n. of a Levitic town in Manasseh.

עָנַשׁ (fut. יַעֲנֹשׁ) to punish, to inflict a fine; with double acc. or ל of the person; to levy a war-tax; also, of the imposition of a fine to be paid in products. Niph. pass. to be punished, or to expiate, i.e. to suffer punishment.

עֲנָשׁ m. punishment, penitence, contribution (of a tax).

עֲנָשׁ (Aram.) m. the same.

עֲנָה p. n. m. (hearing), from עָנָה.

עֲנָה (Aram.) time, equivalent. to עָתָה Hebrew; hence עֲנָנָה, equiv. to

כָּעֵת, בְּעֵתָהּ.

עֲנַתוֹת 1) p. n. of a Levitical city in Benjamin, from which gent.

עֲנַתִּי; 2) p. n. m.

עֲנַתְהִי p. n. m. (heard by God).

עֲסִים (const. עֲסִים) m. the juice of grapes, new wine.

עָסַם (not used) 1) to tread, to press (of the pressing of fruit); 2) to tread down, to stamp.

עָסַר belongs to יַעֲרֵר. See עָרַר.

עָסָה see עִיפָה.

עָסָה (not used) to bloom, to vegetate; comp. אָכַב.

עָפִי (plur. עָפָאִים, compare עָבָאִים, עָלָאִים) m. a green branch.

עָפִי (with suff. עָפִיָּה) Aram. m. the same.

עָפַל (Kal, not used) to rise; transf. to swell up. Pu. עָפַל to be puffed up, proud, presumptuous. Hiph. הִעָפִיל to act presumptuously, proudly; synonym. with הִנִּיר.

עָפָל (pl. עָפָלִים, const. עָפָלִי, with suff. עָפָלִיכֶם) m. 1) an elevated place, height, hill, and in this sense, as p. n. of the height in the eastern part of Zion; 2) swelling,

a boil on the fundament, for which in Keri stands עֲחֻרִים emeralds.

עָפָן (not used) probably equiv. to עָפָן, which see.

עָפָנִי (gent. from עָפָן) p. n. of a place in Benjamin.

עָפָעָה (dual עָפָעִים, only const. עָפָי, with suff. עָפָיו-) m. eye-lid, orig.

wing of the eye, from עָנָה; figur.

עָנָמִי יֵאָרֵר, equiv. to יֵאָרֵר עָנָמִי of the darting rays of the rising sun.

עָפַר (not used) 1) equiv. to אָפַר to rub to pieces, to crumble, from which עָפַר; 2) equiv. to נָפַר, לָבַר to be vigorous, strong, from which עָפַר.

עָפַר (not used) to be of a pale red, related to קָפַר; or pale grey, related to הָוִד to be white, from which עָפָרָה lead.

עָפָר (const. עָפָר, with suff. עָפָרִים, pl. עָפָרוֹת, const. עָפָרוֹת) masc. dust, powdered earth, from עָפַר 1; transf. to rubbish, lime for walls, earth, soil, clod of earth, in mines; figur. to designate the grave, lowliness or transience, e.g. dust and ashes; to go down into the dust, i. e. the grave: to put the mouth in the dust, i. e. to be humbled to silence.

עָפָר p. n. m. (the strong one).

עָפָר (pl. עָפָרִים) m. young roe, young hart, from עָפַר 2.

עַמְרָה (gazelle) 1) p. n. of a place in Benjamin, for which also גִּית בֶּנְיָמִן; 2) p. n. of a place in Manasseh; 3) p. n. m.

עַמְרוֹן (a roe) 1) p. n. of a city on the border of Benjamin; 2) p. n. of a mountain; 3) p. n. m.

עַמְרָן (pair of Gazelles) Keri for עַמְרוֹן, as the name of a city.

עַמְרָה f. lead, so called from its grey colour; אֶבֶן הָעַמְרָה a leaden weight, or the weight of lead, from עַמַּר.

עֵץ (for which once עֵץ, pl. עֵצִים, const. עֵצִי) m. 1) origin. a stem, a stock, a shaft, from עָצָה to be hard, firm; next, tree, or collectively, trees; 2) wood as a material, e. g. כֶּלִי עֵץ wooden vessel, especially a pillar (a gallows), a block, as an idol; עֵצִים pieces of wood for building (timber), or for burning. See עָצָה.

עָצַב (Kal, not used) equiv. to חָצַב and קָצַב to cut in, to carve; transf. to form, to shape; a similar mode of transferring is used in חָצַב, קָצַב, etc. Pi. to form, to shape by carving, but also to form generally. Hiph. to form (idols).

עָצַב to suffer, to feel pain, to be sad; עָצַב רִיחַ to be sad in spirit; seldom transf. to sadden, to grieve. Niph.

to weary oneself, to labour hard at (עָצַב) something, to grieve at (עָצַב, עָלָה) something. Pi. עָצַב to mortify, to sadden, to offend (the spirit of God). Hiph. the same, to sadden. Hith. to grieve, to be sad, to be wroth.

עָצַב (Aram.) only particip. pass. עָצִיב sad, downcast, grieved, gloomy (of the voice).

עָצַב (after the form חָסַן, pl. עֲצִיבִים, const. עֲצִיבִי, like חָסַן) m. carved image, idol, from עָצַב 1; next, any image, molten, or otherwise formed; עֲצִיבֵי בַיִת house of idols.

עָצַב (pl. עֲצָבִים, with suff. once עֲצָבִיךָ) masc. 1) equiv. to עָצַב, something formed, finished; hence, an idol, or a vessel; 2) trouble, labour, pain, grief, sorrow, bitterness, עֲצָבִיךָ bitter word; 3) that which is acquired by labour.

עָצַב (with suff. עֲצָבִי, עֲצָבֶךָ) m. 1) idol, image, from עָצַב 1, parallel with פָּסַל and נָסַח; 2) pain, sorrow, grief, from עָצַב 2.

עָצָבוֹן (const. עָצָבוֹן, with suff. רָחַ) m. 1) trouble, labour, exertion; 2) tribulation, pain, grief.

עָצָבוֹת (const. עָצָבוֹת, const. pl. עָצָבוֹת) f. pain, sorrow, grief, tribulation; next, wound, in a spiritual sense.

עָצַר (not used) to split, to cut, to cleave. Comp. Aram. עָצַר.

עֵצוּ 1) to shut closely (the eyes),  
origin. to press tightly; comp.  
עָצָה, עָצָה, עָצָה; 2) (not used)  
equiv. to עָצָה to be hard, firm.  
From which עָצָה, עָצָה, עָצָה.

עֵצָה masc. back-bone, spine, from  
עָצָה 2.

עֵצָה (formed from עָצָה) f. collect-  
ively, wood, especially wood for  
building, timber.

I. עָצָה (from עָצָה, const. עָצָה, pl.  
עָצוֹת) f. counsel, advice, whether  
received or given; transf. to a  
confirmed sentence, decree, pro-  
phetic promise, device, design, and  
counsel, being the result of pru-  
dence and deliberation; עָצָה sig-  
nifies also, deliberation, prudence;  
עָצָה עָצָה deliberately; עָצָה עָצָה  
either counsellor, adviser, or ac-  
complice in a plan.

עָצָה (pl. עָצָה) adj. masc. firm,  
strong; transf. to mighty, dis-  
tinguished, numerous, powerful,  
etc., according to the context.

עָצָה (from עָצָה) m. pl. 1) power,  
might, predominance; 2) the  
mighty, the heroes.

עָצָה עָצָה (back-bone of a man, so  
called from its similarity in shape)  
p. n. of a port town of Idumea, not  
far from Elath, from whence  
Solomon shipped goods to Ophir.

עָצָה (Kal, not used) to be indolent,

sluggish. Niph. to linger in doing  
something, to be lazy.

עָצָה adj. m. indolent, sluggish, but  
generally as a subst., sluggard.

עָצָה (dual עָצָה) f. sluggishness;  
the dual signifies excessive slug-  
gishness.

עָצָה f. the same.

עָצָה (in pause עָצָה, fut. עָצָה) 1)  
intrans. to be or become firm,  
strong, mighty; transf. to be  
numerous; 2) to bind (the eyes):  
this signification is rare, but it is  
the original one etymologically,  
for the roots עָצָה, עָצָה, are rela-  
ted. Pl. 1) to bind (shut the  
eyes); 2) denom. from עָצָה (bone),  
to gnaw (a bone). Hiph. to make  
strong, mighty.

עָצָה (pl. עָצָה, עָצָה) f. origin.  
that which is hard, firm, strong;  
hence, 1) bone; עָצָה עָצָה  
bone of my bones; עָצָה used  
often of bones of the dead (comp.  
עָצָה, עָצָה); 2) the whole hu-  
man body, and thus for persons,  
individuals; 3) self, oneself, inas-  
much as it replaces the person;  
e.g. עָצָה עָצָה like the heaven  
itself; hence also עָצָה in the  
midst of a thing, origin. in itself,  
e.g. עָצָה עָצָה in the midst of  
of his affluence (Auth. Ver. "in  
his full strength," Job 21:23);



4) fortress, p.n. of a city in Simeon.

עָצָם (with suff. עֲצָמִי m. 1) strength, might; 2) body, being, person, like עָצָם.

עֲצָמָה f. strength, might; transf. to strength in number, quantity.

עֲצָמוֹת (only pl. עֲצָמוֹת f. bulwark, defence; figur. argument, proof, refutation.

עֲצָמוֹן (strong, firm place) p.n. of a city on the southern border of Palestine.

עָצָן (not used) according to some equiv. to עָצָם. See עָרִין.

עָצָן m. spear. See עָרִין.

עָצַר (fut. יַעֲצֹר, יַעֲצֹר) origin. to enclose, to lock (related to חָצַר, חָצֵר); next 1) to shut up, to close up (accus.) e.g. the heaven, that there be no rain, a woman (not to bear children); עָצַר בָּעַר to shut in, e.g. in a prison, to shut out, from the sight of some one; עָצַר מִפְּנֵי to be shut up, or shut out, from some one; עָצַר the incarcerated one, i.e. a slave, in contrast to עָזוּב the free one; 2) in a spiritual sense, to prevent, to impede, with לָ and בָ of the object; hence, to restrain (the power), to curb (a kingdom), i.e. to rule; 3) to preserve, and generally, to assemble, to gather

together. Niph. 1) to be shut up (of the heaven); 2) to be restrained;

3) to be assembled, pass. from Kal.

עָצָר masc. dominion, rule, dynasty, comp. עָצָר 2.

עָצָר m. 1) shutting up (of the womb), used of barren women; 2) oppression, tribulation, from עָצָר to press, after the Aram.

עֲצָרָה f. assembly (of people, e.g. of the wicked, but commonly of a festive assembly) and next, generally, festival.

עֲצָרָת (pl. with suff. עֲצָרֹתֵיכֶם fem. the same, especially the festival on the eighth day of the feast of Tabernacles.

עָקַב (fut. יַעֲקֹב, with suff. יַעֲקֹבִי 1) equiv. to עָקַב I., to weave, to spin; hence fig. to concoct deceit, to deceive (comp. קָוָה, מָסָה, etc.); 2) to be high, hilly, related to עָקַב and עָקַב; 3) to linger, hesitate; hence Pi. to keep something back; related to עָקַב in Aram.

עָקַב (const. עָקַב, with suff. עָקַבִּי 1) orig. the hilly part of the foot heel; of beasts, hoof, from עָקַב II. if it is not derived from עָקַב III. in the sense of the last (comp. עָקַב); 2) trace or track of the steps, orig. step of the heel; 3) the rear, or last part of an army,

the army being fig. considered as a human body; 4) the artful one, the deceiver, from עקב I.; denom. עקב to lay hold of the heel.

עָרָא (adj. m. עֲרָאָה f. 1) deceptive, artful, of the heart; 2) the lower part of a building, i.e. foundation (compare עָקַב and עָקַב); hence עֲרָאָה מְדֻמָּה (מְדֻמָּה) a city founded in (Author. Vers. polluted with) blood, i.e. its foundation is laid in guiltiness of blood; 3) hill, height, in contrast to מִישָׁר (Auth. Vers. crooked). See עָקַב.

עָקַב m. like עָקַב in the transf. signification, the end, the last of a thing; hence, consequence or reward of a deed, and as an adverb, at last, to the last, i.e. always; as a prep. for, i.e. for reward, as a reward, especially עָקַב עָלַי; as a conj. for that, orig. for, as עָקַב כִּי, עָקַב אֲשֶׁר.

עָקָב f. artfulness, deceit.

עָקַד (fut. יַעְקֹד) to bind, to fetter, related to עָקַב, עָקַד.

עָקַד (not used) to cut in, to indent, comp. עָקַד, עָקַד. It is probably connected with עָקַד I.

עָקִי (pl. עֲקָדִים) adj. masc. spotted, striped, of sheep.

עָקַ (not used) to enclose, surround, from which מִעֲקָה.

עָקָא f. oppression, from עָקַ, which see.

עָקִיב p.n.m. (successor), comp. עָקַב.

עָקַל (Kal, not used) to turn, to twist, comp. עָקַל and עָקַל; from which Pu. עָקַל to be turned, to be perverted (of justice).

עָקַלָּה adj. m., עָקַלָּה f. crooked winding of a road, even with the addition of מִדָּרָה.

עָקַלָּה (from עָקַלָּה, with the affix וֹן-) adj. m. crooked, winding serpent.

עָקַ (not used) equiv. to עָקַל, which see.

עָקַן p.n.m. (perversion).

עָקַר (Aram.) to pull out, to tear out. Ith. אֶתְעָקַר passive.

עָקַר see עָקַר.

עָקַר m. 1) a root, sprout, or that which shoots up from the root, stem; figur. settlement, naturalization, in a country, orig. to take root; hence עָקַר מִשְׁפָּחַת הָאָדָם the settler, denizen (Authorised Version, the stock) of the stranger's family; 2) p.n.m.

עָקַר (denom. from עָקַר) to tear out the עָקַר (root) to uproot, complete עָקַר נְטִיעָה. Niph. to be destroyed, of a town. Pi. to cut through the vein (עָקַר, similar to the root of a tree); of beasts, to maim them (Author. Vers. hough their horses).

עָקַר adj. m., עָקַרָּה (const. עָקַרָּה) f.

unfruitful, barren (orig. defective in the roots, i.e. in the genitals) of man or woman.

עֵקֶר (Aram.) m. (const. עֵקֶר) stem or stock of the root.

עֵקָרִב (pl. עֵקָרִיִּים) m. 1) scorpion (origin. a beast powerful by its prickles); 2) a kind of scourge made with hooks resembling the prickles of the scorpion. The root is קָרַב II.

עֵקָרִון (naturalization) p.n. of a tribe of Philistines settled in Palestine, and hence their territory; gent. עֵקָרִי.

עֵקֵשׁ to turn, to pervert, fut. יַעֲקִישׁ of the perversion of justice in the court; the former, however, is fut. of Hiph. Pl. to turn, to pervert (the walk, justice). Niph. to be pervert in (acc.) his walk of life. Hiph. like Pl. The root is עֵקֵשׁ, related with the root in רָבַם, רָקַשׁ.

עֵקֵשׁ adj. m. (pl. עֵקֵשִׁים, const. עֵקֵשִׁי) 1) crooked, perverse, e.g. דֹּרֵעַ a perverse generation; sometimes עֵקֵשׁ succeeds the noun, and sometimes it is used as a substantive, the perverse one; 2) p.n. m. (the perverse, false one).

עֵקֵשׁוֹת f. perversion, deceit.

עֵר 1) equiv. to עֵיר a city, from which also the plur. עֵרִים is formed, es-

pecially the p.n. of the Moabite metropolis, complete עֵר מוֹאָב; 2) equiv. to עָר an adversary; comp. עֵיר in the same signification.

עֵר (Aram.) m. an enemy.

עֵר p.n. m. (the watchful one).

I. עֵרַב (fut. יַעֲרִיב) to entwine, to connect, related to אָרַב; next, to mix; hence, 1) to barter, to exchange, to carry on traffic, proceeding from the original signification of connection; 2) to pledge, either in a moral sense in confirmation of something, or from the original signification of exchanging, a mode of transferring the sense as in עֵרַב לֵב. הִבֵּל, עֵבֶם to pledge the courage, i.e. to pledge oneself to do something; comp. הָרַף נָפֵשׁ; 3) to be surety, or give security for (לְסִי, לְ) some one, to stand surety (acc. עֵם) for some one, to defend or protect one; אֶנְכִּי אֶעֱרֶכְנִי I will be surety for him. Hith. to mix oneself, to interfere in (בְּ) something, to enter into a matter with (בְּ, לְ, עִם, אִתּוֹ) some one, either friendly or in a dispute.

II. עֵרַב (inf. const. עֵרִיב) 1) to darken, to be dark, gloomy, related to עָרַב (belongs to עָרַב and עֵרַב) and probably also to רָפָה (belongs to רָפָה shades), namely of the

darkness after the setting of the sun; 2) (not used) to be of dark colour, grey, from which עֲרֵבָה.

II. עָרַב (not used) to cut in, equiv. to קָרַב, קָרַף; hence, transf. to deepen out, to cut out, or to seize, attack (with prickles), of an animal of the scorpion species; from which עָרֵב.

עָרַב (Aram.) equiv. to עָרַב I. in Heb.; hence, Pael עָרַב to intermix. Ith. אֶתְעָרַב passive.

I. עָרַב (not used) to be waste, desolate, barren; related to קָרַב, which see. From which עֲרֵבָה, עָרֵב.

II. עָרַב (fut. יִעָרֵב) to be sweet, agreeable, pleasant, the original signification is probably to suck.

עָרֵב adj. masc. sweet, agreeable, pleasant.

עָרֵב masc. a reptile, resembling the scorpion, which cuts with its prickles; it was one of the Egyptian plagues. Auth. Vers. "flies."

עָרֵב (also עָרַב, orig. an arid land) p. n. of Arabia; gent. עֲרָבִי an Arabian, also עָרָבִי, pl. עֲרָבִים and עֲרָבִיָּים.

עָרֵב masc. 1) darkness, strangeness, more probably mixture, mob, rabble, like אֶסְתַּסְסָּה, which explains it in the context; 2) the woof of the warp, from עָרַב to mix.

עָרֵב (dual עֲרָבִים, according to some

also pl. עֲרָבוֹת com. 1) darkness, duakiness; hence, evening: עֲרֵב, עֲרָב, לָעֵר, לָעֵרָה or accus. עָרַב on the eve. The dual עֲרָבִים is, according to the Karaites, the time between sunset and complete darkness; according to the Rabbinites, from when the sun is about setting till complete darkness. זְאֵבֵי עָרַב night wolves, who go out at night for prey; more probably, however, "wolves of the desert," as זְאֵבֵי עֲרָבוֹת shews; 2) desert, arid steppes, thus equiv. to עֲרָבָה, especially the Arabian desert; hence, מְלָכֵי הָעָרַב kings of the desert; the pl. עֲרָבִים belongs to עָרַב. As a denom. from עָרַב (evening), the Hiph. הִעָרִיב is used to do something at evening, in the phrase הִשְׁבִּיחַ וְהָעָרַב.

עָרַב (pl. עֲרָבִים) m. 1) a raven, so called from its dark colour, comp. Cant. 5:11, עֲרָבֵי נָחַל ravens of the valley; 2) p. n. of a Midianite tribe.

עֲרָבָה (pl. עֲרָבוֹת and עֲרָבִים) f. 1) darkness, cloud, from עָרַב II., transf. to heavens of clouds, comp. עָרִיף, to which it is related in the Root. רָבַב בְּעֲרָבוֹת he that rideth upon the heavens; comp. רָבַב בְּשֵׁמִי שְׁמִי קָדָם, עֲלֵעָב קָל; 2) willow, so called from the grey



colour of the leaves, from ערב II.; in the Bible only the pl. עֲרָבִים, const. עֲרָבִי; in the Mishna the sing. עֲרָבָה: נַחַל הָעֲרָבִים (brook of the willows, comp. עֲרָבִי נַחַל) name of a brook in Moab, the present Wadi El-Ahsa; 3) arid steppe, desert; הָעֲרָבָה is the name of a lowland on both sides of the Dead Sea and the Jordan, of which lowland one part was called עֲרְבוֹת יַרְחוֹ and the other עֲרְבוֹת מוֹאָב; יַם הָעֲרָבָה (sea of the desert) is the same as נַחַל הָעֲרָבָה, a border river between Moab and Edom, though some explain the former as of the Dead Sea, and the latter of the Jordan or Kidron; 4) steppe, p. n. of a city in Benjamin, probably identical with הָעֲרָבָה; gent. עֲרֻבְתִּי.

עֲרָבָה (with suff. עֲרֻבָתָם) f. security, surety, pledge; עָרַב to be surety, עָרַב לָקַח to receive a pledge as security, from ערב I.

עֲרָבוֹן masc. a pledge, עָרַב לָקַח to give or take a pledge, this word was transf. from the Phœnician into ἀρραβών, *Arrhabo*.

עָרַב (fut. יַעֲרֹב) to cry (languishing) for (עַל, אֵל) something; comp. רָנַב in Aram., נָעַר in Hebrew.

עָרַב (not used) to arrange, to order, related to עָרַד; hence, figur. to

stir, to stretch, to extend, in other derivatives of this root.

עָרַד (not used) to roar, to bray, of the wild ass.

עָרַד (probably for עָרַב place of wild asses) 1) p. n. of a city in the desert of Judah; 2) p. n. m. (the wild one).

עָרַד (def. pl. עָרַדִּים) Aram. masc. a wild ass.

I. עָרָה (Kal, not used) to be naked, bare, related is עָרַע, נָרַע; hence Pi. עָרָה (fut. יַעֲרָה) to lay bare, the foundation of a building, i. e. to destroy; to make bare the chest, i. e. to empty it; to discover the secret part of a woman (פֶּת) i. e. to expose it; to lay bare the shield, i. e. to join the combat. Hiph. הִעָרָה the same, of the uncovering of the nakedness of woman. Hith. הִתְעָרָה to uncover oneself (of a drunkard).

II. עָרָה (Kal, not used) to flow, to run, related to עָרַר, נָרַר; hence Niph. נִעָרָה to be poured forth (comp. Pi.) of the spirit of God. Pi. (fut. apoc. יַעֲרֹ) to pour out, to empty (a bottle); to pour out the life, i. e. to expose it, to empty out, to despise. Hiph. הִעָרָה to pour out the life, i. e. to expose it.

III. עָרָה (Kal, not used) to sprout, to grow, comp. עָרַד, יָעַר; hence

Hithpael, הִתְעַרָה to sprout, to grow.

עֲרוֹגָה f. a furrow (an elevated one), from הָרַג to arrange, to put in order.

עֲרוֹד m. a wild ass, from עָרַד.

עֲרוֹה (const. עֲרוֹת) f. the nakedness; in the original sense, and transf., to the nakedness of the land, i.e. where it is vulnerable; next generally, something odious, stained, or reproachful, shame, disgrace, dishonour; אֵם עֲרוֹת nakedness of the mother, for shame of the mother; אָב עֲרוֹת nakedness of the father's wife. The root is עָרָה I.

עֲרוֹה (Aram.) fem. expenses, loss, orig. nakedness.

עֲרוֹם (also עָרֹם, pl. עֲרוֹמִים) adj. m. naked, bare (in reference to clothing), either entirely without clothing, or badly clothed. See עָרָה.

עֲרוֹם see עֲרוֹמִים.

עֲרוֹם adj. masc. subtle, cunning, shrewd, artful, from עָרַם.

עֲרוֹנָה (עֲרוֹנָה) masc. 1) only a secondary form of עֲרוֹנָה, which see; 2) p.n. of several cities, e.g. one on the northern coast of the river Arnon, another called Rabbath Ammon. Gent. עֲרוֹנָה.

עֲרוֹץ (const. עֲרוֹץ) m. cleft, crevice, only a secondary form of עֲרוֹץ.

עֲרוֹת (a noun sing., like רִבּוֹת, חֲזוֹת) f. green lawn, meadow, from עָרָה

III. Comp. יַעַר.

עֲרוֹ p.n. m. (watcher).

עֲרוֹה f. equiv. to עֲרוֹה nakedness, barrenness.

עֲרוֹסָה (only pl. רִסּוֹת) fem. dough; (according to tradition); also the cake baked from the dough. According to others, a kind of coarse flour, grits.

עֲרוֹף (only pl. עֲרוֹפִים) m. darkness, darkness of the clouds, the heavens, from עָרַף.

עֲרוֹץ (for עֲרוֹץ, pl. עֲרוֹצִים, const. עֲרוֹצִי) adj. m. 1) terrific, terrible, powerful, mighty, either in a good or bad sense; 2) subst. a tyrant, the violent one.

עֲרוֹרִי (pl. עֲרוֹרִים) adj. m. lonesome, solitary, deserted, childless, from עָרַר to be bare.

עֲרוֹרָה (fut. יַעֲרוֹרָה) to arrange, regulate, to prepare, to put something in order, e.g. wood on the altar, the table for a meal, to array the battle or the combat against (לְקָרְאָה, אֵת) some one; to lay a cause before the justice; to direct words, i.e. to excite them in order against (אֵל) some one, or before (לְ) some one; the word מְלִים is sometimes omitted: transf. to

arm, or prepare for battle, with omission of **עָלָה**; to compare with (?) something; to value (by comparison); related to **עָלָה**. Hiph. to value, to appraise. Comp. with the root in **עָלָה**, **עָלָה**.

**עָלָה** (with suff. **עָלָה**) m. 1) a series, order (in the situation), a suit of apparel, an equipment, a full armour; 2) transf. to valuation, value, comparison of value, equality; hence **עָלָה** main equal.

**עָלָה** (const. **עָלָה** and **עָלָה**, pl. **עָלָה**) uncircumcised, having a foreskin; transf. to uncircumcised lips, i.e. heavy of speech; uncircumcised ears, i.e. hard of hearing; uncircumcised heart, i.e. insensible, immoveable. In a Jewish point of view, **עָלָה** is a term of reproach. As to the etymology, the original form is most likely **עָלָה** (from which the f. **עָלָה**), as a diminutive form of **עָלָה**; hence, foreskin.

**עָלָה** (denom. from **עָלָה**) 1) to have a foreskin, to be uncircumcised; 2) to remove the foreskin, i.e. to remove that which is defective or unclean. Niph. to appear uncircumcised, to be exposed to scorn.

**עָלָה** (pl. **עָלָה**, formed from **עָלָה**) f. foreskin; **עָלָה** the member having the foreskin. In a transferred sense, **עָלָה** is used of an

obdurate heart, of the first fruits of the new tree which are prohibited as unclean. The plural **עָלָה** p.n. of a hill.

**עָלָה** (inf. **עָלָה**) 1) (not used) to bind (a sheaf); 2) to connect deceit; next, to be cunning, artful (comp. **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**. Niph. to be heaped up, to accumulate (of water), after the first signification. Hiph. to exhibit cunning, artfulness, subtlety.

**עָלָה** in the signification of exposing, laying bare. See under **עָלָה**.

**עָלָה** naked, bare. See **עָלָה**.

**עָלָה** (with suff. **עָלָה**) m. artfulness, deceit; also, dexterity, shrewdness, cunning.

**עָלָה** (sem. from **עָלָה**) f. artfulness, deceit, cunning.

**עָלָה** (pl. **עָלָה** and **עָלָה**) fem. a heap of sheaves, corn, or rubbish.

**עָלָה** (pl. **עָלָה**) m. (chestnut tree) in Targum **עָלָה**, from **עָלָה** to be high.

**עָלָה** p.n. m. (the active one, from **עָלָה**).

**עָלָה** (not used) probably equiv. to

**עָלָה** to dry, to bake; hence

**עָלָה** dough, equiv. to **עָלָה**, in the Mishna, cake, from **עָלָה** to dry.

**עָלָה** p.n. of a Moabite city, which in another place is called **עָלָה**.

**עָלָה** masc. (the forsaken one, the rejected one) from **עָלָה** to be

naked: transf. to a solitary tree  
(in the wilderness).

ערוער see ערע.

ערוער see ערע.

ערע (fut. יערע) transposed from  
רעע to overflow; comp. רעה, es-  
pecially of the flowing of the rain  
or of the dew.

I. ערע (not used) equiv. to ערב to  
be dark, to be gloomy, from which  
עריה, which, however, according  
to others, is derived from ערע I.

ערו (with suff. ערפי) m. neck, back,  
from ערע to turn the neck (comp.  
רפה, belonging to רפאים giants,  
and also the modern Heb. רפרף);  
ערוה to turn the back, i.e. to  
turn away; the same פנה ערע אל  
otherwise פנה ע, פנה to flee; to  
cause the neck to turn, i.e. to  
cause to flee.

ערו (denom. from ערע) to break the  
neck of a beast; next, transf. to  
overthrow (altars).

ערפא p. n. f. (a transposition from  
ערפה gazelle).

ערפל (from ערע, formed with the  
suffix ל, comp. כספל, m.  
thin cloud, in a weaker sense than  
עריף).

ערי (fut. יערי) to terrify (enemies);  
also intrans. to be afraid of (מפני)  
some one or something; related is  
רעץ, which see. Niph. נערץ to be

terrible; hence נערץ the terrible  
one, in a stronger sense than  
נורא. Hiph. to be terrified, to be  
in fear of something.

I. ערק to flee after (accus.) some-  
thing. The root is ערק, related  
with גירח, אירח; אירחם  
they who flee into the wilderness.

II. ערק (not used) to tie, to bind; re-  
lated to ארע, חרע. From which:—  
ערק m. sinew, artery; comp. ניר and  
מיתר.

ערק p. n. of a city, Arce, in Syria,  
some miles north of Tripolis;  
hence gent. ערקי inhabitant of  
ערק.

ערק see ערקי.

ערר (not used) bare, naked; hence  
to be solitary, forsaken, childless.  
The imp. ערה belongs to עור, as  
also עורר, עורר; but of  
ערר, ערר and ערר, the root  
appears to be ערר.

עריש (not used) to nourish, after the  
Syriac; from which יערשיה.

ערש (not used) origin., to bind, and  
next like אנד to arch; comp. ירש  
in the sense of binding.

ערש (with suff. ערשי, pl. ערשות) f.  
an arched bed, i.e. a bed with a  
tester.

עש (origin. form, for which next עש)  
m. 1) a goat, and hence the con-  
stellation Capella or Arcturus, ety-



mologically connected with עש;

2) a moth, from עשש.

עשב (not used) to shine, to bloom, to grow; related to ערב, ערב, עצה; from which עשב.

עשב (with suff. עשבו, pl. c. עשבות) masc. herb, especially for feeding cattle; also collectively, herbage, vegetables.

עשב (def. עשבו) Aram. m. the same.

I. עשה (fut. יעשה, apoc. יעש) 1) to make, to manufacture (clothes, arms, a ship); in this sense also, to form, to create, to shape, with the accus. of the material, from which, and ל of the object, for which, something is made; comp. יצר, sometimes with א of the material; applied to God, יעשה signifies to create (heaven, earth, man); hence עשה creator; 2) to prepare, e.g. food, a meal, to trim the beard, to anticipate events, to prepare a sacrifice; hence, to sacrifice; "עשה לה" to offer to God; to appoint to an office, to make into (ל) something; to make peace or war; 3) to carry out, accomplish (a counsel, a vow, a resolution); to celebrate, the Sabbath, a feast; to spend the time, to live, עשה טוב to enjoy one's-self; 4) to bear, to produce, used of the reproduction of beasts and

plants, e.g. the cow makes, i.e. gives milk; the tree makes, i.e. bears fruit; 5) to work, to do, simply expressing the idea of activity; to execute, to practise, to continue; 6) to acquire, by labour (property, slaves, wages). Niph. נעשה (fem. נעשיתה) to be made, to be done, to become; לא יעשה it is not done, not usual. Pi. עשה to press (the breasts). Pu. to be made, prepared.

II. עשה belongs to the p.n. עשה, which see.

עשהאל p.n. m. (God has formed).

עשו p.n. m. (the hairy one) son of Isaac; next, the name of a whole tribe or people whose ancestor he was; hence בני עשו, גית, הר.

עשוק m. oppressor.

עשוקים m. pl. oppression.

עשור masc. a number of ten; either of days, ten days, the tenth day; or of strings, decachord; hence ענבל a harp of ten strings.

עשות (after the form קדש) adj. m. artificial, ברזל ע artificial iron, i.e. steel.

עשנת p.n. m.

עשיאל p.n. m. (created by God).

עשה p.n. m. (the same).

עשיר (עשירים) masc. a rich one, wealthy one, transf. to a noble, distinguished one, and in a bad

sense, to a haughty, proud one; hence, sinner, wicked one.

**עָשְׂרִי** (formed from **עָשָׂר**) an ordinal number, masc.; **עֲשָׂרִית**, f. the tenth. The fem. is also used to denote the tenth part, tithe.

**עָשַׂן** (fut. **יַעֲשִׂין**) to smoke, to burn; figur. of the wrath of God.

**עָשָׂן** (pl. **עֲשָׂנִים**) adj. masc. smoking, burning.

**עָשָׂן** (const. **עָשָׂן** and **עֲשָׂן**) masc. 1) smoke, **עֲמֹד עָשָׂן**, pillar of smoke, fig. of wrath, also of a cloud of dust; 2) p.n. of a city, perhaps identical with **עֲשָׂן**.

**עָשָׂק** (fut. **יַעֲשִׂק**) orig. to press, to urge; hence, 1) to oppress (the poor, the helpless), to subjugate (a people), to chastise (said of God), **עָשָׂק עָשָׂק** violence done to the blood of any one; 2) to cheat, defraud (with the acc. of the person, and also with the acc. of the object of which one is defrauded); figur. of a river which encroaches on, or overflows, its banks; to be proud, haughty. Pu. of violence perpetrated on a virgin.

**עָשָׂק** (Kal, not used) orig. to touch a matter, to occupy oneself with something, thus equiv. to **עָשָׂה**. Hith. with **עִם**, to have to do with some one, i.e. to strive or contend with some one.

**עָשָׂק** p. n. m. (oppression, exaction).

**עָשָׂק** m. 1) violence, oppression; next, property got by oppression, the gain of cheating; 2) trouble, strait, distress.

**עָשָׂק** (strife, contention) p. n. of a well near Gerar.

**עָשָׂקָה** f. distress, anguish; more correctly, however, to take it as imp. like **עָרַבְנִי**, to which it is joined, Isa. 38:14; comp. **אָרַח־לִי**, but in the sense of **הִשָּׁק**, to be inclined towards (**לְ**) something.

**עָשָׂר** (fut. **יַעֲשִׂר**) to be straight, upright, related to **אָשַׁר**, **קָשַׁר** (**יָשַׁר**), transf. to thrive, to be prosperous, (**אָשַׁר**) to be rich: the orig. signif. is, according to some, in the Ketib **עָשָׁר** 1 Kings 22:49, to erect; probably, however, the more correct reading in that passage is **עָשָׂה**. Hiph. **הִעָשִׂיר** (fut. **יַעֲשִׂיר**) 1) to present richly (of the fructifying of the soil), to enrich; 2) to gather, get riches. Hith. to appear, or to pretend to be rich. Comp. **עָטַר**.

**עָשָׂר** (with suff. **עָשָׂרִי**) masc. riches, wealth, happiness, transf. to pride, wickedness.

**עָשָׂר** a cardinal number, f.; **עֲשָׂרָה** (const. **עֲשָׂרָה**) masc. ten, always connected with the plur., or like **עֲשָׂרָה לָחֶם** collectively. The pl.

עֲשָׂרֹת signifies, tens. The etymology cannot be traced to any verbal root.

עֲשֶׂר (denom. from עָשָׂר, fut. יַעֲשֶׂר) to tithe, to impose the tenth as a tax (on צָמֶן, פָּרֶם). Pi. עָשָׂר to tithe, to give the tenth to (לְ) some one. Hiph. הִעֲשִׂיר (Inf. with לְ, לְעֵשֶׂר) the same.

עֲשָׂרָה a cardinal number, m., עֲשָׂרָה fem. ten, only in connection with units to denote the numbers from 11 to 19. From עֲשָׂרָה arose the dual עֲשָׂרִים (for עֲשָׂרִים) twice 10=20, which is also used as an ordinal number.

עָשָׂר f., עֲשָׂרָה m. Aram. the same, ten; עֲשָׂרִין twenty.

עֲשָׂרָה see עָשָׂר.

עֲשָׂרֹן (pl. עֲשָׂרִים) m. a tenth, as a measure for corn or flour; formed from עָשָׂר.

עָשָׂשׁ (in pause עֲשָׂשׁ) to decay, to become old, of the sight being consumed.

עָשָׂשׁ (3 pl. עֲשָׂשׁוּ) to glisten (with fatness), comp. עֲשָׂשׁ modern Heb. to shine; hence, עֲשָׂשׁ lantern.

עָשָׂשׁ (Kal, not used) to spin, to weave (comp. עָשָׂה in signif. 2); hence, transf. to reflect, to think, a mode of transferring as in הִקָּשׁ and הִקָּשׁ. Hiph. הִתְעַשְׂשׁ to consider, to reflect, for (לְ) some one.

עֲשָׂשׁ (Aram.) the same, to reflect upon something.

עֲשָׂשׁ (contracted from עֲשָׂשׁ, comp. מִשְׁרָתָהּ for מִשְׁרָתָהּ, to avoid the clashing of the two ת) fem. something artificially designed, work of art, similar to מִחְשָׁבֶת, מִלְּאכֶת.

עֲשָׂשׁ (after the form עֲבָדוֹת) f. the consideration, reflection, formed from עֲשָׂשׁ.

עֲשָׂשִׁי in connection with עָשָׂר and עֲשָׂרָה eleven; also as an ordinal number, the eleventh. According to Abulwalid it is contracted from עֲשָׂשִׁי or עֲשָׂשִׁי.

עֲשָׂשִׁי (after the form אֲרִמְנָת, only pl. with suff. עֲשָׂשִׁי) f. thought, plan, from עֲשָׂשׁ.

עֲשָׂשִׁי (pl. עֲשָׂשׁוֹת, const. עֲשָׂשִׁי, from a sing. עֲשָׂשִׁי f. 1) Astarte, a Phenician goddess, who was worshipped by licentious rites, and adored in common with בַּעַל, she was a symbol of the planet Venus, hence also the goddess of fortune and love. The plur. signifies the statues of Astarte, comp. בַּעַלִּים; 2) figur. the ewes of the flock which yield increase, and thus similar to the goddess Astoreth; 3) p.n. of a city where the worship of Astarte was practised, which city is sometimes called

בְּעֵשְׂתֵּרָה, i. e. בֵּית עֵשְׂתֵּרָה, some-  
times עֵשְׂתֵּרֹת or עֵשְׂתֵּרֹת  
כְּרִנִּים (the horned Astarte), gent.  
עֵשְׂתֵּרָה from עֵשְׂתֵּרָה.

עֵת (before makkaph עֵת, with suff.  
עֵתִי, pl. עֵתִים and עֵתוֹת) com. 1)  
time (from עָתָה) e. g. עֵת הַנֶּחֱמָד,  
עֵת נִקְמָה, also with the genitive fol-  
lowing. מֵעַתָּה עַד-עַתָּה, מֵעַתָּה אֶל-עַתָּה  
from time to time. עֵת is joined  
with prepositions to define the  
time, as בְּעֵת, בְּעֵת, לְעֵת, at  
or about the time; sometimes  
only acc. עֵת; 2) a special time;  
(a) time of youth, עֵת יוּדִים, עֵתִי  
thy time was the time of love (or  
youth); יְהִי עִתָּם לְעוֹלָם their  
time should have endured for  
ever; (b) the proper, fitting time,  
e. g. Ps. 1:3, "that bringeth forth  
his fruit in his season" (בְּעֵתוֹ, the  
same כִּמְרֹם בְּעֵתוֹ); לֹא עֵת  
(accus.) not at the proper  
time, premature; (c) time of the  
year, e. g. עֵת חַיָּה according to  
the time of life, at the revival of  
this time, i. e. in the next spring;  
הָעֵת הַזֶּה the season is (a sea-  
son) of rain; (d) a certain time ap-  
pointed by Providence, time of mis-  
fortune, the last time (hour), e. g.  
Eccles. 3:1, "to everything there  
is a season;" 9:11, "time and  
chance happeneth to them all."

The pl. עֵתִים 1) times, in reference  
to chronological calculation; hence  
יִדְעוּ בִּינָה לְעֵתִים or יִדְעוּ הָעֵתִים  
those who understand the times,  
astrologers; 2) in the sense of fate,  
destiny, e. g. צִוּן הָעֵתִים, where  
also עֵתוֹת is used; 3) times, e. g.  
עֵתִים רַבּוֹת many times.

עֵת see עֵתָּה.

עֵת קִצְיוֹ (with הַ finis קִצְיוֹ, peo-  
ple of the judge; עֵת being con-  
tracted from עֵתָּה) p. n. of a city  
in Zebulun.

עֵתֶר (Kal, not used) to be prepared,  
ready; hence Pl. עֵתֶר to prepare,  
to appoint. Hith. to be prepared,  
appointed for (לְ) something; the  
original signification is to found;  
related to יָסַד, עֵת.

עֵתָּה (not used) belongs to עֵתָּה,  
which see.

עֵתָּה (in pause עֵתָּה, from עֵת with  
הַ finis) adv. now, at present, orig.  
at this time, in contrast to הָאָז;  
עֵתָּה now then, עֵתָּה until  
now, לֹא עֵתָּה no further, עֵתָּה  
and now! הִנֵּה עֵתָּה behold now!  
עֵתָּה עַתָּה well now! עֵתָּה  
thou art now; transf. to the sense  
of soon, in a short time.

עֵתֶר (in Ketib for עֵתֶר, pl. עֵתֶרֹת  
Keri) adj. m. prepared, ready; the  
plur. signifies property, gotten or  
prepared, treasures.



עָמוֹד (plur. עָמוּדִים) m. he-goat, a buck, orig. the robust, strong one, from עָתָר; transf. to leaders of the people, who like the buck take the lead of the flock.

עָמִי p.n. m. (equiv. to עָמִי born at the proper time).

עָמִי (formed from עָתָה) adj. m. one who is present at the opportune time, or one who is appointed at a certain time.

עָתִיד (pl. עָתִידִים) adj. m. עָתִידָה (pl. עָתִידוֹת) f. prepared, appointed, ready, for (לְ) something, practised to do something; עָתִידוֹת as a subst. riches, treasures, orig. property got or prepared; comp. עָתִידוֹת.

עָתִיד (Aram.) the same.

עָתִידָה p.n. m. (probably equivalent to עָתִידָה).

עָתִידָה adj. m. comely, beautiful, of a dress, orig. firm, strong; see עָתִידָה 2.

עָתִידָה (pl. עָתִידָהִים, const. עָתִידָהִי) adj. m. 1) removed (from the breast), i.e. weaned, from עָתָה; 2) old, from עָתָה.

עָתִידָה (Aram.) adj. m. old (in days).

עָתָה (not used) to turn in, to alight, after the Arab; from which:—

עָתָה (an inn), p.n. of a city in Judah.

עָתָה (not used) to act violently, after the Arab. from which:—

עָתָה p.n. m. (oppressor).

עָתָה p.n. m. & f. (humbled by God).

עָתָה p.n. f. (the same).

עָתָה (Kal, not used; a secondary verb from עָתָה, עָתָה, like עָתָה from עָתָה) to glow, to burn; hence Niph. עָתָה to be burnt, to be set on fire (of a country).

עָתָה (not used; comp. עָתָה) to be strong, powerful; from which:—

עָתָה (formed from עָתָה a lion) p.n. m. (lion-hearted one).

עָתָה p.n. m. (lion of God).

עָתָה (fut. יַעֲתֹק) to remove, e.g. a rock; related to עָתָה, עָתָה. Hiph. to remove from one place to another, i.e. the tent; thus, to journey, to remove mountains, to translate from one writing to another, to copy; to carry together, compile; to move away, to take away words, i.e. to deprive some one of speech; from which עָתָה 1.

עָתָה (intrans.) to get old, aged, is Targ. for עָתָה; 2) to be stiff; hence, to be strong, firm; transf. to be comely, distinguished.

עָתָה m. that which is strong, bold, daring, insolent, from עָתָה 2; עָתָה דָּבָר to speak hard things, i.e. haughtily.

עָתָה adj. m. strong, mighty, of property, i.e. that which is available, tangible, durable.

I. **עֲתָר** (fut. **יַעֲתֹר**) origin. equiv. to **קָטַר** to pay homage to deities; transf. to implore, to pray to (**אֱלֹהִים**) God, to worship. Niph. to be entreated (with **לְ**); hence, to hearken, to grant a request; inf. absolute **נִעְתָּר**. Hiph. to address a prayer to (**אֶל**) some one, and to pray generally; with **לְ** or **בְּעֵד**, to pray for or in behalf of some one.

II. **עָתַר** (Kal, not used) to overflow; related to **יָתַר**, perhaps only a secondary form from **עָשָׂר**. Hiph. **הִעְתִּיר** to do something in abundance, to increase, to multiply words against (accus.).

**עָרָר** (const. **עֲתָר**) m. 1) fragrance, e.g. **עָתַר עֵינֵי הַקְטָרֶת**; 2) after the form **חָכַם**; adorer, worshipper, from **עָתַר** I.

**עָרָר** (abundance) p.n. of a city in the tribe of Simeon.

**עֲתָרָה** (formed from **עָתַר**) f. abundance, richness, fulness, from **עָתַר** II.

**עָתַר** (not used) equiv. to **עָרַר** to number, to calculate, from which **עֵת**, like **עָרַן**, from **עָרַר**.

# פ

**פ** / **פֿ** (**פֿא**) is the seventeenth letter of the alphabet; its name (**פֿה=פֿא**) mouth) was chosen on account of

its shape; as a numeral, it counts 80. At the beginning of a syllable, **פ** is pronounced like the letter **p** in English; at the end of a syllable, it is soft, and pronounced like **ph**. It interchanges often with **ב**, **בֿ**, **מ**, **מֿ**, its fellow labials, as **חָפַר** and **חָבַר**, **חָפַר** and **חָבַר**, and others.

**פָּחַל** equiv. to **פָּחַל** here; comp. **פָּחַל**, **פָּחַל**.

**פָּחַח** (Kal, not used) to breathe, to blow, comp. **פָּחַח**, **פָּחַח**; hence, Hiph. **הִפָּחַח** (fut. **יִפָּחַח**) to puff away, to strew, to scatter about.

**פָּאָה** (const. **פָּאָה**, dual **פָּאָהִים**, from which const. **פָּאָהִי**, pl. **פָּאָהִים**) f. 1) wind, orig. that which waves (from the masc. **פָּאָה**); transf. to the region, or side of the wind, part of the world (after the analogy of **רֵיחַ**, e.g. **פָּאָהִים יָם** western side; **פָּאָהִים צָפוֹן** northern side; 2) territory, country generally, e.g. **פָּאָהִי** **מֹאָב** the sides of Moab (the two sides of the country of Moab); 3) corner, side of a thing, e.g. the corner of the beard, field, bed; **קְצוֹצֵי פָּאָם** people whose beards are shorn in the corner, as a name of derision of several nationalities.

The root is **פָּאָה**.

**פָּאָה** belongs to **פָּאָה** and **פָּאָה**. See **פָּאָה**.

מִאֵר (Kal, not used) to shine, to glitter, related to מִהָרַר; transf.

1) to bloom, to grow, which ideas in Hebrew always proceed from brightness; comp. מִן, מִרְחַ, מִרְק, etc.; 2) to be distinguished, glorious; comp. מִדָּר, מִדָּר. Pl. מִאֵר to glorify, to decorate, e.g. "to beautify the meek with (2) salvation," מִדָּר Deut. 24:20, is the denom. from מִאֵר, to which it belongs. Hith. 1) to be glorified; 2) to glorify oneself; in a bad sense, to boast against (על) some one, to exalt oneself proudly over (על) something.

מִאֵר (not used) to deepen out, to dig, related to מִאֵר, especially of a utensil.

מִאֵר (pl. מִאֵרִים, const. מִאֵרִי, with suff. מִאֵרִיךְ, מִאֵרִיךְ) m. magnificent decoration; transf. to turban, head-dress, from מִאֵר to beautify.

מִאֵר (from מִאֵר, comp. מִאֵר from מִאֵר; pl. מִאֵרִים for מִאֵרִים, with suff. מִאֵרִי, also מִאֵרִי, where the א is transposed) f. beauty of the tree (according to Kimchi), branch, from מִאֵר, in the signification of blooming; from which מִאֵר (Pl.) to go over the branch or bough again.

מִאֵר (for מִאֵר) f. the same.

מִאֵר (from מִאֵר, after the form

מִאֵר, מִאֵר) masc. brightness, beauty; מִאֵר to draw in the beauty (Author. Vers. "to gather blackness"); comp. מִנָּה.

מִאֵר (from מִאֵר cavern-district) p.n. of a steppe between the peninsular of Sinai, Palestine, and Idumea, in the interior of which are מִאֵר, מִאֵר, etc.

מִנָּה (not used) to be unripe, orig. to be cold; comp. מִשֶּׁל to be ripe, orig. to be cooked; hence:—

מִנָּה (sing. not used, pl. מִנָּה) fem. unripe figs, those which grow in winter.

מִנָּה masc. that which is unclean, loathsome; מִנָּה מִנָּה abominable flesh; מִנָּה unclean food.

מִנָּה (not used) to be polluted; hence, to excite disgust; related is מִנָּה, which see.

מִנָּה (fut. מִנָּה) orig. to push violently against something; hence, 1) to attack, to fall upon something (to hurt it), to kill; 2) to press out, to urge, entreat, to alight, to meet something or some one, to border on (מִנָּה, מִנָּה) something, all in a good sense; 3) to bind, to make a covenant with (accus.) some one. In all these significations, the original idea is to come in contact with something. Hiph. מִנָּה 1) to cause some one to

be beat violently, or to be hurt generally; 2) to cause some one to pray or request urgently; 3) to cause some one to attack; hence פֿענדיג an enemy, an attacker.

פֿענע masc. occurrence, anything that meets or happens to some one, as lot, fate, event; from פֿענע to meet.

פֿענעאל p. n. m. (destiny from God).

פֿענע (Kal, not used) to be wearied, slack; hence transf. to be indolent, sluggish. Pi. פֿענע to be exceedingly sluggish, or to forbear, desist from (פֿענע) something. See פֿענע.

פֿענער (const. pl. פֿענער) m. corpse, orig. weak, wearied, mass; hence, fig. of the blocks of the idols.

פֿענע (fut. פֿענע) orig. to push against something; hence, 1) to cease; to attack, comp. פֿענע; 2) to meet some one (accus.) after the same gradation of significations as in פֿענע. Niph. פֿענע mutually to meet. Pi. to meet, with the accus.

פֿענע belongs to פֿענע. See פֿענע.

פֿעדע (fut. פֿעדע) orig. to separate, to loosen; transf. to redeem, to release by purchase (from bondage), to liberate, to save. Niph. to be redeemed. Hiph. פֿעדע to cause to be redeemed. Hoph. (hif. פֿעדע) pass,

פֿעדעאל p. n. masc. (God is the Redeemer).

פֿעדעאל p. n. m. (the same).

פֿעדע (after the form פֿעדע, pl. פֿעדע) m. redemption, ransom-money, different from the particip. pass., which signifies the redeemed.

פֿעדע p. n. m. (redemption).

פֿעדע f. 1) separation, interval, intervening space, after the original signification פֿעדע; 2) redemption, liberation, release.

פֿעדע p. n. m. (God is the redeemer).

פֿעדע p. n. m. (the same).

פֿעדע, (after the form פֿעדע) masc. redemption, ransom money.

פֿעדע (the common form) m. the same.

פֿעדע (not used) to stretch along, to extend, related to פֿעדע, from which פֿעדע, which see.

פֿעדע (const. פֿעדע, with הֿ finis פֿעדע) m. field, plain, but only in connection with פֿעדע, פֿעדע plain of Syria, for which פֿעדע but seldom stands alone. It signifies the plain of Syria, including the desert.

פֿעדע (only imp. with suff. פֿעדע) equiv. to פֿעדע to cut off, to sever; hence, to liberate, like פֿעדע, which see.

פֿעדע (not used) to nourish, to feed, to fatten, from which:—

פֿעדע (with suff. פֿעדע) m. fat, orig. nourishment. See פֿעדע.



פָּה (not used) to breathe, to puff, to blow, related to פָּחַץ, פָּחַץ and פָּחַץ, transf. to speak; from which the original particip. פָּחַץ, after the form פָּחַץ from פָּחַץ.

פֶּה (const. פֶּה, with suff. פִּי, פִּי, פִּי, פִּי; פִּי, פִּי, פִּי, poetically פִּי, פִּי; pl. פִּים and פִּיּוֹת) masc. mouth, from פָּה, which see; also of the bill or beak of birds, or of the mouth or opening of anything, e.g. of a sack; פֶּה פִּי הָרֹאשׁ opening of a dress for the head, פֶּה פִּי entrance to the city, פֶּה פִּי gate of the pit of hell. פֶּה is used in the following significations: 1) as organ of speech, e.g. פֶּה כָּבֵד heavy of speech, פֶּה חָלֵק, etc.; hence the phrases, פֶּה אֶל פֶּה from mouth to mouth, i.e. without medium, likewise פִּי עִם פִּי, פִּי וּפִי אֶחָד onemouth, i.e. unanimous, שָׂם בְּפִי מָה to put words in one's mouth; פֶּה מָה what does he say to it; to be a mouth-piece, i.e. a speaker, a pleader: transf. to sentence, command; hence, עַל פִּי according to the sentence, command; שָׂם עַל פֶּה to put the hand upon the mouth, i.e. to be silent, the same לֶסָה; 2) as the organ of tasting and eating; hence, בָּקִי after his taste; transf. to inanimate

objects, to denote that part which eats or devours as a mouth, e.g. לֶסָה פִּי חֶרֶב edge of the sword; לֶסָה פִּי (by the edge of the sword) is a phrase joined to הָרֹאשׁ, הָרֹאשׁ, הָרֹאשׁ, הָרֹאשׁ; 3) lip; next, edge, border, the utmost end of a thing, the opening being like the mouth and the border resembling the lips: thus, לֶסָה פִּי, לֶסָה פִּי from one end to another; 4) mouthful; hence, portion, part, פֶּה שְׁנֵי a double portion. Joined with prepositions it has the signification of a particle: 1) פֶּה according to the command, sentence, expression, statement, standard, manner; אֲנִי כַפִּי לְאֵל I am like thee ("according to thy wish," Auth. Vers.) in God's stead; פֶּה אֶשֶׁר after the manner, or according to, אֶשֶׁר is sometimes omitted; 2) לֶסָה according to the standard, suitable to, לֶסָה רַב according to the number of years; 3) עַל פִּי according to command, order; hence, sometimes like פֶּה and לֶסָה after, according to. The pl. forms, both masc. and fem., signify edges of swords or other instruments, and in reference to פִּיּוֹת, compare פִּיּוֹת.

פֶּה (co-relative to פֶּה, comp. *wełoc*)

adv. 1) here, signifying the place of resting; 2) hither, signifying motion; 3) almost like **כִּה**; thus, **כִּה** from here, hence; see **אֵימָה**.

**כִּה** equiv. to **כִּה**, which see.

**כִּה** p. n. m.

**כִּה** (fut. **כִּה**, apoc. **כִּה**) to be cold, benumbed (of the heart), transf. to be faint, fatigued, wearied, slackened; the law is slackened, i.e. not practised. Niph. **כִּה** to be without vigour, activity, of life. Comp. **כִּה**.

**כִּה** fem. orig. weariness, slackness; hence, ceasing; comp. **כִּה**.

**כִּה** (not used) equiv. to **כִּה** to die, more correctly, however, to thrust down.

**כִּה** (fut. **כִּה**) to breathe, to blow, to puff, to fan; hence, to cool oneself; **כִּה** the day cools. Hiph. **כִּה** (fut. **כִּה**) 1) to blow (the fire), to fan (with **כִּה** and acc.), to cool a garden, to diffuse it with fragrance; **כִּה** to fan a city, i.e. to set it in commotion; 2) according to the mode of transferring the sense, as in **כִּה**, to speak, especially in a bad sense, to speak lies (**כִּה**); 3) to snub, to puff at some one, const. with **כִּה** and **כִּה**, e.g. to snub at the unfortunate one. **כִּה**, Hab. 2:3, is an adj. See **כִּה**.

**כִּה** (not used) to be sad, to sadden, after the Syriac.

**כִּה** p. n. of an African people, which some identify with the Lybians, and others with the Mauritanians.

**כִּה** p. n. m. (saddened by God).

**כִּה** p. n. of an Eliopolitane priest, father-in-law of Joseph.

**כִּה** p. n. m. (the same).

**כִּה** (not used) to color, to paint (Talmud **כִּה**), from which:—

**כִּה** m. paint, rouge; **כִּה** glittering stones; especially the color with which the eyebrows were painted; hence, **כִּה** to paint the eyebrows.

I. **כִּה** (not used) to be round, namely of the roundness of an elevated object. Related in the root to **כִּה**.

II. **כִּה** (not used) to fall; like the root in **כִּה**, from which **כִּה**, which see.

III. **כִּה** (not used) to be strong, powerful, comp. the second signification above in **כִּה**, and the relative root **כִּה** to be strong.

**כִּה** m. a bean, from **כִּה** I., so called on account of its round shape.

**כִּה** 1) p. n. of a people and country in Africa, in connection with **כִּה** and **כִּה**, from **כִּה** III.; 2) p. n. m. (the strong one), probably related with **כִּה** an elephant, so called from its strength.

I. פום (not used) Aram. orig. פם, a secondary formation from פה to breathe; from which פום.

II. פום (not used) to nourish, to feed, the root being lengthened by ם, as in פום I.; from which פִּיטָה.

פום (with suff. פִּיטָה for פִּיטָה) Aram. m. mouth, like פִּי; hence also, mouth, opening.

פון (fut. פִּיטָה) equiv. to פִּיטָה to turn away, to vanish.

פון p.n. m.

פִּיטָה (the front part) p.n. of a gate in Jerusalem, if not equiv. to פִּיטָה.

פִּיטָה patron. formed from פון.

פִּיטָה p.n. of an Idumean city between Petra and Zoar, called later Φάτω, and by the fathers of the church Φάτω.

פִּיטָה (for פִּיטָה) p.n. f. (the crier), from פִּיטָה.

פִּיטָה (fut. פִּיטָה) to disperse, scatter, comp. פִּיטָה; פִּיטָה the dispersed (i. e. the Israelites); also intrans. to spread, *fundi*. Niph. פִּיטָה to be scattered, spread (of a people, army, flock). Po. פִּיטָה to shatter to pieces (a rock). Pilpel פִּיטָה to dash to pieces (a human being). Hiph. פִּיטָה to scatter, disperse (a people, seed, flock, etc.), to spread, drive about; פִּיטָה the disperser, the destroyer, the enemy. Hithp. פִּיטָה to be scattered

abroad, destroyed. Respecting the form פִּיטָה see פִּיטָה.

פִּיטָה to totter, to stagger, to stumble; פִּיטָה פִּיטָה they stumble in judgment. Hiph. פִּיטָה to cause to move, i. e. to deliver, to accomplish, to carry out. Comp. פִּיטָה.

פִּיטָה fem. stumbling, that which causes one to stagger, orig. abstract, staggering.

I. פִּיטָה (inf. absolute פִּיטָה) equiv. to פִּיטָה to break to pieces, to crumble; hence Hiph. פִּיטָה to dissolve, to break (a covenant). The Piel forms פִּיטָה, פִּיטָה, and the Hithp. פִּיטָה, may also be brought under this root, but they may also belong to פִּיטָה, which see.

II. פִּיטָה (not used) to hollow out, to dig; comp. פִּיטָה and פִּיטָה, פִּיטָה.

פִּיטָה m. a lot, orig. a piece, a part, which may be derived from פִּיטָה I; פִּיטָה the name of a Jewish feast.

פִּיטָה f. winepress, orig. the hole or cavity for pressing, from פִּיטָה II.

פִּיטָה (Persian) p.n. m. (orig. from פִּיטָה awarded by lot).

פִּיטָה (2 pl. פִּיטָה, fut. פִּיטָה) equiv. to פִּיטָה to spread, e.g. of the spreading of a host of horsemen; transf. to the frivolous and vicious beasts. Niph. to be spread, scattered about.

פח see פח.

פח (not used) according to some, to be parted, divided; probably it is equiv. to פח to be open, or equiv. to פח to be deepened out.

פח (formed from פח) p. n. masc. (simplicity) from פח = פח. Comp. פח.

פח 1) adj. m. cleansed (by purging), of gold; 2) a subst. purified gold. Comp. פח from פח. See פח I.

פח (Kal, not used) to separate (of metals); hence, to cleanse, to purge, related to פח, פח. Hoph. part. פח purified (joined with פח), for which also פח occurs.

I. פח (fut. פח) to move to and fro, to be flexible, pliant; ופח ופח and the arms of his hands were flexible, pliant (Auth. Ver. "were strong"). Pi. פח to hop, to spring, syn. with פח, פח.

פח equiv. to פח (comp. פח) to strew, scatter; פח פח a scattered sheep. Niph. to be scattered. Pi. פח to scatter about, to scatter the ways; fig. to spend liberally, richly.

פח (pl. פח) masc. a snare, net, trap; פח, פח snare of the fowler; פח, פח to lay a snare, or spread a net; fig.

destruction, snare. The root is פח I., to bind, to tie.

II. פח (only pl. פח, const. פח) m. that which is spread out, extended, thin plate, from פח II., to spread out.

פח belongs to פח. See פח.

I. פח (fut. פח) to tremble, to fear (related to פח, פח, to be afraid of פח, פח) something; also, to tremble with joy. The orig. signif. is to hasten; hence פח to flee trembling to some one. Pi. to be in continual fear or dread of פח) something; also absolute, to be thoughtful, intent. Hiph. to cause to fear or tremble, to affright.

II. פח (not used) to tie, to bind, from פח; related is פח, from which פח 2, which see.

פח (with suff. פח, plur. פח, with suff. פח) m. 1) fear, trembling, terror; transf. to object of fear, i.e. God, from פח I.; 2) (only pl.) testicle, from פח II. Comp. פח and פח.

פח f. terror, fear, fright.

פח (const. פח, with suff. פח, once פח for פח, if פח is not the reading; pl. פח, with suff. פח; pl. 2 פח, as if the sing. were פח) m. pacha, or governor. The original signif. 1



associate or friend (of the king), according to the etymology of the old Persian.

פחח (const. פחח, def. pl. פחח) Aram. m. the same.

פחח (only Hiph.) denom. from פחח, to lay a snare, or spread a net, to catch in a snare, only Isaiah 42:22.

פחח equiv. to פחח to move to and fro; hence, equiv. to the transposed פחח to hasten, transf. to swerve, to transgress the path, to be frivolous, overbearing. The signif. to boil over, is tropical.

פחח m. haste, swiftness; fig. unsteadiness, wantonness.

פחח f. transgression of the limits, frivolity, wantonness.

I. פחח (not used) to tie, to bind: related to פחח, and the roots in פחח, פחח; hence פחח a net, and the denom. פחח to spread nets, which see.

II. פחח (not used) to spread out or along; comp. the root in פחח, פחח; from which פחח 2.

פחח (after the form פחח) m. equiv. to פחח glowing of fire, live coals; transf. to lightning, from פחח.

פחח (not used) to glow, to burn; related to פחח; transf. to be black as a coal.

פחח (for פחח) m. a live coal, from

פחח, which see; rarely for the dead coal.

פחח (not used) to form, to shape; synon. with פחח; from which פחח. Another signification, to seethe, to boil, is only an extended form of פחח.

פחח (origin. for פחח) Aram. m. a potter.

פחח (not used) origin. to decrease, diminish (related in the root with פחח and פחח); hence, to dig out, to deepen out. From which:— פחח (pl. פחח) m. a pit, something deepened out; פחח mouth or edge of a pit.

פחח (stadtholder of Moab) p.n. m. in the period after the exile.

פחח f. deepening, especially that which arises from a plague spread in the garment; Author. Vers. "fret inward"

פחח fem. a topaz, as generally explained etymologically.

פחח m. that which breaks forth in the flower, the bud.

פחח Ketib instead of פחח, which see under פחח.

פחח m. a hammer that shatters the rock; hammer of the earth, i. e. destroyer, devastator.

פחח (Ketib, pl. פחח) m. Aram. overcoat or garment, from פחח to spread over.

**פָּטַר** (fut. **יִפְטֹר**) origin. to cleave, to break; hence, to break forth (of flowers), to break up (for a journey), to loosen, to let the water take its course, to liberate, to release; hence **פְּטָרִים** (Ketib **פְּטָרִים**) the released (from service); to dismiss, i.e. to liberate; also intrans. to be free from service. Hiph. to divide the mouth, i.e. to open it widely as an indication of scorn. The root in **פָּטַר** is related to that in **פָּתַר**, **פָּתַר**, and **נָתַר**.

**פֶּטֶר** m. origin. breaking through (of the womb), matrix; hence, generally, connected like **רָחֵם**; next concr. that which breaks through, the first-born.

**פֶּטֶרָה** f. the same.

**פָּטַשׁ** (not used) to beat something thin, to flatten, to hammer. The root is related to that in **נָטַשׁ**. From which **פְּטִישׁ**.

**פִּי** const. from **פָּה**, which see.

**פִּירְבָּסֶת** p.n. of a city in Lower Egypt, Bubastis (originally dedicated to Diana, the Diana of the Egyptians being called **בְּקֶת**).

**פִּיד** m. calamity, destruction, from **פוגר**, which see.

**פִּיהָ** a root erroneously adopted for **פִּיהָ**, which see; comp. **פִּיהָ**.

**פִּיהָ** (an extended form from **פִּי**,

which also occurs in the absolute form) f. edge of the sword. The Root is **פָּה**, as belonging to **פִּי**.

**פִּי הַחַיְרוֹת** p.n. of a place in Egypt. Etymologically it signifies place of reeds.

**פִּיָּה** m. ashes, dust, that which is easily blown away, from **פָּוָה**.

**פִּיכֵל** p.n. m. (a colourer, a painter, from **פָּוָה**, with the nominal termination **ל**).

**פִּילָגֶשׁ** see **פִּילָגֶשׁ**.

**פִּיכָה** f. fat, corpulence, from **פָּוָה**.

**פִּינְחָם** p.n. m. (the brazen-mouthed one).

**פִּינִי** p.n. of an Idumean chief of a tribe.

**פִּיפִּיּוֹת** f. pl. double-edges, **פִּי** being doubled. See **פָּה**.

**פִּיק** m. tottering, staggering, trembling, from **פָּוָה**.

**פִּישוֹן** (pouring forth, from **פָּוָה**) p.n. of a river, by which some understand the Indus, and others, the Ganges.

**פִּיתוֹן** p.n. m. adder, serpent.

**פִּיָּה** (from **פָּוָה**) m. flask, bottle.

**פִּיכָה** (Kal, not used) equiv. to **פָּוָה** to flow, to pour forth; hence **פִּי** to flow out.

**פִּיקַר** (not used) to bind, to fetter (after the Syriac). From which:—

**פִּיקְרַת הַרְצִיָּים** p.n.m. net of the rose. The name appears to have arisen from some event occurring there.

חָלַל (Kal, not used) to divide, to separate, to distinguish; related to חָלַל. Pi. חָלַל to select something from the mass, to consecrate by a vow, as חָלַל נָדָר. Hiph. חָלַל and חָלַל (as from חָלַל) to consecrate (a vow), also, according to the original signification, to make something extraordinary, distinguished, wonderful; inf. חָלַל as an adv. wondrously. Niph. חָלַל to be separated, select, distinguished, extraordinary, wonderful, immeasurable, difficult, e. g. "three things are too wonderful for me" (חָלַל), "is there anything too hard for the Lord" (חָלַל)? "thy love to me was wonderful" (חָלַל); most frequently occurs the part. חָלַל wonders, which is also used as an adv. wonderfully, or as a subst. חָלַל דָּבָר speaking wonderful things. Hith. to shew oneself powerfully against (חָלַל) some one, i. e. in punishing him.

חָלַל (with suff. חָלַל, pl. חָלַל and חָלַל) m. wonderful, great, extraordinary thing; next, wonder, generally; the masc. plur. is also used as an adverb, wondrously, remarkably.

חָלַל adj. m. from חָלַל; the fem. is חָלַל wonderful. The Keri

has חָלַל and חָלַל, quite after another formation. See חָלַל.

חָלַל p. n. m. (distinguished by God).

I. חָלַל (Kal, not used) equiv. to חָלַל to separate, to split (related to חָלַל). Hence Niph. חָלַל to be divided (of the dispersion of the nations in consequence of the confounding of speech). Pi. to divide (the tongue), i. e. to disunite.

II. חָלַל (not used) to flow, to spring forth; with which the root in חָלַל is related.

חָלַל (Aram.) to divide; particip. pass. חָלַל.

חָלַל (pl. חָלַל, const. חָלַל, with suff. חָלַל) m. 1) a river, a stream, even of the Euphrates; חָלַל mighty-river; חָלַל water streams; 2) p. n. m. (division).

חָלַל (Aram.) m. a half.

חָלַל (only pl. חָלַל) f. a division, part of a family, a host; according to others, rivers, brooks, which, however, is less suitable to the context.

חָלַל (from a masc. form חָלַל) fem. division, class, order of priests.

חָלַל (with suff. חָלַל) Aram. f. the same.

חָלַל (more frequently חָלַל, plural חָלַל) epic. orig. a harlot; next, concubine, she that cohabits, and in the same original sense

also of man; the syllable פֿלי is only the form of termination, the root is פֿלג II.

פֿלד (not used) to flame, to shine; thus only a transposition from פֿלד, from which:—

פֿלד (only pl. פֿלדות) f. blade of a sword, comp. פֿלד.

פֿלד p. n. m.

פֿלד (Kal, not used) to separate, to part off, equiv. to פֿלד and פֿל; next, 1) to select; 2) to distinguish. Niph. to be separated. Hiph. 1) to separate, with פֿלד, to divide between one thing and another; 2) to distinguish, to select.

פֿלד p. n. m. (the distinguished one), patron. פֿלד.

פֿלד equiv. to פֿלג I. to cut in, to plough, to furrow; hence, to till the earth. Pi. to strike through (the liver), to divide (the womb), i.e. to bring forth young, to cut in pieces (fruit).

פֿלד (Aram.) orig. to plough, to till the ground; next generally, to work, to serve, transf. to serve God, with accus. and פֿל.

פֿלד f. that which is cut off, a piece (of fruit), transf. to a stone cut round, especially a mill-stone, the upper one of which is called פֿלד רכב the rider, and the lower פֿלד תחתית.

פֿלד p. n. m. (birth).

פֿלד (Aram.) m. service, especially divine service, worship.

פֿלד to escape, related to פֿלד. Pi.

1) to let some one escape, i.e. to save him, construed with פֿלד; 2) to bear, to bring forth, orig. to be delivered; 3) to drive away (Job 23:7, Auth. Vers. to be delivered).

Hiph. to deliver, to afford refuge, and to bring into safety.

פֿלד (plur. פֿלדים) adj. masc. flying, fugitive.

פֿלד m. (orig. inf. Pi.) escaping, delivering.

פֿלד p. n. m. (escape).

פֿלד p. n. masc. (abbreviated from פֿלד, delivered by God).

פֿלד p. n. m. (the same).

פֿלד p. n. m. (the same).

פֿלד p. n. m. (the same).

פֿלד p. n. m. (the same).

פֿלד see פֿלד.

פֿלד adj. m., פֿלד f. wondrous; see פֿלד.

פֿלד p. n. m. (equiv. to פֿלד).

פֿלד equiv. to פֿלד, m. (orig. adj.) fugitive.

פֿלד equiv. to פֿלד.

פֿלד (or פֿלד) f. escape: concrete, that which has escaped, and in this sense also coll. פֿלד there is yet escape for some one; the same פֿלד נשאר פֿלד



to afford escape; **לִפְּתוֹת** to serve as means of escape.

**פָּלִי** (only pl. **פְּלִילִים**) masc. judge, **עוֹן פְּלִילִים** a crime amenable before the judges, orig. adj. m.

**פְּלִיָּה** f. justice, orig. intercession, separation of the parties.

**פְּלִיָּה** adj. m. (from **פָּלִי**), **פְּלִיָּה** f. judicial, amenable to the court of justice; fem. also subst. justice, judge.

**פָּלַךְ** (not used) to turn, transf. to be round, from which:—

**פָּלָךְ** (with suff. **פְּלִכּוֹ**) m. 1) circuit, district (Author. Vers. half part), like **בְּכָר**, **בְּלִיל**, after a similar etymology; hence, **פָּלָךְ יְרוּשָׁלַיִם** the district of Jerusalem, **שֹׁרֵץ פָּ** ruler of a district; 2) a round stick, for walking, transf. to a distaff, or spindle, on account of its round shape.

**פָּלַל** (Kal, not used) to divide, to part (synon. with **פָּרַךְ**); hence, to decide, related to **פָּלָה** and **פָּלָא**, from which Pi. **פָּלַל** to judge, i. e. to distinguish between right and wrong, transf. to believe, consider. Hith. **הִתְפַּלֵּל** to arbitrate, to judge between two parties, transf. to intercede for (**לְעַל, בְּעֵד**) some one, to request, pray, implore (**אֶל, לְ**, **לְפָנַי**) some one, for (**אֶל**) something, generally to pray to God.

**פָּלַל** p. n. m. (judge).

**פְּלִלְיָה** p. n. m. (Divine judge).

**פָּלַם** (not used) to conceal, to close up, comp. **פָּלַם**; hence, like in **אָלַם**, to be concealed, closed up, lonely, solitary.

**פְּלִמְנִי** (from **פְּלִמָּן**, like **אֶלְמִנִי**, from **אֶלְמָן**) adj. m. a certain one, orig. whose name is not known, or the unknown one, the concealed one, from **פָּלַם**.

**פְּלִנִי** 1) adj. m. (from **פְּלִנָּן**) a certain one whose name is concealed, or any one, from **פָּלָה** to denote; 2) gent. of a place **פְּלִנָּן**.

**פָּלַם** (Kal, not used) to be plain, smooth; hence Pi. to pave (a road); next generally, to make a road, a straight way. The signif. to weigh, is denom. from **פָּלַם**, which see.

**פָּלָם** m. weights, scales, by which two things are balanced; from **פָּלַם** to weigh, fig. to measure exactly.

**פָּלַץ** (Kal, not used) to tremble, to totter; hence not connected with **פָּרַץ**, but related with **פָּלַשׁ** I. Hith. to tremble, to shake.

**פְּלִצוֹת** fem. terror, trembling, shuddering.

I. **פָּלַשׁ** only Hith. to roll about, e. g. in ashes (**בְּאַפָּר**), in dust (**עָפָר**). The orig. signif. is to move to and fro, like **פָּלַץ**.

II. פָּלַט (not used) equiv. to פָּלַט, פָּלַת to flee, to hasten away; hence, to wander, either to migrate to or from a place. From which פָּלֶשֶׁת.

פָּלַשׁ (not used) equivalent to פָּלַשׁ, which see.

פָּלֶשֶׁת (orig. migration to or from a place) p.n. of a tract of land in Palestine (orig. land of migration); later it was used as the name for the whole of Palestine. From which:—

פָּלֶשְׁתִּי (pl. פָּלֶשְׁתִּים or פָּלֶשְׁתִּים) gent. from פָּלֶשֶׁת Philistines who had emigrated from פָּלֶשֶׁת; the Mediterranean sea is therefore called יַם פָּלֶשְׁתִּים Philistine sea.

פָּלַט (not used) equiv. to פָּלַט to hasten away, to flee. From which:—

פָּלַת p.n. m. (flight, haste).

פָּלַתִּי (formed from פָּלַת, like בָּרַתִּי, from פָּרַת) adj. m., which, however, is used as a subst.; runner, from פָּלַת, in connection with בָּרַתִּי executioner, forming the body-guard of the king. See also בָּרַתִּי.

פָּנָה erroneously supposed to belong to פָּנָה, Prov. 7:8. See פָּנָה.

פָּנָה (with makkaph following, thus from פָּנָה; hence, probably from פָּנָה) orig. a subst., removal, but

used only as a conjunctive, lest, &c, preventing an action the occurrence of which is dreaded. In this sense, פָּנָה stands either in the concluding sentence, succeeding the action which is to prevent another, or at the beginning of a sentence of prohibition, admonition, or caution. In the latter case, it must be rendered "if only not."

פָּנָה (not used) equiv. to פָּנָה to be soft, smooth; transf. to be dainty, savoury.

פָּנָה m. a dainty pasty: if it signifies balm, it is also appropriate to the above etymology under פָּנָה.

פָּנָה (fut. פָּנָה, apoc. פָּנָה, otherwise פָּנָה, פָּנָה, פָּנָה) orig. to shine, to be visible; 1) to turn towards some one; 2) to turn generally, either to go away, or to go towards; with פָּנָה, לְ, accus. and ה of motion, to turn to (פָּנָה) some one; of the approaching of time, e.g. לְפָנֹת הַבֹּקֶר towards morning; to turn, in order to look at something; פָּנָה אַחֲרֵי to turn, in order to follow; פָּנָה מֵעַם to turn away from some one; פָּנָה עָרְף to turn the back, i.e. to flee. Pi. פָּנָה to cause a covered place to be seen, i.e. to clear, to move, to remove; to clear away, i.e. to make a road, with כֹּ

without פָּנָה. High. הִפְנָה (fut. apoc. פָּנָה) to turn (the back), to direct, sometimes elliptical, to turn the back, i.e. to flee; to turn round, of one who is fleeing; with אֵל, to turn the face to some one. Hoph. to be turned, directed. The orig. signif. is obvious in פָּנָה.

פָּנָה (only pl. פָּנִים, const. פָּנֵי) com. origin. the visible part of a thing; hence, face, or the sides turned towards some one; hence also the plur. with the sing. signification, which is used as a plur. "faces." פָּנִים is often used in a transferred sense: 1) the face turned toward some one, in especial reference to be favourable toward; in verbs of direction, it signifies as much as looking upon or towards something, e.g. נָתַן, שָׁלוֹם פָּנִים אֵל, following, to be intent upon something; hence, intension, direction, purpose, e.g. פָּנָיו לַמִּלְחָמָה his intention is war; 2) פָּנִים in a bad sense, hence, wrath, passion, e.g. נָתַן, שָׁלוֹם פָּנִים אֵל to direct wrath against some one; 3) person, the face being the means of identifying personality; hence, personal presence, e.g. יֵלְכֵנִי פָּנֵי "my presence shall accompany

you;" Gen. 46:30, after having seen you personally; פָּנִים has the same signification in the phrases הֵצִיר פָּנִים, הִצִּיאָהּ—the presence of God is especially paraphrased by this word; 4) surface, e.g. פָּנֵי, אֶדְמָה, הָאָרֶץ, כִּסֵּא, תַּהוֹמֹת, and this signification appears also to be the basis of אֶל-פָּנֵי, אֶל-פָּנֵי; connected with garments (לְבוּשׁ), פָּנִים (הַלּוֹמֹת) signifies the outer part which covers; figur. the outward appearance of a thing, of man, of beast; next, mode and manner, inasmuch as such is distinguishable by appearance; 5) the face or front of a thing, e.g. the front of an army, the part of a pot turned towards a fire, the edge of a sword; hence, פָּנִים adv. before, in contrast to אַחֲרָי; and לְפָנִים forward (of a place), formerly or before (of time), מִלְפָּנִים from olden times, מִפְּנֵי from the front. In connection with a house פָּנִים signifies the side visible on entering, פָּנִים within, inward. In connection with prepositions, פָּנֵי appears in the state of const. פָּנֵי as a particle, e.g. אֶל-פָּנֵי before the face; and, according to the signification of אֵל, in reply to the question, where or whither? אֶת-פָּנֵי before, the front of the

thing, e.g. **לפני העיר** before the town, **לפני ה'** before God; **מאת-פני** away from some one, sometimes corresponding with **לפני**; **לפני** equiv. to **לפני** before, hence the form **בפני** to stand before some one, **קום בפני** to be disgusted with something. **לפני** (with suffix **לפני**, **לפני**, **לפני**) 1) in the presence of some one or something, e.g. **לפני** as long as the sun endures, **לפני ירח** as long as the moon endures; 2) at, with, e.g. to find favor, pleasure, grace with some one, to be great (**לפני**) with his master; hence, sometimes equiv. with **לפני**; 3) before, in reference to time and place, e.g. before the tent of the congregation, before the time of harvest, **לפני מזה** previous; 4) before, to denote preference, precedence, e.g. **לפני דל** before thee, i.e. preferable to the poor; 5) against, especially after **לפני**, **לפני**, **לפני**, in a hostile sense; 6) like **לפני** according to the mode and manner, like, as; e.g. **לפני עש** like the eating of the moth; and in this sense **לפני** to give for something. **מלפני** from before some one, e.g. **מלפני ה'** from before God; hence, after the verbs to flee, to drive

away, to fear, to be terrified, to tremble, to be disheartened, to be discouraged, to humble oneself; seldom equiv. to **לפני** before, of time, or equiv. to **מפני** because of, e.g. to cry because of something. **מפני** away from something, e.g. **מפני ה'** away from them; hence after the verbs to go, to flee, to hide oneself, to save oneself, from some one; to fear, to reverence, to humble oneself, to rise, to be silent (from reverence) before some one; also in the other sense of **מן**, denoting the cause, where **מפני** must be rendered on account of, through, **מפני אשר**. **מפני** must be translated according to the significations of **על**; hence, 1) before the face, before the eyes, i.e. manifest, **מפניכם** manifest before you; 2) on the front side, before, e.g. before the wind, before the expanse, i.e. of the heavens; or in reference to the place, east of; in reference to time, before, previous, and thus according to all the significations of **לפני** and **על**: generally on the surface, or toward the surface; **מפני** away from the surface or presence.

**פנה** (from **פנה**, with suff. once **פנה** for **פנות**, pl. **פנות**) fem. corner,



orig. that which is prominent, from מָנָה to shine; comp. מָנָה and מָנָה after the same gradation: fig. the heads or princes of the people who were prominent from the masses.

מָנָה 1) p. n. m. (countenanced by God); 2) p. n. of a place. Sometimes מָנָה.

מָנָה adj. m. the inner part, joined with לָמָנָה.

מָנָה (only pl. מָנָה in the Ketib) m. pearl or coral, from מָנָה to shine. Comp. מָנָה.

מָנָה p. n. masc. (the same as מָנָה).

מָנָה see מָנָה.

מָנָה m. pl. (abbreviated from מָנָה) the inner part of a house which is visible at entering, only used in a compound; מָנָה from within. From which מָנָה.

מָנָה (from מָנָה with הָ finis) orig. towards the inner part, but the signification of the הָ has become lost, and signifies in the house, within; מָנָה, מָנָה, מָנָה, מָנָה innerly, inwardly, from within.

מָנָה (formed from מָנָה) adj. masc. (pl. מָנָה), מָנָה (pl. מָנָה) fem. the inner part, in contrast to מָנָה.

מָנָה (after the form מָנָה, from מָנָה,

only pl. מָנָה) masc. a pearl, equiv. to מָנָה.

מָנָה (contracted from מָנָה, and arose from מָנָה) p. n. f. (pearl or coral).

מָנָה (Kal, not used) to be soft, tender, equiv. to מָנָה. The root is found also in מָנָה and מָנָה, which see. Piel to faddle, fondle, pamper.

מָנָה (from מָנָה, only pl. מָנָה) m. orig. the end, the utmost of a thing, somewhat equiv. to מָנָה; next, especially extremities, hands and feet, from which מָנָה a coat reaching down to the end of the hands and feet, a stately coat (Author. Vers. "a coat of many colours").

מָנָה (def. מָנָה) Aram. masc. the extremity of the hand, sometimes for מָנָה.

מָנָה (Kal, not used) to divide; next, to mark off, related to מָנָה, מָנָה, מָנָה, מָנָה, from which Pi. to cut through, i. e. to march through, probably related to מָנָה.

מָנָה (origin. part, piece; hence, ridge of a mountain) p. n. of the top of a mountain in Moab, southerly of Sichon.

מָנָה equiv. to מָנָה, which see.

מָנָה (not used) equiv. to מָנָה to

spread out; hence, to be in abundance.

פִּסְחָה (from פִּסַּח, const. פִּסְחָה) fem. abundance, orig. spreading out; פִּרְ אֲבָבְהָ abundance of corn.

פִּסְחָה 1) origin. to remove from an object; next, to pass over, to spring over, and in const. with עָל, equiv. to עָבַר עָל to pass over something; of the destroyer, to spare; 2) to halt, to limp, fig. to be dubious, to be uncertain, of an opinion. Pl. to dance, only used by way of derision, mocking. Niph. to become lame.

פִּסְחָה p. n. m. (the lame one).

פִּסְחָה (pause פִּסְחָה, pl. פִּסְחָהִים) masc. orig. passing over (of the sparing of the Israelites in Egypt, at the plague of the first born): it also signifies 1) the sacrifice commemorating this exemption; hence, the forms פִּסְחָה פִּסְחָה, אֶכֶל, נֶבֶח, עֶשֶׂה פִּסְחָה, and in this sense the pl. signifies Paschal lambs; 2) the feast of Passover, which commences on the 14th Nissan, about Easter time: complete חֵג הַפִּסְחָה.

פִּסְחָה (plur. פִּסְחָהִים with the dagesh omitted) adj. m. lame, limping.

פִּסְחָהִים (pl. פִּסְחָהִים) m. 1) a carved or chiselled image; 2) quarry or place where the stones are dug. Root פִּסַּח.

פִּסְחָה (not used) equiv. to פִּסַּח to split, to divide. From which:—

פִּסְחָה p. n. m. (equiv. to פִּסַּח) divider. פִּסְחָה (fut. יִפְסַח) to hew out, to cut out (of stone and wood), especially to make an image; related to פִּסַּח. פִּסְחָה (with suff. לִי) m. an image, either carved from wood or chiselled from stone, seldom of a molten image, for the pl. פִּסְחָהִים is used; הַאֲשֶׁר הָאֵלֶּה image of As-tarte.

פִּסְחָהִים (also פִּסְחָהִים—) Aram. m., Gr. ψαλτήριον, a stringed instrument resembling the cither; according to some, Psalter: the termination ון generally changes in Aram. into וִין.

פִּסְחָה (3 plur. יִפְסַחוּ) equiv. to פִּסַּח to cease, to vanish, to end; hence parallel with פִּסַּח, from which פִּסַּח, the extremities of the hands or feet; but פִּסְחָה belongs to פִּסַּח.

פִּסְחָה (contracted from פִּסְחָהִים, from פִּסַּח to spread out) p. n. m. (extension of progeny).

פִּסְחָה (fut. יִפְסַח) equiv. to פִּסַּח and פִּסַּח to breathe, like נָחַם in its original signification; next, to gasp, to moan, to groan.

פִּסְחָה p. n. of an Idumean city, for which also stands פִּסְחָה.

פִּסְחָה (orig. uncovering of the nakedness, after the use of the root פִּסַּח

in the Mishna and Talmud, equiv. to <sup>על</sup>על; 1) p.n. or rather the surname of the Moabite Baal, called <sup>על</sup>על, and which was worshipped by maidens offering their virginity; 2) p.n. of a Moabite mountain.

<sup>על</sup>על (fut. <sup>על</sup>על, once <sup>על</sup>על, before makkaph <sup>על</sup>על) poetically for <sup>על</sup>על to make, to do, to act; also to produce, to prepare, to procure, to create, etc.; <sup>על</sup>על the creator; but <sup>על</sup>על <sup>על</sup>על worker of iniquity, evil-doer; <sup>על</sup>על ל, <sup>על</sup>על ל to do some one evil or good.

<sup>על</sup>על (with suff. <sup>על</sup>על, <sup>על</sup>על, seldom <sup>על</sup>על; pl. <sup>על</sup>על) m. 1) a deed of man, good or evil, without defining the quality; 2) that which is done, work, used of Divine punishment, as well as of the beneficent deeds of God; 3) that which is acquired by activity or work, property, wages, etc., like <sup>על</sup>על.

<sup>על</sup>על (from an obsolete masc. form <sup>על</sup>על) f. 1) the doing, acting, working, way of acting; 2) wages.

<sup>על</sup>על (probably abbreviated from <sup>על</sup>על) p.n. m. reward of God.

<sup>על</sup>על origin. to strike, to push, but generally urging by the spirit of God. Niph. <sup>על</sup>על to be pushed, urged, troubled. Hith. like Niph.

<sup>על</sup>על (pl. <sup>על</sup>על and <sup>על</sup>על) com.,

origin. stroke, pushing; hence, 1) foot-step, pace; transf. to the course or wheels of a waggon, foot, pl. <sup>על</sup>על artificial feet (of a table); 2) an anvil, that upon which one strikes; 3) times, stroke, <sup>על</sup>על once, or as an adverb, at once, but also without <sup>על</sup>על; <sup>על</sup>על twice, and so on the plur. <sup>על</sup>על is used with the numeral fem. gender, thus <sup>על</sup>על רבות many times, <sup>על</sup>על חמישית the fifth time, <sup>על</sup>על ושוב once and again, <sup>על</sup>על ה now this time, <sup>על</sup>על ה now this time, or once, <sup>על</sup>על <sup>על</sup>על one time as the other, i.e. as usual, <sup>על</sup>על—<sup>על</sup>על now—and then.

<sup>על</sup>על (pl. <sup>על</sup>על—) masc. something which strikes to and fro, a bell, from <sup>על</sup>על.

<sup>על</sup>על see <sup>על</sup>על.

<sup>על</sup>על to open wide, e.g. <sup>על</sup>על (once <sup>על</sup>על) the mouth; with <sup>על</sup>על to open the mouth against some one, with <sup>על</sup>על for something, as an indication of wish or desire. The signification of uncovering or exposing the nakedness is only found in modern Hebrew.

<sup>על</sup>על p.n. m., appears to be a corruption of <sup>על</sup>על, which see.

<sup>על</sup>על (fut. <sup>על</sup>על) equiv. to <sup>על</sup>על, to split, to cut to pieces; hence fig. 1) of the opening of the lips,

either to swallow, or as a gesture of scorn, with על, or to speak rashly; 2) to release, to save, origin. like פרה (to which it is related), to part, to separate.

פצה (fut. יפצה) orig. equiv. to פצה, generally, to break (of bones); fig. to break forth in joy, triumph; hence, generally connected with רנה. Pi. to break the bones.

פצירה f. incision, cutting in, cleft; 1 Sam. 13:21, "and the mattocks had cracks" (Author. Vers. "and they had a file for the mattocks.")

פצל (Kal, not used) to have a shell or peel. Pi. to peel off; transf. to cut in; related to גצל.

פצלה (pl. פצלול) f. peeling, cutting off the peel.

פצה to cut in, to cleave (the earth). The root is an extension from פצה.

פצע equiv. to פצע to cut to pieces, Arab. to crush, to squash, in Heb. to wound, to bruise; פצע רפה wounded, crushed (in the testicles).

פצע (with suff. פצע, pl. פצעים) m. wound, bruise.

פצי (not used) to scatter, to disperse, equiv. to פוז.

פצי p. n. m. scattering, dispersion, with the article.

פצר (fut. יפצר) origin. to cut in, comp. פצר; transf. to urge, to

press into some one, with א of the person, either by request or by violence; comp. פרץ, נרד. Hiph. to press urgently, to do something intensely, perseveringly, unremittingly; inf. הפצר as a noun, stubbornness, thus like קרי in the parallel passage, 1 Sam. 15:23.

פקד (fut. יפקד) orig. to visit, seek, like פקש (with which it seems to be related); hence, 1) פקד לשלום to seek, enquire after the well-being, like פקש, שאל לשלום; next, to visit, with א, of that with which one visits; 2) to seek something or some one, i.e. to concern oneself about it, like פקש in this sense; hence, to inspect, either to observe, to investigate, or to muster and number: פקד נזרה to visit the habitation, i.e. to search it, פקדים they that are numbered; 3) in a bad sense, to visit some one in order to attack or punish him, with א, על, sometimes with the addition פקדך; 4) to require, to demand from some one; hence, to charge him with something, to appoint some one over (על) something, with את (אם) to assist some one in overseeing, פקדים overseers, officers; hence, to charge, to command; 5) to



deposit something, to give it into some one's charge. Niph. 1) to be desired, wished for (of something missed); 2) to be chastised, punished; 3) to be charged with something, to be appointed overseer. Pi. to muster, to number. Pu. 1) to be mustered, numbered; 2) to be sought for (something missed). Hiph. to appoint over (על, ב, ל) something; or absolute, to appoint as overseer or manager; with עֲלֵי־יָד, בִּיד, to deliver something to some one; with נָתַן (תָּן), to deposit something with some one, and generally to give something to the charge of some one. Hoph. 1) to be chastised, punished; 2) to be appointed over something; 3) to be deposited. Hith. to be numbered, mustered. Hothpael to cause themselves to be mustered. פִּקְדוֹת (pl. פִּקְדוֹת) f. 1) numbering, mustering; 2) punishment, chastisement, revenge; 3) watching, overseeing; hence, custody, prison, e.g. בֵּית הַפִּקְדוֹת; 4) that which is taken care of, property, wealth; 5) that with which some one is charged, office, transaction; conc. officer, overseer. פִּקְדוֹן masc. that which is delivered to keep, i.e. to take care of, deposit.

פִּקְדָּה f. overseeing, charge, probably from פִּקֵּד.

פִּקֵּד m. 1) overseeing, management, and concrete, overseer, manager, ruler; 2) symbolical name for Babel, orig. visitation, chastisement, punishment.

פִּקְדָּה (pl. פִּקְדוֹת) m. charge, command, from פִּקֵּד in signif. 4.

פָּקַח (fut. יִפְקַח) 1) to open (the eyes), to see; joined with עֵין with עָל to look upon something graciously, to open some one's eyes, either to make one (the blind) to see, or to give one something to look at: "the Lord opens His eyes upon something," is a phrase signifying He visits it with punishment; 2) to open something that is fettered or bound, transf. to open the ears, i.e. to cause to hear, and in this sense, to release, i.e. to open the prison. Niph. to be opened, of the eyes, and also in a spiritual sense.

פִּקְחָה adj. m. seeing, tropically, prudent, sensible, pl. פִּקְחִים.

פִּקְחָה p.n.m. (opening of the eyes, or the beholding of God).

פִּקְחָה p.n.m. (the gracious beholding of God).

פִּקְדוֹן (orig. equiv. to פִּקְחָה) m. orig. the opening (of a prison); hence, release, from פִּקַּח. The form is after מַתְּלֵחַל.

פִּקִּיד m. an overseer, officer, of the war, etc.

פָּקַע (not used) equiv. to בָּקַע to cleave, to split, to break forth, and like בָּקַע, may be used of the breaking forth of certain fruit.

פָּקַע (only pl. פִּקְעִים) m. knop, an architectural ornament in the shape of a wild gourd or cucumber.

פִּקְעָה (pl. פִּקְעוֹת) fem. a bitter, wild gourd or cucumber, in the shape of an egg, so called either from its rapid growth, or from its bursting on being touched. See פָּקַע.

פָּר (pause פָּר, pl. פָּרִים for פָּרִים) a young bullock, heifer; hence שׁוֹר פָּר as explanatory; שׁוֹר פָּר an ox or bullock; פָּרִים עִם אֲבִירִים young and old bulls (Auth. Ver. "and the bullocks with the bulls"), especially of the bulls for sacrifices. The orig. signif. is either the swift runner, from פָּרָא=פָּרַד, like עָנַל from קָרַפָּה, עָנַל from פָּרַד; or from פָּרַד, in the signification of ploughing, a plough-ox.

I. פָּרָא (Kal, not used) equiv. to פָּרָה to bear, to bring forth; hence, Hiph. הִפְרִיא to bear (or bring forth) fruit, which is more probable than to take it as a denom. from פָּרָא related to פָּרָה I., which see.

II. פָּרָא (not used) to be wild, orig. to rove, thus equiv. to פָּרָה II.

Comp. *fer-us*. From which:—

פָּרָא (seldom פָּרָה, pl. פָּרָאִים) masc. orig. wild, especially the wild ass; transf. פָּרָא אָדָם a wild man.

פָּרָא p. n. m. (from פָּרָא the wild one).

פֶּאֶרָה see פֶּאֶרָה.

פָּרָד (Persian, also פָּרֹד, pl. פָּרֹדִים) m. an open hall; transf. to suburb, a country seat for the summer.

פָּרַד 1) to strew about, to scatter, equiv. to פָּרַד, which see; hence פָּרְדָה; 2) to spread out, e.g. the wings, equiv. to פָּרַשׁ, פָּרַץ; 3) to separate, part, divide, equiv. to שָׁרַט. Niph. 1) to be dispersed, divided (comp. נִפְצָן), from signif. I.; 2) to separate oneself, to part from (כִּן, מֵעַל) something; נִפְרָד a singular, strange person. Pi. to go often aside; thus intensive of Kal. Pu. to be separated, isolated. Hiph. to separate, distinguish between (בֵּין) two objects, to divide, with acc. Hiith. to separate oneself, to part from.

פָּרָד (with suff. פָּרָדוֹ, plur. פָּרָדִים, with suff. פָּרָדֵיהֶם) masc. a mule, from פָּרַד to flee, to run, after the Aram.

פָּרְדָה f. she-mule.

פָּרְדָה f. corn, grain, grain of seed,

from פָּרַד to strew (comp. וָרַע), or from פָּרַד to part, to specify (comp. פָּרַט).

פָּרַדִּים (pl. פָּרַדִּים) m. an orchard, a park, pleasure-garden. The word is of foreign origin, paradise.

פָּרָה to bear, to bring forth (fruit), פָּרָה רֹאשׁ a root bearing gall, particip. fem. פָּרִיָּה and פָּרַת; next, to be fruitful generally (of the multiplying of man and beast); figur. פָּרָה יִשְׁעַ salvation blooms, springs forth. Hiph. הִפְרָה (fut. apoc. וְהִפְרִי) to make fruitful, to increase, to beget abundant progeny.

פָּרָה (pl. פָּרוֹת) f. 1) young cow, derived from פָּר, also of a cow with calf, or of a cow for the yoke; the cows of Bashan, i.e. the fat cows of Bashan, are used in the Scriptures as symbols of the voluptuous women of Samaria; root פָּרַד; 2) p.n. of a city in Benjamin.

פָּרָה p.n.m. (wine-press or presser).

פָּרָה see פָּרָא.

פָּרָה see חֲפָרְפָּרַת.

פָּרוּדָא p.n.m. (the solitary one, the recluse).

פָּרוּי (only Ketib, pl. פָּרוּיִם) m. inhabitant of a lower country; next, generally, inhabitant of a small town, villager.

פָּרוּחַ p.n.m. (the blooming one).

פָּרוּחִים p.n. of a gold region; according to some, Taprobane; according to Wilford, inhabitant of the East generally.

פָּרוּחַ see פָּרַח.

פָּרָה m. a pot, a kettle, contracted from פָּאָרָה.

פָּרַח (not used) equiv. to פָּרַחַשׁ to be spread out; hence figur. to be independent, sovereign. This derivation is obviously from פָּרוּחַ and פָּרוּי.

פָּרוּ (plur. with suff. פָּרוֹנִי) m. ruler, chief of the war, but not equiv. to מְחַוֵּק or מְחַוֵּקָה.

פָּרוּהָ (only pl. פָּרוּהוֹת) f. extensive, uninclosed place, plain, flat country, in contrast to a walled, fortified place.

פָּרוּן (with suff. פָּרוּנוֹ) m. ruler, chief of the war, like פָּרוּ. The ancients explain it as equiv. to פָּרוּהוֹת, which, however, is not suitable to text, Judges 5:11.

פָּרוּי m. inhabitant of a flat country, villager (pl. פָּרוּיִם).

פָּרוּי inhabitant of a flat country; gent. from פָּרוּן, and name of a Canaanite people.

פָּרוּל (def. פָּרוּלָא) Aram. masc. iron, equiv. to the Heb. פָּרוּל.

פָּרַח (fut. יִפְרַח) 1) to sprout, to bloom; transf. to the flourishing condition of man or of a people;

figur. of the breaking forth of leprosy, or of an ulcer; 2) to fly, comp. נָצַץ after the same gradation of ideas. Hiph. to cause to bloom, to bring forth blossom, to bud.

פָּרוּחַ (with suff. פְּרוּחִי) m. a sprout, a flower, a blossom; transf. to the decoration of flowers.

פְּרוּחָה fem. fledged brood; transf. to despicable people.

פָּרַט equiv. to פָּרַד, to part, to separate; hence figur. to open the mouth wide for singing, like פָּרַט עַל־פִּי הַנָּבֶל e. g. פָּצַח רָנָה to sing to the tune of the harp.

פָּרַט masc. that which is separated, single; hence, single berries which drop during the gathering.

פְּרִיָּה (with suff. פְּרִיָּהּ, פְּרִיָּהּ, פְּרִיָּהּ) masc. with quiescent *yod* פְּרִיָּהּ masc. fruit (of the trees, or of the earth); hence, seed, corn; also of the fruit of the womb, descendants, with or without בְּטָן; transf. to fruit, i. e. a consequence of something, also of property acquired by labour (of the hands).

פְּרִידָא p. n. m. (equiv. to פְּרִידָא).

פְּרִיָּץ (const. פְּרִיָּץ, but plur. פְּרִיָּצִים, const. פְּרִיָּצִי) adj. m. violent, attacking, hurting, but generally as a subst. the violent one, the robber פְּרִיָּצִים קַעֲרַת cave or den of robbers.

פָּרַד (not used) 1) to break to pieces, to crush; equiv. to פָּרַק, related to פָּרַע; hence, 2) to separate, to part, like פָּרַק.

פָּרָד m. oppression, rigour, severity, harshness.

פְּרָכָה (according to Eben Ezra, it is *milrang*) f. origin. partition-wall, curtain of partition, a veil for the ark, partition.

פָּרַם (fut. יִפְרֹם) orig. to split; transf. to tear, to rend (garments).

פֶּרֶם־שֶׁתָּא (Persian) p. n. m. (chief, distinguished one).

פְּרִנָּה p. n. m.

פָּרַם (fut. יִפְרֹם) to break to pieces, to part, e. g. לָחֶם bread, transf. to the meals of consolation in mourning, Jer. 16:7 (Auth. Vers. "tear themselves"), with the omission of לָחֶם. Hiph. הִפְרִים to divide the hoof.

פָּרַם (Aram.) to divide, to part, particp. pl. פְּרִסִּין, those who divide or shall be divided.

פָּרַם (land of horses) p. n. of a country, Persia; from which gent. פְּרָסִי.

פָּרַם m. name of a bird, ossifrage.

פָּרָה (pl. פְּרָסוֹת, const. פְּרָסוֹת, but also פְּרָסִיָּה) f. hoof, claw, especially the divided one, from which denom. הִפְרִים having strong or large hoofs, being well hoofed.

פְּרָסִי gent. m. a Persian.



פרצי (def. פרסאה, Ketib פרציא)

Aram. m. the same.

פרע (fut. יפרע) equiv. to פרץ; 1)

to cut in, to break in; hence, to

press violently into something, to

invade in a hostile sense, בקרוע

פרעות בִּישְׂרָאֵל and violent at-

tacks broke forth in Israel; 2) to

divide, to separate; hence, to de-

stroy, to tear asunder; e.g. of the

frustrating of a counsel, of the

abandoning of discipline, or right-

eous course; 3) to rove about

wildly, like פרץ הוא

the people are refractory; to isolate,

by division, פרעה אהרן Aaron

has isolated them; 4) to break off,

to cease, to remit, לא אפרע I

shall not forbear. From this sig-

nification the sense of loosening,

redeeming, paying, has originated

in the Aram. and in the Talmud.

Niph. to be divided, split, of a

people. Hiph. 1) to cause some

to break off something, to hinder

from (מן) a work; 2) to make re-

fractory, reckless; the significa-

tion to uncover, see under פרע.

פרע m. hair, from פרע to part, to

split, orig. that which is split, like

שער hair, from שער equiv. to

שער; from which denom. פרע to

shave off the hair.

פרעות (only pl. פרעות, const. פרעות)

f. equiv. to פרעה breach, attack,

hostility, rent; next, wound, bruise,

ראש פרעות אויב the bruised

head of the enemy.

פרעה native title of the Egyptian

kings, which sometimes precedes

the special name, e.g. פרעה נכה,

פרעה חסרע. The signif. must be de-

rived from the Egyptian.

פרעש (from פרע formed with the

suff. ש-) m. 1) a pricking insect,

a flea; 2) p. n. m. (the piercing

one).

פרעתון (a rent, breach, bay, formed

from פרעה) p. n. of an Ephraimite

city, gent. פרעתי.

פרפר (mobility) p. n. of a small river

in the vicinity of Damascus, now

called El-Faiga.

פרץ (fut. יפרץ) equiv. to פרע to cut

in, to tear, rend; hence, 1) to pull

down (a wall, fortress, hedge); 2)

to press upon or in (ב) something,

to break into something, (acc.) to

penetrate violently, i. e. to make

a defeat among (ב) something, fig.

to press some one by request;

3) only a secondary form of פרש

to disperse, spread out, to over-

flow, and to increase generally.

Niph. to be spread, extended (of

prophecy). Pual, to be pulled

down (of a wall). Hith. to se-

parate, to release oneself, used of

slaves who arbitrarily release themselves.

פָּרַץ (pl. פָּרָצִים and פָּרָצוֹת m. 1) a rent, breach, פָּרָץ עָמַד to stand forth in the breach, i.e. to ward off danger; 2) attack, defeat, פָּרָץ עָלַי attack upon attack; 3) scattering, pouring out of water; 4) p.n. of a place (defeat), e.g. פָּרָץ עֲזָה (defeat of Ussah); 5) p.n. m. (breach), patron. פָּרָצִי.

פָּרַץ (fut. יִפְרָץ) 1) to break, to break off, to tear off, orig. to break the bones; 2) fig. to release from danger, or to break the fetters. Pi. to tear off (the hoofs), to destroy, to shatter (mountains). Hith. 1) to tear oneself away from some one or something, or mutually to plunder themselves; 2) to be destroyed, shattered.

פָּרַק (Aram.) to loosen, redeem, release, comp. Heb. פָּרַק in signification 2.

פָּרַק (const. פָּרַק) m. equiv. to מָדַק, that which is boiled; hence, broth. The root פָּרַק is identical with פָּרַק.

פָּרַק m. 1) violence, robbery, from פָּרַק to tear away; 2) turn of the road, cross road, from פָּרַק to break off.

פָּרַץ (inf. פָּרַץ=פָּרַץ) 1) to crush, to bruise, to pound (related to פָּרַץ,

פָּרַץ, פָּרַץ, פָּרַץ); hence, 2) to cut in, to plough, from which פָּרַץ. Hiph. הִפְרִץ (in pause הִפְרִץ, infin. הִפְרִץ, with suff. הִפְרִיכֶם) to break, destroy, of the breaking of a covenant, of the frustrating of a counsel, of the breaking of a vow, etc. Hoph. pass. Po. הִפְרִיץ to split, divide (the sea). Pilpel הִפְרִיץ to shiver, to shatter. Hith. הִתְפָּרַץ to be shattered, shivered to pieces.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) to separate, to part, equiv. to פָּרַד, transf. to define, specify, i.e. to state all the special parts; 2) to spread out. Niph. to be scattered, dispersed. Pu. פִּרְשׁ to be explained distinctly, expounded, part. מְפָרֵשׁ distinct, exact. Hiph. to pierce, to cut in, equiv. to פָּרַם.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) equiv. to פָּרַם to break (the bread), to divide, and generally to divide into pieces (of food); 2) equiv. to פָּרַץ to spread out (a garment, a net, the canvass of a tent, the hands, the wings), to stretch out (the hands) for prayer, or for giving a present, or for plunder, fig. to diffuse, extend (folly). Niph. to be scattered (e.g. לְכָל רוּחַ). Pi. פָּרַשׁ (fut. יִפְרֹשׁ) 1) to spread out (the hands), also with פָּ; 2) to scatter about.

פָּרַשׁ (Aram.) the same as פָּרַשׁ. Pa.

to explain distinctly. Part. **פֶּרֶשׁ** distinct, exact.

**פָּרָשׁ** (const. **פָּרָשׁ**, pl. **פָּרָשִׁים**) m. 1) rider, horseman (from an obsolete word **פָּרָשׁ** a horse), sometimes it is followed by the expletive **רָכַב** **פָּרָשׁ**; **פָּרָשִׁים** a pair of riders, **פָּרָשִׁים** masters of horses, riders; 2) horse, but the form has changed with **פָּרָשׁ=פָּרָשׁ**; hence, pl. **פָּרָשִׁים** instead of **פָּרָשִׁים**.

**פָּרָשׁ** (with suff. **פָּרָשׁוֹ**) m. 1) dung, excrement, orig. that which separates from the body; 2) p. n. m. (separation).

**פָּרָשָׁה** (const. **פָּרָשָׁה**) fem. definite statement, a certain sum. In modern Heb. a division of scripture, a part.

**פָּרָשָׁה** see **פָּרָשָׁה**.

**פָּרָשׁ** (with **פָּרָשׁ**, from **פָּרָשׁ** with the suff. **פָּרָשׁוֹ**) m. dung, excrement. The suff. **פָּרָשׁוֹ** is found also in other nouns.

**פָּרָשׁ** a quadrilateral from **פָּרָשׁ** to spread out or extend over (**עַל**) something.

**פָּרָשָׁה** (Persian) p. n. m. (granted by prayer).

**פָּרָשׁ** (not used) to be sweet, of water (after the Arab.). Probably equiv. to **פָּרָשׁ**.

**פָּרָשׁ** (sweet water or waterfall) p. n. of a river, the Euphrates, fre-

quently **פָּרָשׁ**, **פָּרָשׁ**; with **פָּרָשׁ** towards the Euphrates.

**פָּרָשׁ** particip. f. from **פָּרָשׁ**, which see **פָּרָשׁ** (pl. **פָּרָשִׁים**) masc. the first, the distinguished, noble one (a foreign word).

**פָּרָשׁ** only Job 35:15. According to the LXX, an abbreviated form from **פָּרָשׁ**; according to tradition, however, from **פָּרָשׁ=פָּרָשׁ** masc. in the signification of multitude (of transgressions).

**פָּרָשׁ** (fut. **פָּרָשׁ**) to spread out, of the leprosy; related to **פָּרָשׁ**.

**פָּרָשׁ** (Kal, not used) equiv. to **פָּרָשׁ**, **פָּרָשׁ** to split, divide, tear asunder, only used in Piel.

**פָּרָשׁ** p. n. masc. (extension, from **פָּרָשׁ**, with the suff. **פָּרָשׁוֹ**).

**פָּרָשׁ** (fut. **פָּרָשׁ**, imp. **פָּרָשׁ**) to spread out, to spread along, related to **פָּרָשׁ** of the spreading of an army over (**עַל**) something, to plunder; next generally, to invade, for spoliation, with **עַל**, **עַל**, and accus., of the persons over whom the enemy spreads; transf. to the pulling off of a garment. Pl. to plunder (**פָּרָשׁ**), orig. to strip them. Hiph. to cause some one to pull something off, to strip one, with accus. of the person and the subject; also

with **סעל** and **סעל** of the person, to strip off his garments, to plunder; transf. to flay (cattle). Hith. to strip, pull off (a garment).

**פישע** (fut. **פישע**) to revolt from (**ספתח**) under whose sway one stood, to trespass against (**פ** or **על**) something, and generally to offend, especially of the rebellion of the people against their ruler. Niph. to offend one another; **פישע** **אח** one brother who has offended the other.

**פישע** (fut. **פישע**) to stride, to pace, orig. equiv. to **פישק** spread open, with **פ**, to proceed against something.

**פישע** (with suff. **פישעי**, pl. **פישעים**) m. 1) rebellion, transgression, trespass, stronger than **ספתח**, but like it, generally, sinning against God; 2) punishment for sin, trespass-offering, similarly to **ספתח** is used.

**פישע** m. step, stride, pace.

**פישק** to split, to divide, to spread open, e. g. to open the lips wide, to spread the feet wide (for whoredom). Pi. the same of the feet. Comp. **פישח**.

**פישק** (not used) equiv. to **פיתר**, orig. to split, divide; next, to explain, interpret; comp. **פאר** with the

similar gradation of ideas. From which **פישק**.

**פישק** (Aram.) the same, to interpret, to expound, inf. **ספישק**. Pa. to interpret (dreams).

**פישק** (def. **פישקא**, pl. **פישקי**) Aram. m. interpretation, explanation.

**פישק** (later) m. the same.

**פישת** (not used) adopted as the radical to **פישתה** and **פישתה**, in the signif. of carding cotton, or the root is **פישש**, in a similar sense. It appears, however, that the supposed derivatives are of foreign origin.

**פישתה** (with suff. **פישתי**, pl. **פישתים**) m. cotton, complete **פישתי** **העץ** stalks of flax, signifies also cotton; next generally, linen, flax; hence **פישתים** **פיתל** **בגד**, **אזור**, as an adj. is rendered linen. Isa. 19:9, **פירקות**, is only in apposition; though the **ל** is omitted, the word is of Egyptian origin.

**פישתה** f. 1) the linen plant; 2) the cotton wick; hence **פישתה** **גלמ** glimmering wick (Auth. Ver. "smoking flax"), sometimes with the omission of **פיתח**.

**פית** (with suff. **פיתי**, pl. **פיתים**) masc. morsel, piece, from **פיתת** to break in pieces, especially of a morsel of bread; hence, most frequently joined with **לחם**; pl. **פיתים** morsels, pieces, crumbs.



**חח** pl. **חחות**, from **חח** m. 1) privy part of a woman, orig. an opening; 2) the opening or hinges on which the door hangs. Root **חחח**.

**חחח** see **חח**.

**חחח** (from **חחח**, with an adverbial termination **חח**) adv. suddenly, momentarily, orig. in the twinkling of an eye; also **חחחח**, or in connection with **חחח**, as **חחחח**, **חחחחח**, **חחחחחח**, and **חחחחחחח**. See **חחח**.

**חחחח** (with suff. **חחחחח**) m. king's meat, i.e. superior viands. The word is of Persian origin, from **חח** lord, and **חח** food.

**חחח** (not used) to state, to pronounce; next generally, to pronounce sentence, only a secondary form of **חחח**; (Aram.) to decide. From which **חחחח**, which, however, is considered to be of foreign origin.

**חחח** (not used) equiv. to **חחח** to tie, to wrap round; hence, to clothe. See **חחחח**.

**חחחח** (Heb. and Aram.) m. sentence, decision, edict; next generally, word, equiv. to **חחחח**, and like it, transf. to matter, thing. Root **חחח**, if it is not a mixed form from *pedam* (Pelvi), and *peigham* (Persian), the word.

**חחחח** (fut. **חחחחח**, apoc. **חחחחח**) 1) transf.

to make wide, to spread out; hence, of the lips, to open wide; 2) to be wide, of the heart, to receive impression or enticement; next, to be prone to enticement, or to be enticed; particip. **חחח** the simple one, fem. **חחחח**. Niph. to be enticed to (**חחח**) something. Pi. to entice some one (to something bad), to mislead, to decoy. Pu. pass. Hiph. to make large, spacious, extensive.

**חחחחח** (for **חחחחחחח**) p. n. m. (beholding of God); comp. **חחחחחחח** for **חחחחחחח**.

**חחחחח** (pl. **חחחחח**) m. engraving, graven work, sculpture; **חחחחח** to engrave.

**חחחחח** (ditch, pit) p. n. of a place in Mesopotamia on the Euphrates.

**חחחחח** (pl. **חחחחחחח**) m. piece, crumb.

**חחחחח** (fut. **חחחחחחח**) equiv. to **חחחחחחח** to open (used of the opening of doors, gates, windows, etc.; to open the mouth, i.e. for speaking, in contrast to not opening the mouth, i.e. to be silent; to open the ear of some one, i.e. to reveal something; to open the hand, i.e. to be liberal; **חחחחחחח** to open the granary, i.e. to sell openly; to open the sword, i.e. to draw it; to open the prisoners, i.e. to release them; to open a

song, i.e. to begin it. Niph. to be opened (the gate, the heaven, the mouth), to be loosened (of a girdle), to be released (of a prisoner), to be let loose, or to break forth, i. e. evil. Pi. 1) to open, to loosen, the girdle, bonds; מפתח he that loosens (the girdle) after the combat; 2) to furrow (the plough-field), to engrave on (precious stones). Pu. pass. to be engraven. Hith. to release oneself, to burst the fetters.

פִּתְּחָה (Aram.) the same, to open.

פִּתְּחָה (with suff. פִּתְּחִי, with הִי finis פִּתְּחָה, pl. פִּתְּחוּ, const. פִּתְּחִי) m. opening, entrance; hence פִּתְּחָה entrance of the gate; transf. to door, gate, portal; פִּתְּחָה, לְפִתְּחָה at or before the door; פִּתְּחֵי עוֹלָם gates of eternity; fig. פִּתְּחֵי מִי the gates, i.e. the opening of the mouth; the signification of פִּתְּחָה is not defined.

פִּתְּחָה m. openness, distinctness; according to others, beginning.

פִּתְּחוּ (const. פִּתְּחוּן) m. opening of the mouth, to speak; figur. and joined with פִּה, defence.

פִּתְּחָה p. n. m. (delivered by God).

פִּתְּחִי (pause פִּתְּחִי, pl. פִּתְּחִים or פִּתְּחִים) m. orig. openness; hence transf. to simplicity, folly, the heart being open to every impression; conc.

the simple one, the inexperienced one, easy to be enticed, a fool; sometimes in the sense of the inoffensive one.

פִּתְּחִי (with suff. פִּתְּחִי) Aram. m. orig. width; next, breadth; from פִּתְּחָה = Heb. פִּתְּחָה.

פִּתְּחִיל (arisen from פִּתְּחִי with the termination יל, like פִּתְּחִיל from פִּתְּחָה, and the termination יל) m. a wrapper, a mantle, festive garment, in contrast to מְחִנֶּתֶשֶׁת, thus from פִּתְּחָה to wrap round; hence in the Aram. פִּתְּחָה mantle.

פִּתְּחִיּוֹת f. simplicity, concrete, the simple one, from פִּתְּחָה.

פִּתְּחִיָּה (only pl. פִּתְּחִיּוֹת) f. origin. an adj. to חֶרֶב drawn (sword), but only subst. sword (the drawn one); פִּתְּחָה has not this signification.

פִּתְּחִיל (const. פִּתְּחִיל, pl. פִּתְּחִים) masc. orig. that which is entwined, spun; next, thread, cord, lace, from פִּתְּחָה to spin, to tie; פִּתְּחִיל, Num. 19:15, stands for פִּתְּחִיל bound, but not a substantive.

פִּתְּחִיל (particip. pass. פִּתְּחִיל=פִּתְּחִיל) to tie, to entwine, to spin; the root is also found in פִּתְּחִיל, נִדְּלָה. Niph. origin. to be knotty, entwined; hence, 1) to be false, artful, i.e. to act intricately, perversely, covertly; 2) to wrestle, to wrest; comp. פִּתְּחִיל=פִּתְּחִיל in the

same sense. Hith. to prove one-self false, artful.

פתלל (after the form פתלל) adj.  
m. intricate, insidious, pervert.

פתם p. n. of a city in Lower Egypt;  
according to tradition, it is identified with Fajum, a city in Upper Egypt. The etymological meaning in the Egyptian is narrow pass.

פתן (not used) to stretch, to extend;  
Related to פתן, פתן.

פתן (pl. פתנים) m. something that stretches itself; hence, adder.

פתע (not used) equiv. to פתח to break forth, to open (the eyes).

פתע m. origin. opening of the eyes; hence, moment; as an adv. suddenly, momentarily, instantly, un-awares; also, unintentionally.

פתר (fut. יפתר) origin. to break through; hence, to explain, to interpret (a dream); comp. Aram. פשר.

פתרון (with suff. פתרונו) m. interpretation, explanation, exposition.

פתרום p. n. of Upper Egypt, native country of the Egyptians, origin. country of the south; gent. plur. פתרום.

פתשן (also פתשן) m. copy of a mandate, a royal edict; the word is foreign.

פתת (only inf. abs.) to break to pieces, to break off; from which

פתת, that which is broken off, a piece, a morsel.

## צ

צ *Saddé* (צדי) is the eighteenth letter of the Alphabet, and as a numeral counts 90. The peculiarity of the צ is in its being compounded from a hissing (dental) and tongue (lingual) letter. It interchanges, therefore, on comparing the roots, with the linguals ט, כ, ת, as צהר and נצר, טבע and צבע, and נצר and צרב; as well as with the dentals ט, ז, ש, as צלץ and נצלם, צבא and נפא, and צוק and סוק, etc. It likewise interchanges, on comparing the roots, with ט, כ, ק, from which we may infer that צ arose from a composition of the sounds of ט and כ. These interchanges we find in נצטע and נצע, צרע and נרע, נצר and עוצ, נצר and נר, etc.

צא f. issue from the body, excrement, dung, from נצא, equiv. to נצא. Comp. נצא and נצא.

נצא, נצא see נצא, נצא.

נצל (not used) equiv. to נצל, to overshadow, to cover; comp. נצל and נצל. See the noun נצל.

נצל (pl. נצלים) m. probably, shady bush, thus for נצל; according to

others, after the Arabic, lotus shrub.

צָלַץ (not used) equiv. to צָלַץ to shelter, to guard (comp. צָלַץ=לָלַץ).

צֹאץ (for צָאץ, with suff. צֹאץ) com. a herd; collective, orig. that which is kept, guarded; but generally, small cattle, *μῆλα*, especially, sheep. צֹאץ, however, is never used of a single sheep.

צֹאצֵן (place of herds) p.n. of a city in Judah.

צֹאצֵץ (צֹאץ—, const. צֹאץ—) masc. that which issued (from the mother's womb), sprout, sprig, descendant, issue, child. Root צוּץ.

צָב (pl. צָבִים) m. 1) a litter, sedan-chair, or slow vehicle, from צָבַב to move softly; 2) a species of lizard, so called from its sliding, sneaking movement (Auth. Ver. "tortoise").

צָבַב (fut. צָבַב) orig. equiv. to צָבַב to gather, to assemble (in large numbers); צָבַב עַל to assemble round some place, to besiege it; also construed with the accus. צָבַב צָבַב a host, or an army, assemblies. Hiph. צָבַב to assemble a host, to levy recruits for war.

צָבָב (const. צָבָב, pl. צָבָבוֹת, const. צָבָבוֹת, but with suff. also צָבָבוֹי, as if the pl. were צָבָבוֹי) masc. (seldom fem.) a troop, a host;

צָבָב a general; צָבָב war-rrior; צָבָב, צָבָב, צָבָב to go to war, orig. to go in the army; transf. to service of the army, or war, or field, or post, soccage, slavery; the host of heaven, of God, i.e. the host of angels, stars, planets: also called צָבָב הַמַּרְדִּים; hence, the Lord is called צָבָב הַמַּרְדִּים, sometimes צָבָב הַמַּרְדִּים, for which, in the more recent books, צָבָב הַמַּרְדִּים is used.

צָבָב (fut. צָבַב, inf. with suffix צָבַבִּי) Aram. orig. to spring forth, thus equiv. to צָבַב; next, to desire, to wish, to will, after the same mode of transferring the sense as in צָבַב.

צָבָב, צָבָבוֹת in the signification of a gazelle. See צָבָב.

צָבָב (probably equiv. to צָבַב) place of the hyenas p.n. of a place in the valley of Siddim. See צָבָב, צָבָב.

צָבַב (not used) equiv. to צָבַב to move along softly, to glide, slide.

From which:—

צָבָב (with the article) p.n. fem. (the sliding one).

צָבָב 1) equiv. to צָבַב to shine; hence, to be beautiful, adorned, from which צָבָב; 2) like צָבָב in Aram. to swell; 3) equiv. to צָבַב to as-



semble (of an army), to which probably belongs צְבִיָּה, Is. 29:7, if it does not stand for צְבִיָּה.

צָבָה adj. m., צָבָה f. swelling of the belly, from צָבָה 3.

צָבָה (def. צְבִיָּה) Aram. fem. will, desire; hence, like צָבָה, affair, matter, from צָבָה.

צָבָה m. a beast of prey, from צָבָה to seize, attack (Author. Vers. "a speckled bird").

צָבָה (fut. יִצְבֹּחַ) probably equiv. to צָבָה, to bind, to tie together; צָבָה ears of corn bound up; according to others, to hand, to deliver.

I. צָבָה (pause צָבָה, pl. const. probably צָבָה וְצָבָה Jer. 3:19) m. ornament, beauty, glory, glory of kingdoms, i.e. Babel; land of beauty, i.e. the land of Israel, for which also צָבָה alone stands; the glorious, holy mountain, i.e. the mountain of the temple.

Root צָבָה I.

II. צָבָה (pl. צָבָה, צָבָה, צָבָה) m. a gazelle, probably so called on account of the beauty of its appearance.

צָבָה p.n.m. (ornament, beauty).

צָבָה (from צָבָה) fem. the female gazelle.

צָבָה p.n.f. (the same as צָבָה).

צָבָה for צָבָה and this for צָבָה.

I. צָבָה (not used) equiv. to צָבָה, to dive, to dip into; hence next, to paint, to colour, orig. to dip into the paint.

II. צָבָה (not used) to seize, to attack; next, to rob, from which צָבָה, beast of prey, hyena, and also צָבָה.

צָבָה (Aram.) equiv. to צָבָה I., Heb. to dip in, to wet; hence Pa. צָבָה to wet. Ithpael צָבָה to be wetted.

צָבָה (pl. צָבָה) m. origin. that into which something is dipped; next, colour, paint, transf. to coloured garment.

צָבָה p.n.m. (the wild one, robber), from צָבָה II.

צָבָה (haunt of hyenas) p.n. of a valley and place in Benjamin.

צָבָה (fut. יִצְבֹּר) to heap up, to garner, to gather.

צָבָה m. a heap.

צָבָה (not used) to bind, to tie, related to צָבָה. The same is צָבָה and צָבָה in Aram.

צָבָה (pl. צָבָה) m. a sheaf, bundle (of corn).

צָר (with suff. צָרִי, with הָ finis, צָרָה, pl. צָרִים) m. 1) side; hence מְצָר, מְצָר as an adv.; 2) only pl. צָרִים for צָרִים, from צָר a net, for catching, according to Ibn Gannach.

צד (Aram.) the same.

צדא (not used) Aram. in Targum only Af. to mock, scorn, from which הצדא mocking.

צדד (not used) equiv. to שטה to turn away, from which צד side, orig. turning away.

צדר (also צדרה mountain-side) p.n. of a place, north of Palestine.

I. צרה equiv. to צוד to waylay, to lay a trap; צ את־נפש to hunt the soul, i. e. to hunt one's life.

II. צרה (Kal. not used) to destroy, to devastate; hence Niph. נצרה to be destroyed. The orig. signif. is to cut off, to annihilate.

צרה see צירה.

צדק p.n. m. (the pious one, the just one).

צדיה f. hunting, lying in wait, artfulness, from צדה I.

צדים (only with the article, mountain side) p.n. of a city in Naphthali.

צדיק m. the just, righteous, upright one; in a matter of law, he that is right; in reference to the moral course of life, he that is honest; hence, synonymous with צדיק, צדיק, צדיק.

צדק (fut. יצדק) to be just, upright; next, to be pious, good, honest, with all secondary significations. Niph. to be justified (before a

tribunal); the sanctuary shall be justified, i. e. its honour shall be saved. Pi. to justify, to declare as just. Hiph. to make righteous, i. e. to declare one as righteous before justice, to acquit. Hith. הצטדיק to justify oneself, to defend oneself.

צדק (with suff. צדקי) m. 1) straightness (of the path); next, righteousness, justice; צדק, צדק, צדק, צדק; in the genitive, צדק, צדק, צדק; hence, correct, proper, just; as, צדק just balances, צדק sacrifices of righteousness; in a judicial sense, a just cause, the right which some one has, or is ceded to him; generally, honesty, probity, uprightness, salvation, happiness, etc.

צדקה f. equiv. to צדק, hence also benevolence, just deed, virtue; צדקה למונה the former rain in abundance (Author. Vers. moderately).

צדקה (def. צדקה) Aram. fem. the same.

צדקה p.n.m. (righteousness of God).

צדקה p.n.m. (the same).

צנהב (Kal, not used) to shine, to glitter, related to צנהב. Hoph. to shine as gold, to be of gold color, yellow, gilt; hence, participle, צנהב glittering.

צֹהָב adj. m. glittering, gold-colored, yellow.

צָהָה as the root to צִי, צִיָּה, צִיִּי, צִיָּו, see צִיָּה.

צָהָל (fut. יִצְהַל imp. f. (צִהְלִי) 1) to be bright, to shine; 2) to shout, with joy, to triumph, transf. to neighing, bellowing (of beasts). Hiph. to cause to shine (the face), to cheer, to gladden.

צָהָר (not used) equiv. to קָהָר, but related also with צָהַל to shine, to glitter, to illumine; from which, יִצְהָרָה (with suffix יִצְהָרָה plur. (יִצְהָרִים) orig. that which shines, oil. It is a noun formed from the fut. like יִשַׁר, יִשְׁרָה, יִלְקָח, יִשְׁרָח, יִתּוֹם, יִתְמוֹר, יִלְקֹחַ, יִתְמוֹר, and others; from which the denom. יִצְהָר, to press oil (יִצְהָר).

צָהָר (dual צִהְרִים) fem. light, ray, transf. to an opening to admit light, window, like  $\phi\omega\zeta$  in Greek, the dual צִהְרִים noon, orig. the point of turning between the increasing and decreasing light, fig. luck, prosperity, i.e. the time when the sun is in his zenith.

צָו (pause צו, after the form קו) m. a sign post, a road index, related to הָלַךְ אַחֲרֵי צִי' to walk after the index of the road (Auth. Vers. commandment), figur. precept, commandment. Root צוּהַ.

צוֹא (not used) equiv. to צָא, to issue, of excrement, dung; from which:—

צוֹאָה f. excrement, dung, קִיא צוֹאָה vomit and filthiness, or filthy vomit, as a figure of abomination.

Root צוּא.

צוּאִי adj. m. filthy, of garments.

צוּאָר (const. צוּאָר, with suff. צוּאָרִי, but also צוּאָרִים, pl. צוּאָרִים, const. צוּאָרִי) m. neck, seldom throat, orig. the narrowest of the upper part of the body, from צָוַר to be narrow; צוּצָאָר with stretched out neck, the plur. signifies sometimes the front and back part of the neck, and sometimes the rumps, the heads of which being cut off.

צוּאָרָה (only pl. with suff. צוּאָרִיתִּים) f. the same.

צוּבָא (abbreviated from צוּבָא, from צָב a post) p.n. of a Syrian state, complete 'צוּבָא, later it was used for Nisibia.

צוּד (fut. יִצוּד) equiv. to צָדָה to lie in wait, to waylay (צָדָה acc.) some one; hence, to catch, to hunt (for game), צוּד נֶפֶשׁ to hunt the life. Pi. צוּדָר the same, with accus. sometimes even omitting נֶפֶשׁ. The Hith. הִצְטִיד is a denom. from צָדָה, which see.

צָוָה (Kal, not used) orig. to fix, to place firmly, related with צָבַח.

**צָוָה** (comp. the deriv. **צִוּוּן** for **צִוּוּן**), from which Pl. **צִוּוּ** to appoint or nominate some one over (על) something; next, 1) to command, to charge, with acc., sometimes const. with **על**, **אל**, **ל**, and the thing commanded stands then in the accus., the command follows either after **לְאמֹר** or indirect in the inf.; 2) to order, with **על**, of the person to whom the order is directed; with **אל**, **ל**, of the person in whose behalf the order is given; **צִוָּה לְבֵיתוֹ**, אֶל־בֵּיתוֹ to put his house in order, i.e. to make his last will. Pual, to be charged, commanded.

**צָוָה** (fut. **יִצְוֶה**) to cry, to call; hence, **קָרָא** in modern Heb. to call, to give a name; related is **שָׁכַח**.

**צִוְהָה** (const. **צִוְהֹת**) f. a cry, either for joy or grief.

**צוּל** (not used) equiv. to **צָלַל** and **צָהַל** to roar, to snort (syn. with **הוּם**), from which **מְצוּלָה**, and—**צוּלָה** f. the roaring precipice, depth, syn. with **תְּהוֹם**.

**צָוַם** (fut. **יִצְוֶם**) origin. equiv. to **צָמַם** to languish, to famish; next, to fast; **הָצוּם צָמַתְנִי** did ye at all fast for me.

**צוֹם** (with suff. **צָמָם**, pl. **צוֹמוֹת**) m. the fasting, or concrete, the fast-day.

**צוּעַ** (not used) equiv. to **יָצַע** to lay, to stretch, to lay down in rows, from which **עֲצָעַעַת** image-work of gold and silver.

**צוּעָר** see **צוּר**.

**צוּעָר** p. n. m. (littleness).

**צוּף** equiv. to **זָוַף** to overflow, construed with **עַל**. Hiph. to cause to overflow, to flood.

**צוּף** (plur. **צוּפִים**) m. 1) honey-cell, from **זָוַף** to overflow; according to others, honey-comb, in the sense of being round; more correctly, however, equiv. to **סוּף**; hence, from the sugar-cane, the juice of which (sugar) is called **נֶפֶת**; 2) p. n. m. for which once in Keri **צוּפִי** and **צוּפִי** occur.

**צוּפָר** p. n. m. the dancing, hopping one.

**צוּץ** origin. to shine, to glitter; hence transf. to bloom. Hiph. 1) to shine forth, look forth; modern Heb. to look, behold; 2) to break forth in blossom or flower, and generally, in a figurative sense, to flourish.

I. **צוּק** (Kal, not used) equiv. to **קָצַק**, **קָצַח** to enclose, to bind round; hence Hiph. **קָצַץ** (part. **מְצִיץ**) to straiten, to oppress, construed with the dative and accus.; or also, to press in some one, to urge, with accus. or **ל**; to straiten a town, i. e.



to besiege it. **צֹקֵץ** the oppressor.

Hoph. **צִצְקָה** pass.

I. **צֹקַע** (fut. **צִצְקָה**) equiv. to **צָקַע** to pour out, to pour forth, to melt; hence, Job 28:2, "and brass is molten out of the stone"; **צִצְקוּן** **לְחֵשׁ** they pour out (for **צָקַע**) in prayer.

III. **צֹקַע** (Kal, not used) to put, to place firmly, related to **צָקַע**; hence Hiph. **צִצְקָה** to place some one. Hoph. (if it does not belong to **צֹקַע** II.) to be placed, origin. to be fixed, cast.

**צֹקֶה** m. strait, oppression, from **צֹקַע** I.

**צֹקָה** f. the same.

**צֹקֶה** see **צֹר**.

**צָרַע** (fut. **צִצְרָה**, apoc. **צִצְרָה**) 1) to enclose; next, to besiege (comp. the root in **צָרַע**, **צָרַע**, **צָרַע**, etc.), construed with **עַל**, **אֵל**, and accus.; 2) to straiten, oppress, to persecute, related to **צָרַר**; 3) equiv. to **צָרַר** and **רָץ** to tie up (money), to bind together, to tie, comp. **צָרַר** in this sense; 4) to cut, to form, comp. **צָרַר** in this sense; from which **צָרַר** sharp edge; 5) (not used) to walk, to go, comp. **צָרַר**, **צָרַר**; 6) to be strong, connected with signif. 3, comp. **צָרַר**. Hiph. 1) to oppress; 2) to have pangs, throes (of a woman in travail), denom. from **צָרַר**, which see

**צָרַח** (pl. **צִצְרוֹת** and **צִצְרוֹת** m. 1) stone, rock, from **צָרַח** to be firm, strong, hard; **צָרַח** **צָרַח** the stones of the rocks; **צָרַח** **צָרַח** the Rock of Israel, i. e. God; sometimes **צָרַח** alone; also, to denote the ancestor of a people; in this sense the plur. is **צִצְרוֹת**; 2) sharp edge (of the sword), **צָרַח** **צָרַח** sharp knives; 3) image, form, shape, from **צָרַח** to form; 4) p. n. m.

**צָרַח** see **צָרַח**.

**צָרַח** f. form, shape (of a house or a temple).

**צָרַח** (from **צָרַח** formed with the termination **וֹן**—, comp. **צָרַח** from **צָרַח** **צָרַח** from **צָרַח**) m. a little neck.

**צָרַח** p. n. m. (God is the Rock).

**צָרַח** (the Rock is the Almighty).

**צָרַח** (Kal, not used) to kindle, to burn, to light; hence Niph. **צִצְרָה** (fut. **צִצְרָה**, pl. **צִצְרָה**) to burn with (**צָרַח**) something, to be heated, to be wroth against (**צָרַח**) some one; also, to be set on fire, to be destroyed. Hiph. **צִצְרָה** (once Ketib **צִצְרָה**) to kindle, to set fire to (**צָרַח**, **עַל**) something, the same **צִצְרָה** **צָרַח**.

**צָרַח** adj. m., **צִצְרוֹת** plur. f. 1) glowing, hot (of the wind); transf. to bright, serene, cheerful, e. g. of the cheering warmth of the sun; 2) shining,

glittering, dazzling, of the bright colour of the skin; 3) luminous, brilliant, distinct, clear, in a spiritual sense, of speech. The plur.

צחות stands as an abstract.

צָהָא p. n. m. (brightness, beauty).

צָהָה (not used) origin. to glow, to burn; next, to be dry, parched, related to צָחַח, צָקַק; transf. to languish, to burn with thirst.

צָהָה (according to Kimchi צָהָה) m. the languishing one, with (accus.) thirst (after the form עָשָׂשׁ).

צָחַח (3 pl. צָחוּ) to glow, to burn; next, to be dazzling, shining, white. See צָהָה.

צָחִיחַ (const. צָחִיחַ) m. dearth, dryness, צָ' סָלַע barren rock.

צָחִיחָה f. waste, dry, parched, country; comp. צָיָה.

צָחִיחִי (pl. צָחִיחִים—Ketib) adj. m. dry, parched, placed, formed from צָחִיחַ.

צָחַן (not used) equiv. to צָנַח to be filthy; hence, to stink.

צָחֻנָה f. bad odour, stink.

צָחֻצָה (pl. צָחוֹת—) fem. cheerfulness (of the heart), joy.

צָחַק (fut. יִצְחַק) equiv. to the later שָׂחַק to laugh, to mock at (לְ) some one. The root is צָחַק. Pi. 1) to laugh, to mock, repeatedly at (בְּ) some one; 2) to jest, to play, to sport, indicated by laughter, especially of the sport of love.

צָחַק m. scorn, sport, laughter.

צָחַר (not used) to be dazzling white, to shine, origin. equiv. to צָהָר, which see.

צָחַר m. dazzling white (of wool).

צָחַר (only pl. f. צָחָרוֹת) adj. m. shining, white, used of the color of the white ass.

צָחַר p. n. m. (shining); for which צָחַח once stands.

צָי (contracted from צָיִן, pl. צָיִם) m. a ship, a fleet, from צָיָה (related to the root in הִצֵּב, הִצֵּב to hollow out, origin. that which is hollowed out. The form צָיִים belongs to צָיִי; the form צָיִת belongs to צָיָה, to which also the root צָיוֹן belongs.

צָיָא p. n. masc. (a post, as if from צָיָבָא).

צָיִד (const. צָיִד, with suff. צָיִדִי) m. 1) hunting, the chase; 2) concrete, the object of hunting, game, venison; 3) food, meal, provision for a journey.

צָיִד m. huntsmen, hunter, from צָיִד.

צָיִדָה (also צָיִדָה) f. food, especially provision for a journey.

צָיִדִין (fishing) 1) p. n. of a Phœnician city (as such fem.), complete צָיִדָה the great Sidon having been the celebrated commercial town of Phœnicia, hence in the Bible סְטֶר צָיִדִין; the state was called

צִירָא ; 2) p. n. of the first-born son of Canaan (hence masc.), and next also, the name of the people. The gent. was called:— צִירָנִיָּה (pl. צִירָנִים, צִירָנִין) m., צִירָנִיָּה (pl. צִירָנִיּוֹת or צִירָנִיּוֹת) fem. the Sidonian.

צִירָא (for צִירָה, not used) 1) to glow, to burn; related is the Aram. צִירָא, not = צִירָה; 2) to hollow out, to deepen (חֲצֹב=צִירָה in the radicals). The two significations are not connected.

צִירָה (formed from a masc. צִיר) f. a dry parched country; hence also, desert, steppe, generally in connection with צִירָה and צִירָה, sometimes alone. The plur. צִירֹת is rendered by some, ships. Root צִיר.

צִירָה m. dry land, parched soil.

צִירָה (a stronger form from צִיר; hence appell. dry place, or probably equiv. to צִירָה hill) p. n. of a hill of Jerusalem, on which a castle stood, and which was later the seat of divine glory; hence, צִירָה. In prophetic language צִירָה was later used for Jerusalem; hence the inhabitants, צִירָה, יְהוֹשֻׁבֵּי צִירָה. With the gen. it occurs in the phrase צִירָה קְדוֹשׁ יִשְׂרָאֵל Zion of the Holy One of Israel.

צִירָה (pl. צִירָה) masc. a little hill for

pointing out the road, road index, transferred, to tomb, monument, probably from צִירָה thus for צִירָה.

צִירָה (only pl. צִירָה, formed from צִיר) adj. m. 1) inhabiting a dry country, inhabitant of the desert, either of man or beast; 2) ship-master, sailor, from צִיר ship.

צִירָה (or צִיר, with ה of motion צִירָה) p. n. of a desert south of Palestine, wherein the place קְדוֹשׁ בְּרִנֵּעַ was situated.

צִירָה masc. a prison, orig. enclosure, from צִירָה to enclose, to shut up. The form is after קִימָה, קִימָה, קִימָה.

צִירָה (littleness) p. n. of a place in Judah.

צִירָה equiv. to צִירָה.

צִירָה as a verbal root, see צִירָה.

צִירָה (pl. צִירָה for צִירָה, with dagesh for the quiescent *yod*) masc. 1) a plate, orig. that which is visible at a distance; comp. צִירָה in the Hiph.; 2) flower, blossom, orig. glittering, after the usual gradation in Hebrew from shining to blooming; 3) wing, after the mode of transferring in פִּרְחָה; hence also, fins (of fishes); in the Aram. צִירָה, equiv. to בְּנֵי שֶׁחַר; 4) p. n. of a place.

צִירָה (const. צִירָה) fem. a flower, צִירָה a flower of fading, where

נָחַל is a noun after the form נִשְׁרָק; the reading is not הַנָּחַל צוֹי.

צוֹיָה (צוֹיָה) fem. 1) hair or lock in front, so called on account of its wing-like form; 2) fringe of garments, also on account of its wing-like appearance. The Targum פְּרוֹסְפָּרִין is the *spáraspa* of the LXX.

צוֹיָה see צוֹיָה.

צוֹי as a verbal root see צוֹי, but the Hith. הִצְטוֹי is only a denom. from צוֹי 3.

צוֹי (from צוֹי, which see) m. 1) pain, pangs, woes; צוֹי יוֹלָדָהּ the pangs of a woman that travaileth, from צוֹי writhing; 2) hinge of the door, probably after the same derivation, from צוֹי to turn, as is evident from הַסּוֹב in the context; 3) a messenger, from צוֹי to walk, to go; from which denom. הִצְטוֹי to repair for wandering, walking; 4) image, figure, from צוֹי-צוֹי to form, transf. to idol-image.

צוֹי see צוֹי.

צוֹי (with suff. צוֹי, with analysed dageah צוֹי, plur. צוֹיִם, const. צוֹיִם, but probably also צוֹיִם) m. (seldom f.) shadow, from צוֹי-צוֹי to cover, to veil; אֶל נְכוּי a shadow that declineth, i.e. towards evening, the same is אֶל עֶרֶב;

צוֹי עֶרֶב the passing shadow; hence generally as a figure of transiency, e.g. צוֹי יְמֵינוּ the transiency of our days: צוֹי is also used as a figure of protection, shelter, and refuge, as צוֹי קוֹרֶה shadow of the roof, i.e. protection of the house: also as a symbol of nothingness, perishableness, e.g. צוֹי יְצוֹרִי my members are like a shadow, i.e. lean, wasted.

צוֹי (Aram.) orig. to incline, to lean, like נָטָה in Hebrew; hence, Pa. to pray, orig. to bend the knee (for prayer). The root appears to be only a secondary form from צוֹי (צוֹי), which see.

צוֹי (fut. יִצְלַח, inf. יִצְלַח) to roast (meat). The root צוֹי has its analogy in צוֹי.

צוֹי p. n. fem. (singing, song, from צוֹי).

צוֹי (Ketib) m. a rattling (according to Kimchi), thus from צוֹי to sound; according to others from צוֹי-צוֹי, hence equiv. to צוֹי, which corresponds with צוֹי in the context.

צוֹי (in pause צוֹי, fut. יִצְלַח) 1) (not used) to cut in, to deepen out, from which צוֹי; 2) to cut through (a river), i.e. to wade through it, comp. צוֹי in the same sense in modern Heb.,



צָ' הַיַּרְדֵּן to cross the Jordan; 3) to penetrate, to break forth, e. g. of the spirit of God, which breaks forth over (על, אֶל) some one; also of the breaking forth of fire; hence יִצְלַח בְּאֵשׁ lest he break out like fire; 4) to thrive, to prosper, orig. to go on prosperously, thus connected with signif. 2; לְ צָלַח to be fit, adapted for something. Hiph. (of signif. 4) to cause to prosper (an undertaking), to carry out something happily, to cause to prosper the way, i. e. equiv. to be successful, used of one who succeeds in everything.

צָלַח (Aram.) equiv. to צָלַח Heb. in the signification of, to go through; hence, הִצְלַח to make one prosperous, and generally of the thriving and prospering of an undertaking.

צֶלֶחָה (only pl. צֶלֶחָה) f. dish, cruse.

צֶלֶחָה f. the same.

צֶלֶחָה (in pause צֶלֶחָה) f. dish, cruse, orig. that which is deepened out, from צָלַח; transf. to the hollow of the bosom, and the lap.

צֶלֶי (const. צֶלֶי) m. roast, or meat for roasting.

צֶלֶי Keri for Ketib צֶלֶי, which see.

צֶלֶל (3 plur. צֶלֶל) 1) to sound, to tingle; hence, of the quivering of the lips, related to צֶלֶל, צֶלֶל; 2)

to cover, equiv. to מָלַל; hence, to overshadow (comp. נֶצַל); 3) to sink, in which sense it is frequently used in modern Hebrew; 4) equiv. to נָלַל to roll, to move round: all these significations are found again in the derivatives. See צֶלֶל, מִצְלָה, צֶלֶל, and others.

צֶלֶל p. n. m.

צֶלֶם (not used) to shadow, to cover, only an extended form of צָל; צֶלֶם, are probably formed from צָל.

צֶלֶם (with suff. צֶלֶם, pl. צֶלֶם) m. orig. shadowing; next, a phantom, or image, figur. idol-image generally; also, of the human figure, which has a resemblance to another: צֶלֶם is probably formed from צָל, with the termination מַ, like תֶּלֶם from תָּל, מֶלֶם from מָל, קֶלֶם from קָל, פֶּלֶם from פָּל.

צֶלֶם (but also צֶלֶם; def. צֶלֶם) Aram. m. the same, but only in the signification of idol image.

צֶלֶמוֹן (shadowed mountain) 1) p. n. of a mountain in Samaria; 2) p. n. m.

צֶלֶמוֹנָה (shadowed place) p. n. of an encampment of the Israelites in the desert.

צֶלֶמוֹת f. probably equiv. to צֶלֶם.

formed from צלם, after the form עֲבָדוֹת, קִדְרוֹת, according to the opinion of Abulwalid and Kimchi; hence, darkness, shade, especially of the shade *Orcus* (Auth. Ver. "shadow of death"); also, land, gates of darkness, syn. with אֶפֶס.  
 צִלְמָנָה p.n. m. (refusal of shelter, i. e. delivering up; מְצַנֵּעַ-מָּנָה).  
 צָלַ 1) to incline, to lean; comp. the Aram. צָלַ, which root is also found in צָלַ; hence 2) to halt, to limp, a defect shown by inclining on one side. Possibly, however, צָלַ in signif. 2, is only a denom. from צִלְעָ.  
 צָלַ (const. צָלַע and צָלַע, with suff. צָלַע, pl. צָלַעִים and צָלַעוֹת, const. צָלַעוֹת) f. (but the pl. צָלַעִים m.)  
 1) side, leaning, from צָלַע; hence צָלַע שֹׁמֵר he that watches at the side of some one, i. e. a friend (Author. Vers. "watching for my halting") (f); transf. to the side of inanimate objects, e. g. side of the tabernacle, an anti-chamber of a building, wing of a door; also, side, equiv. to part, in reference to the position; 2) rib, on account of its being inclining, or of its being at the side of the body. The plur. צָלַעוֹת is used besides of ribs, also of the sides of the altar, or any side piece,

counter-part, also of the ribs or skeleton of a building, i. e. of the beams, flooring, etc.; 3) p.n. of a Benjaminite city,  
 צָלַע masc. the halting, the limping, fall, adversity.  
 צָלַע to break to pieces; next generally, to strike, to give a blow.  
 צָלַע p.n. m. (the breaker).  
 צָלַעָה p.n. m. (sharp wound).  
 צָלַעָה (shelter against the sun) p.n. of a place in Benjamin.  
 צָלַעָה (pause צָלַעָה, const. צָלַעָה, pl. צָלַעָה, const. צָלַעָה) masc. 1) a tinkling, clattering instrument; hence pl. basins, cymbals; 2) a kind of chirping insect, cricket (Author. Vers. "locust"); 3) the rustling (of wings), i. e. the tumult of armies, in which sense is probably to be understood צָלַעָה; 4) fish-hook, from צָלַע to sink deeply.  
 צָלַע (not used) equiv. to צָלַח to split, to divide.  
 צָלַע p.n. m. (splitting).  
 צָלַעָה p.n. m. (the covered, veiled one).  
 צָלַע see צָלַעִים.  
 צָמָא (1 pret. צָמָא, fut. צָמָא) to languish, to thirst, figur. to pant (for God, etc.), related to צָמָא.  
 צָמָא m. thirst.  
 צָמָא (pl. צָמָאִים) adj. m., צָמָאָה f. thirsting, languishing.

מִצָּרָה *f.* thirst, languishing, applied to ardour, fervency.

מִצָּרָה (const. מִצָּרָה) *masc.* parched, languishing, country.

מִצָּר (Kal, not used) equiv. to מִצָּר (in מִצָּר) and מִצָּר to bend, to tie together; hence Niph. to attach oneself to (לְ) something, e. g. to the worship of Baal. Pu. to be tied firmly on (of the sword). Hiph. מִצָּרֵי to concoct, to devise artfulness, craftiness.

מִצָּר (with suff. מִצָּר, plur. מִצָּרִים, const. מִצָּרִי) *m.* 1) a pair (of oxen, asses), orig. joining, e. g. מִצָּר בָּקָר a pair of oxen, מִצָּר חֲמֹרִים a pair of asses, רֹכְבֵי מִצָּרִים horsemen riding in pairs; 2) a yoke, an acre, i. e. a piece of ground, to the ploughing of which a pair of oxen are required, *jugum*.

מִצָּה *fem.* a veil, from מִצָּה to veil round, as Abulwalid renders it מִסְתָּה; according to others, hair-plaids, hair-tails.

מִצָּה (pl. מִצָּה—) dried grapes baked to cakes, from מִצָּה.

מִצָּה (fut. מִצָּה) to sprout forth, to grow; the root syllable is מִצָּה: it is applied to the growing of plants, trees, and the hair, fig. of the springing forth of new events.

Pi. to grow strongly and prominently (of the hair). Hiph. to cause to sprout forth (with double accus.), fig. to cause to appear or spring forth.

מִצָּה (with suff. מִצָּה) *m.* the sprouting, growing; מִצָּה מִצָּה sprouting leaves, but generally conc., sprout, or a branch, fruit, product (of the earth, field), and synon. with מִצָּה or מִצָּה מִצָּה that which God causes to grow, product; sprout of righteousness, applied to the progeny of David, a future king from the house of David.

מִצָּה (pl. מִצָּהִים) *m.* 1) bracelet tied round the arm; 2) cover of a vessel, which is fastened to the vessel.

מִצָּה (after the form מִצָּה, מִצָּה) *m.* snare net, from מִצָּה to entwine, to bind; hence מִצָּה מִצָּה the snare (Author. Vers. robber) shall lay hold of him; synon. מִצָּה מִצָּה in the same passage; transf. to the one who lays the snare, robber, e. g. מִצָּה מִצָּה and the robber lies in wait for (Auth. Vers. swallows up) their substance.

מִצָּה *f.* orig. destruction, but only מִצָּה, adverbially, equiv. to מִצָּה, i. e. entirely, altogether, for ever.

מִצָּה (not used) 1) equiv. to מִצָּה (comp-

the radical in ספח to entwine, to bind, to tie fast (comp. the Aram. ספח; 2) to veil round, to wrap round, to cover, probably from signif. 1. See ספח and ספח.

ספח to shrink together, to dry up, by which something is lessened and becomes lean; hence ספח dry breasts; related to the root ספח.

ספח (not used) equiv. to ספח (related to ספח and Aram. ספח) to sprout forth, to break forth, to grow, especially of the wool, like ספח of the hair, and ספח of the foliage.

ספח (with suff. ספח) masc. wool; ספח wool-shearing.

ספח p. n. of a Phenician people, whose city, Simyra, was on the western foot of the Lebanon, and the ruins of which are yet to be seen.

ספח p. n. of a city in the territory of Benjamin, from which ספח.

ספח (with suff. ספח) f. foliage (Author. Vers. highest branch) of the cedar, *coma arberis*, thus connected with ספח. Comp. ספח.

ספח to destroy (the life), to cut off, to exterminate; related to ספח, and probably also to ספח. Niph. to be destroyed; transf. to dry up, of a river. Pl. ספח like ספח;

ספח with the doubling of the last radical signifies they have entirely destroyed me. Hiph. ספח to destroy, to uproot, to annihilate.

ספח belongs to ספח, see ספח.

ספח see ספח.

ספח (not used) equiv. to ספח to shelter, to protect, like ספח; hence:— ספח and ספח (with suff. ספח) m. herd, flock, so called from their being sheltered. Comp. ספח.

ספח (from ספח, pl. ספח and ספח) f.

1) thorn, prickle, especially in this sense the plur. ספח; 2) a shield which covers the whole body, from ספח in the signification of covering, ספח shield-bearer; 3) fish-hook, especially in this sense the plur. ספח, if it is not to be rendered a boat, a sculler, from ספח in the sense of to bend, to entwine; 4) cooling, cold, from ספח to be cold.

ספח see ספח.

ספח, ספח Ketib, see ספח.

ספח (pl. ספח) m. a canal, a water-spout, especially of a pipe; ספח a cloud (Auth. Vers. water-spout), Ps. 42:8. See ספח.

ספח (fut. ספח) 1) to decline, to remove downwards, to alight from (ספח) something; 2) to penetrate into (ספח) something, related to ספח, ספח.



צנץ (only plur. צנצנים) masc. thorn, prickly, from צנץ to be pointed.

צניף (const. צניף; pl. צניפות) masc. head-dress, turban, either of the head-dress of women, of distinguished persons, or of priests. Once in Ketib צניף for Keri צניף.

צנץ to be hard, in modern Heb. of bread, of the withered ears of corn; related is צנץ in צנץ.

צנץ see צנץ.

צנץ (not used) 1) equiv. to צנץ to be sharp, pointed, from which צנץ, צנץ; 2) equiv. to צנץ to shelter, to protect, to cover, from which צנץ; 3) equiv. to צנץ, צנץ to entwine, to tie; hence צנץ boat (made of wicker-work) and צנץ basket (Author. Vers. pot); 4) equiv. to צנץ to be shady, cool; hence צנץ cold.

צנץ to decline, to alight, a secondary form of צנץ; next, to be humble, meek; צנץ the humble one, the modest one. Hiph. to walk, i.e. to conduct oneself humbly.

צנץ (fut. צנץ, with suff. צנץ) to wrap round (a turban); next, to conceal: related to צנץ.

צנץ fem. wrapper, veil; hence, Isa. 22:18, "he will surely veil thee round" (Author. Vers. "violently turn and toss thee").

צנץ fem. basket, from צנץ to en-

twine; according to some, vessel generally (Auth. Vers. pot), from צנץ to protect.

צנץ (not used) to enclose; related to צנץ, but not to צנץ.

צנץ (not used) equivalent to צנץ to hollow out, from the hollowing of pipes.

צנץ (not used) to be hollow, from which:—

צנץ (pl. צנץ) f. canal, pipe, tube, through which the oil runs in the lamp; the same is *cántharos*, *cantharus*. If the root is צנץ, צנץ is the additional syllable to form the termination, like צנץ in צנץ from צנץ, etc.

צנץ (fut. צנץ) to stride, to pace, hence, 1) to pace (on the plain ground), to stride along, with solemnity, e.g. in procession, to walk with a measured step, to proceed (through a country); of God, who majestically passes (marches) over the earth; 2) to step up, to ascend, e.g. *עלי שור* over the wall (Auth. Vers. to run over). Hiph. to cause some one to proceed, to lead; hence, Job 18:14, and thou leadest him (Auth. Vers. it shall bring him) to the king of terror. צנץ (with suff. צנץ, pl. צנץ) to step, walk, *הרחיב צ* to enlarge the steps, to make the

steps firm, a figure of good success; in contrast to straitening the steps, a figure of failure. To number the steps of some one, is a figure of designing evil against him.

צַעֲרָה (pl. צַעֲרוֹת) f. 1) the marching (proceeding) of God; 2) a kind of ornament worn by the women of the east on the legs, compare אֲצַעֲרָה.

צַעַר to incline, to bend, e.g. of the holding of a vessel down for emptying it, of the stretching down of a harlot, of the bending or bowing of one that is fettered, צַעֲרָה the captive exile; of the throwing back of the head as a gesture of pride. Pi. to bend a vessel to empty it.

צַעֲרָה Ketib for צַעֲרָה, which see.

צַעֲרָה (with suff. צַעֲרָהָ) m. a veil, a covering or wrapper (round the head).

צַעֲרָה (once for which צַעֲרָה, plur. צַעֲרָהִים) 1) adj. masc., צַעֲרָה fem. small, little (in days, years); next, generally the younger one, transf. to inferior in value; 2) p.n. of a place (littleness).

צַעֲרָה f. young, of age, abstract; from which צַעֲרָהָ, joined to a noun by וֹן and צַ; and littleness, in reference to height.

צַעַר (fut. צַעֲרָה) to wander (of the nomades), orig. to load the beasts, it being only a secondary form from צַעַר; fig. Is. 33:29, a tabernacle that shall not wander, i. e. not be taken down.

צַעַר p. n. of an ancient city in Lower Egypt, on the eastern border of the branch of the Nile, otherwise called Tanis, in Egyptian *Dachane*, i. e. the lower.

צַעֲנָנִים (wanderings) p. n. of a city of the Kenites, in the territory of Naphtali.

צַעַר (not used) to veil, to cover. The form appears to be transposed from צַעַר; from which צַעֲרָה.

צַעֲצָע (only pl. צַעֲצָעִים) masc. a row, from צַעַר=עֲצָע; hence צַעֲצָעִים trellis-work (Auth. Ver. "image work").

צַעַק (an older form for צַעַק; fut. צַעֲקָה) to cry aloud, to call out (for help), to call to some one (with לָ, לְ of the person); the object for which one cries stands in the accus. Pi. to cry repeatedly. Hiph. to call together, to assemble, like הִנְיָק. Niph. to be called together.

צַעֲקָה f. cry; צַעֲקָתָם the cry over them.

צַעַר fut. צַעֲרָה equiv. to צַעַר to be little, inferior, in reference to ap-

II. צמט (not used) equiv. to אמט, מט to breathe, to blow, to puff; hence of the breathing or hissing of the serpent (comp. אמטעה); comp. also מטעה.

צמ m. adder, viper, from צמט to breathe, to hiss.

צמעני (pl. צמים) masc. formed from צמע species of adder. The form is as in ידעני.

I. צפ (Kal, not used) to hiss, to chirp, to peep, or to bring forth any piping sounds, only in Pi. (in a reduplicate form), צפצפ to peep.

II. צפ (not used) to set, to plant; analogous to which is the root in רצב, רצף.

צפצפה (from צפ II.) f. plant.

I. צפר (fut. יצפר) to turn, in a circle, from which צפירה.

II. צפר (not used) to be hairy; in the radical it is related with פרע; from which צפיר.

III. צפר (not used) to point, to edge, to cut in (related to חפר); from which צפרן.

IV. צפר (not used) to chirp.

צפר (pl. צפרין, def. צפריא, const. צפרי) Aram. com. a bird.

צפרדע m. (coll. f.) a frog, pl. צפרדעים. The etymology is obscure.

צפרה p. n. f. (little bird).

צפרן (pl. with suff. צפרנייה) masc. 1) nail of the fingers, orig. the point;

2) point of a pencil; comp. אמך.

The root is צפר III.

צפת (not used) equiv. to צבת to bind, to tie round; hence transf. to adorn, as in צפר; it is also connected with the signification of; to order, to arrange, to lay in rows.

צפת f. knop, orig. that which surrounds or adorns the head of a pillar.

צפת (watch tower) p. n. of a Canaanite city.

צפתה (the same as צפת) p. n. of a valley in the territory of Judah.

צצים see ציץ.

צקל (not used) according to some, to bind together, like עקל; according to others, to hollow out, to deepen out; from קלן.

צקלון (only with suff. צקלנו) masc. sack, pocket, from עקל.

צקלג (or צר, in pause לן) p. n. of a Philistine city.

צר (with a tonic accent, or the article, צר; with suff. צרי, pl. צרים, צרי) 1) adj. m. צרה (pl. צרות), f. narrow, straitened, confined; 2) subat. abstract, strait, trouble, tribulation, and in this sense the masc. form צר is often used; as לי צר I am in a strait, בצר in trouble and נמצאה צר trouble and anguish; sometimes the f. form צרה, lengthened with ה mobile,

עַתָּה, יוֹם צָרָה, e.g. בְּצָרָתָהּ  
time, day of trouble; לִי צָרָה in  
my trouble; צָרַת נֶפֶשׁ anguish of  
the soul, as apposition to צָוָה  
צָוָה, הַנֶּשְׁכָּה, מְצָוָה, 3) conc.  
צָר m. enemy, adversary, oppres-  
sor, persecutor; hence, apposition  
to אֵלֶּיךָ; צָרָה f. adversary, rival  
(applied to a wife whose husband  
has more than one wife); 4) צָר  
in the sense of צָוָה a rock, a  
stone. See צָרַר and צָוָה.

78 (strait, confinement) p. n. of a city  
in Naphtali.

צֶרֶם masc. 1) a rock, a stone, a flint, equiv. to צֶרֶם which see; 2) sharp edge, probably, a knife, from צֶרֶם; 3) equiv. to צֶרֶם Tyros. See צֶרֶם.

צָרַב (Kal, not used) equiv. to צָרַב,  
 סָרַף to glow, to burn. The Niph.  
 נִצְרַב to be burnt, to glow (of the  
 face).

**צָרַב** *adj.* m. but only occurs in the fem. **צָרָבָה** burping, glowing, of the glowing fire.

צָרַח f. burning, burning wound, or  
inflamed spot on the skin.

𐤆𐤊 (not used) to be cool, fresh,  
from which:—

צִרְרָה (cooling) p.n. of a city not far from Scythopolis; see also צִרְרָה and צִרְתָּן, which stand for it.

צָרַח (not used) equiv. to צָרַע to cut

in something (to wound) burn; 2)  
to cut in a tree or shrub for the  
balm to ooze out.

צָרָה as a fem. from צָר, and thus from the root צָרָה, see צָר and צָרָה.

צָרְוּיָה p.n. f. (the wounded one): her children were called 'צָרְוּיָה. It is possible that 'צָ is only a secondary form of צָרְוּיָה.

צְרוּעָה p.n.f. (the wounded one).

צָרָה see צָרוּר

צָרַח 1) to cry, to cry aloud, related to שָׁרַח; 2) to shine, to glitter, but only in the derivative צִרְיָה. Hiph. of signif. 1, to let the voice resound afar off, used of the shouting of war.

Another צִרְי is the form in pause from צִרְי, which see.

זָרִי (with *vav* copulative וְזָרִי, pause זָרִי) masc. balsam, a gum which drops from the balsam tree, and belongs to מִפְּרִי הָאֲרֶזֶץ; beat fruits of the land (Palestine).

'יָצַר gent. for 'יָצַר, see יָצַר 3.

צָרִיחַ equiv. to צָרִיחַ.

צִרְתָּ (pl. צִרְתִּים) m. tower, watch  
tower, from צָרָה to be visible at  
a distance.

𐤒𐤓 (not used) orig. to desire something; hence, to need, want. The verb is frequently used in the Aram.



צָרָה (with suff. צָרָהָ) masc. want, need.

צָרַע to wound, to hurt, to strike; hence, צָרָה the wounded one, transf. to the leprous one (comp. נָנַע and נָנַע). Pu. to become leprous. Only particip. מְצָרָע (pl. מְצָרָעִים) fem. מְצָרָעַת he or she that suffers from leprosy.

צָרָה f. hornet, wasp, from צָרַע to sting; according to Saadia, Abulwalid, and Aben Ezra, plague, calamity, disease.

צָרָה (for צָרָה, place of wasps) p.n. of a city in Judah, from which the gent. צָרָה and צָרָה.

צָרַעַת (with suff. צָרַעַתָּה) f. leprosy, of man, houses (a sort of corrosion), and garments (a kind of mould), the form is after מְצָרָה, kamets being only substituted for the dagesh.

צָרַע (fut. יִצְרֶה) to smelt (metals) by burning; hence, צָרָה a worker in gold and silver, transf. to cleanse, to purify (from the dross), figur. to try, to cleanse. In a moral sense, צָרָה pure, tried. Niph. to be tried, purified (in a moral sense). Pi. to melt, cleanse (metals).

צָרָה p.n. m. (worker in gold).

צָרָה (smelting-place, with צָרָה of motion, צָרָה, צָרָה) p.n. of a Phœnician city between Tyrus and

Sidon, Sarepta, now Sarfend. According to tradition it is France.

צָרָה (3 pref. צָרָה and צָר, 3 f. צָרָה, 3 pl. צָרָה, with suff. צָרָהָ; the same in the particip., sometimes the contracted, sometimes the analysed form; fut. intrans. יִצְרֶה, trans. יִצְרֶה 1) to bind up, e.g. in a garment, or water in a cloud, the sin, the testimony (i.e. it is hidden); to be shut, of women, i.e. not to marry; the root is found again in צָרָה, צָרָה, צָרָה 2) to oppress, to persecute; hence particip. צָרָה adversary, persecutor, and particip. f. צָרָה. It is also used impersonally and intrans. with ל; as, I am in trouble, in a strait, in anguish; with עַל, to be anxious for something; fig. of the mutual jealousy and rivalry of two wives (of one husband): fut. יִצְרֶה; 3) (not used) to be hard, hence צָרָה a rock, equiv. to צָרָה. Pu. to be bound together, particip. מְצָרָה. Hiph. יִצְרֶה (fut. יִצְרֶה, pl. יִצְרֶה) to press (the enemy), to besiege, to hurt, to offend; יִצְרֶה מְצָרָה a woman having throes, i.e. in labour; for signif. 2, comp. צָרָה.

צָרָה (also צָרָה, pl. צָרָה) masc. 1) bundle, bag, or sack (with gold), and generally something bound up, e.g. a bundle of myrrh;

צוד a bag with holes, צוד

אבן a bundle of precious stones,

figur. צוד החיים bundle of life;

2) little stone, equiv. to צד; hence,

a grain.

צודה p. n. for צודה heap.

צורת p. n. m. (brightness), for צורת.

צורת השחר (brightness of the morn-

ing), p. n. of a city in the territory

of Reuben.

צרתן (probably formed from צרה,

for which it stands) p. n. of a city

in the tribe of Manasseh.

צרת see צות.

## ק

ק called Koph (קוף, pl. קופין) signi-

fies the hole of an axe where the

handle is put in; the figure arises

from the name; as a numeral it

signifies 100. It interchanges, 1)

with the gutturals, including ע;

2) with ט, as קעה and קעה;

קעה and קעה and others.

קא (with suff. קא) m. that which is

spewed out, from קא.

קאת (const. קאת) f. an aquatic and

land bird; according to some, a

pelican, so called on account of

its spitting out the shells which

it swallows; thus from קא, in the

Talmud קא.

קא m. name of a vessel; hence, a

measure for solids, from קבב to

hollow out, to deepen out; comp.

בור.

I. קבב (inf. קב, imper. קבב, fut.

קבב to blaspheme, to curse (God

or man); related is קבב and the

root in קבב, קבב, קבב.

II. קבב (not used) 1) equiv. to קבב,

קבב, קבב to be arched, hilly; 2)

to hollow out, to arch, or to make

something dome-like, from which

קבב and קבב. The words קבב

and קבב are from קבב.

קבב (for קבב that which is hollow)

f. the maw of cattle, so called from

its hollowness, from קבב.

קבב (with suff. קבב) f. the privy

part of a woman; thus also from

קבב or קבב, and hence equiv. to

קבב.

קבב f. arched tent, from קבב to arch.

קבב (plur. קבב—) m. heap, mass of

idols.

קבב f. 1) the burial, the burying;

2) a grave, equiv. to קבב.

I. קבל (Kal, not used) to receive;

especially Pi. קבל to accept some-

thing offered; fig. of the receiving

of instruction. The origin. signifi-

cation is to seize, to lay hold of.

II. קבל (Kal, not used) to be in front

or opposite something; hence

Hiph. קבל to stand opposite

something.

קָבַל (Aram.) the same, like קָבַל I. ;

hence Pa. קָבַל to receive, to accept.

קָבַל and קָבַל (Aram.) m. that which is in front or opposite one (synon. with פָּנִים), but only used as a prep., before, opposite, or like מִפְּנֵי because of; קָבַל-דָּבָר just because of; the same קָבַל-דָּבָר; לְקָבֶל before thee.

קָבַל (const. and before makkaph קָבַל, with suff. קָבֶלְךָ) masc. the same, but only as a prep., before, opposite; מִחֵי קָבַל pushing against, signifying the breaker down of the wall (Auth. Vers. "engines of war").

I. קָבַע (not used) to be round, arched; related to פָּבַע and נָבַע.

II. קָבַע (fut. יִקְבַּע) orig. to spin, to entwine (comp. עָקַב, עָקַב); hence after the usual mode of transferring, to deceive, to cheat, to overreach, to trick; קָבַע deceiver.

קָבַע f. cup; קַפּוֹס cup or chalice for drinking, to distinguish it from the chalice of a flower; according to others, settling of the dregs, from קָבַע in the sense of (especially in modern Heb.) fixing, settling in a place.

קָבַץ (fut. יִקְבֹּץ) orig. to hold together (related to קָמַץ and קָמַץ); hence, to gather (corn, booty) at (אֶל) a

place, עַל-יָד in the possession or for the possession (with לְ of the person) for those for whom the gathering takes place, or also to assemble (men), to (אֶל, עַל) some one's. Niph. to be gathered, of inanimate objects, to assemble at (אֶל, עַל) some one. Pi. to gather the lambs and carry them in one's bosom, i.e. to protect them, or gathering generally (sheaves, water in fish-ponds, wages of a harlot, beasts, people, etc.); to gather in the beauty, i.e. to withdraw it, to cease to shine; but it is especially used of the gathering in of the dispersed of Israel. Pu. pass. Hith. to assemble at (אֶל) some one's.

קְבֻצָּה (place of Divine assembly) p. n. of a city in Judah. See יְקֻצָּה.

קְבֻצָּה f. a collection, heap (of gold and silver).

קְבֻצִּים (double-heap) p. n. of a city in Ephraim.

קָבַר (fut. יִקְבֹּר) origin. equiv. to הָבַר to dig; generally, to dig a pit, bury (a corpse); according to others, the original signification is like in קָבַר. Niph. to be buried. Pi. to bury several or often. Pu. pass.

קָבַר (with suff. קָבְרִי, plur. קְבָרִים,

const. קברו and קברות, const. (קברות) m. a grave; the pl. stands sometimes for a place containing a number of graves, i. e. a burial-ground.

קברות התנ"ך (graves of lust) p. n. of a place in the Arabian desert.

קדר (not used) to split, to divide, to cut; related to קדר, קדר, from which קדר and קדר; the קדר, however, which is used, is only a denom.; according to another explanation of קדר, equivalent to קדר to be pointed, from which קדר, the crown of the head being the top point of the human body.

קדר f. in signification and etymology, equiv. to קציעה cassia, so called on account of the sticks being divided up the middle.

קדר (not used) to possess; hence קדר p. n., which see.

קדוב (but only pl. קדובים, after the form קדורים, נקדורים to designate a certain age) m. former time, time of old, time of yore; hence נחל קדום (הררי קדום) נחל עולם-קדום ancient brook.

קדוש (or קדש, const. קדוש, plur. קדושים) adj. m. clean (physically or morally); next, holy, i. e. free from sin, or consecrated (of the priest, of the Jewish nation); also,

of holy places and days. The Lord especially is called קדוש or קדוש יצאל, and in the plur. קדושים; the last term, however, is also used of angels, the pious, and the Israelites generally.

קדר 1) to glow, to burn, e. g. fig. of the burning of the fire in wrath, i. e. of the kindling of wrath; 2) to kindle.

קדרת f. burning ague, from קדר. Comp. קלקת.

קדים (with ה of motion קדימה) m. that which is in front; hence, east; קדום east side, קדום קדום east wind, but in both instances also קדום alone, and in the last sense fig. for קדום vanity: קדום signifies either forward or toward the east.

קדוש (pl. קדושים) Aram. adj. masc. holy, but as a subst. the holy one, like קדוש, and also used like it of angels and the Israelites.

קדם (Ka, not used) to be before, in front; hence Pi. to precede, in reference to time, place, and action, and it is therefore joined with other verbs; קדם to anticipate by something, i. e. to meet one with presents. Hiph. קדמים to precede, to anticipate, to act obligingly by anticipation of some one's wishes.



קָדָם (with ה of motion קִדְמָה, comp. קִדְמָה from קִדְשׁ, pl. const. קִדְמֵי) m. front side, that which is before or in front; hence 1) eastern part (in contrast to אַחֲרֵי), eastern territory; מִקְדָּם from the east, in reference to the east; בְּנֵי קֵי sons of the east, inhabiting the desert of Arabia; הַר הַקָּדָם the Arabian mountains; הַרְי קָדָם the Mesopotamian mountains, and these countries were called קָדָם אֶרֶץ, אֶרֶץ בְּנֵי קָדָם; אֶרֶץ בְּנֵי קָדָם from the east of; 2) in reference to time, time of yore, eternity; מִקְדָּם from ever; מְלָכֵי קָדָם kings of ancient times, next as an adv., formerly=לְקִנִּים, and as a prep., before, and in this sense also pl. const. קִדְמֵי; 3) practices of the east, witchcraft, only Isaiah 2:6, מִקְדָּם, for which some read מִפְּקָם; קָדָם eastward.

קָדָם belongs to קִדְמָה. See קָדָם. קִדְמֵי (or קָדָם, with suff. pl. קִדְמֵי, Aram. קִדְמֵיהוֹן, קִדְמוֹהֵי, קִדְמֵיִךְ) m. the same, but usually as a preposition, before, either of locality or time; מִקְדָּם from before, from opposite.

קִדְמָה (const. מִתְּחִלָּה, with suff. מִתְּחִלָּה, pl. suff. קִדְמוֹתֶיכֶם) fem. (formed from קָדָם) orig. beginning, former existence; but also as a prep.

before, previous, ere, especially the state of const.

קִדְמָה (Aram.) fem. the same, the former time, but only used as a prep. מִקְדָּמַת־דִּנְיָא or מִקְדָּמָא previous, prior.

קִדְמָה p. n. m. (the East).

קִדְמָה (only const. קִדְמָת) fem. the East, but only as a prep. east of.

קִדְמוֹן adj. m., מוֹנָה— fem. easterly, from קָדָם.

קִדְמוֹת (ancient place) p. n. of a city in the tribe of Reuben, and also the name of the neighbouring desert.

קִדְמֵי (def. קִדְמָא, pl. קִדְמָאִין, but also contracted קִדְמֵי) Aram. adj. m., קִדְמֵיִתָּא (def. קִדְמֵיִתָּא or קִדְמֵיִתָּא, def. pl. קִדְמֵיִתָּא) f. the first, in reference to succession.

קִדְמֵיִל p. n. masc. (ancient time of God).

קִדְמֵי (pl. קִדְמֵיִם) adj. m., קִדְמֵיִת (pl. קִדְמֵיִת) f. 1) the further one, the front one, in reference to locality; hence, easterly; יַם הַקִּדְמֵי the East i. e. the Dead Sea; 2) ancient, old, קִדְמֵיִם the ancient days, קִדְמֵיִם the ancient proverb or the proverb of the ancients, קִדְמֵיִת ancient, past; 3) (ancient) p. n. of a nation.

קִדְמָה (with suff. קִדְמָה) m. crown of the head, קִדְמָה קִדְמָה crown of the

hair, orig. division, parting, from  
קדר.

קדר to be dark, to be black, e.g. of  
the darkening of the sun and  
moon, figur. to mourn, or to go  
in mourning, black garments; to  
look dark, gloomy, blackish (of  
waters). Hiph. to darken, figur.  
to cause to mourn. Hith. to be  
darkened (of the heavens).

קדר (the black one) p. n. of the  
ancestor of an Arabian tribe of  
nomades; hence קדר גנ' later for  
the Arabs generally.

קדרו (the dark brook) p. n. of a  
brook and valley between Jerusa-  
lem and the Mount of Olives; the  
brook discharges itself in the Dead  
Sea.

קדרו f. blackness, darkness, of the  
heaven.

קדרו adv. mourning, in mourning,  
comp. adv. קדרונית.

קדר (once in pause קדרו, fut. יקדר)  
to be clean (physically and morally);  
related to קדרו, thus orig. to shine;  
hence, to consecrate oneself to  
some one, accus., to be holy; also  
of inanimate objects to be con-  
secrated. Niph. to be considered,  
treated as holy, to prove oneself  
holy towards (ב) something, to be  
sanctified. Pi. קדר to sanctify,  
to consecrate (an altar, a building,

for the office of priest, for sacri-  
fice, for battle), or to treat or de-  
clare as holy, to institute some-  
thing holy (fast); next, generally,  
to prepare something, to arm, to  
select as sacred. Pu. pass. מקדר  
the hallowed, consecrated, pre-  
pared one. Hiph. to hallow, to  
sanctify, to consecrate to God.  
Hith. to sanctify oneself, i.e. to  
cleanse oneself (syn. with קדרו),  
or to prove oneself holy; to be  
kept holy or to be sanctified, of a  
festival.

קדר (pl. קדרים) adj. m. קדרה (pl.  
קדרות—) fem. 1) a male or female  
devotee to the worship of Astarte,  
where boys and girls sacrificed  
their chastity (Auth. Ver. "whore,  
sodomite"). The Aram. form was  
transferred to the Israelites, with  
the idolatry of the Arameans;  
hence, its being used only in this  
sense; 2) p. n. of a place in the  
desert: complete קדרה.

קדר (with ה of motion קדרה) 1)  
p. n. of a city in Judah; 2) a city  
in the tribe of Naphtali; 3) a city  
in the tribe of Issachar, for which  
once קדרה.

קדר (with suff. קדרו, plur. קדרים,  
const. קדרו) m. 1) holiness, clean-  
liness; hence, in the genitive fol-  
lowing a noun as an adj., e.g.

אֶבֶן קֹדֶשׁ holy name, אֶבֶן קֹדֶשׁ holy stone; 2) sanctuary, or consecrated gift. The pl. is used of the holy vessels, or consecrated offerings; קֹדֶשׁ קִדְּשִׁים the holy of holies, i.e. the Most Holy.

קֹדֶשׁ see קִדְּשׁ.

קָהָה (fut. יִקְהָה) equiv. to בָּהָה to become dark, weak, but only used of the teeth; קָהָה to be blunt, of iron; see בָּהָה.

קָהַל (Kal not used) equiv. to קָוַל, belonging to קָוַל to call together; hence Niph. to assemble, or to be assembled. Hiph. to convene, to cause to assemble.

קָהָל (const. קָהָל, with suff. קָהָלָם) m. an assembly called together; next, congregation generally, mass of people, like in קָהָל יִשְׂרָאֵל, קָהָל גּוֹיִם, but also a mass of nations (or an army).

קָהָלָה (assembly) p. n. of an encampment of the Israelites in the desert.

קָהָלָה fem. assemblage, congregation.

קָהָלָה p. n. m. Being also an appell. it stands sometimes with the article, and having a fem. form, it is once construed with the fem. The signification is, the gatherer, preacher, etc.

קָהַת (not used) to assemble; hence

קָהַת and קָהַתָּה, if קָהַת is not the original.

קָהַת p. n. m. (assemblage), patron. קָהַתִּי.

קָוַל (const. קָוַל, with suff. קָוַלָּם) m. 1) cord, string, from קָוַל to wind, to bind, to twist; but generally, (a) a cord for measuring, a line; to draw the measuring line over something is a biblical figure for devoting to destruction; (b) string of an instrument; hence, sound; (c) law, command: thus, line in a figur. sense; 2) strength, power, from קָוַלָּה, which see, only Is. 18:2, and only according to some interpreters.

קָוַלָּה (3 fem., probably קָוַלָּה *milrang*, imp. קָוַלָּה for קָוַלָּה) to spit out, to spew; figur. to spew out a people, i.e. not suffer them. Hiph. (fut. apoc. יִקְוַל) to vomit (something eaten or drunk); figur. to cast off.

קָוַב (not used) to be hollow; related is קָוַב and קָוַבָּה; from which קָוַב and קָוַבָּה.

קָוַבָּה (const. קָוַבָּה) m. a helmet, orig. that which is arched, from קָוַבָּה I. קָוַבָּה (particip. קָוַבָּה) equiv. to קָוַבָּה orig. to bind, or intrans. to join; hence קָוַב and קָוַבָּה I., and from which, as in קָוַב, to be firm, strong, vigorous. The verb is used to sig-

nify, to wait, to long, to hope, thus orig. like **חול** and **יחל** to adhere firmly to something, to trust in something firmly. Niph. to be joined, gathered (of water, nations). Pl. to wait, to hope for, (accus. **ל**, **ל**) something; to hope, trust (in God); transf. to await, to lie in wait for some one.

**קוה** (not **קוה**, only in Ketib, const. **קוה** after the usual manner) m. cord, string. It is the original form from which **קו** arose.

**קוה** see **קוהקוה**.

**קום** (pret. **קם**, fut. **יקום** and probably **יקום** 1) equiv. to **קוץ** to be disgusted, to be wearied, grieved, with something; hence const. with **א**, like **קוץ**; but also with the accus. in **ל** **קום** to give up the hopes, if it does not belong to **קם**; **קם** but a little he would have been wearied with thee (Author. Vers. "but as if that were a very little thing, thou wast corrupted." Niph. to be weary of (**קום** or with **א**) something. The form **קום** for **קום** are as if from Hith. **קום** to be weary, disgusted with (**א**) something.

**קום** (Aram.) equiv. to **קוץ** II., to cut off; from which **קום**.

**קום** (not used) to call, to cry, also to say, to speak. Comp. **קום**.

**קול** (pl. **קולות**) m. a voice (of man), a sound, noise, of inanimate things.

In the first instance **קול** **בכי** loud weeping; **קול** **ענות** (or **קול** alone) singing; **קול** **שמחה**, **רנה** shouting (of triumph), or as a voice of one that speaks; if with a loud voice, it is expressed by **קול** **רם**, **קול** **אחד** in one voice, unanimous, or the noise of a multitude: used of beast, **קול** signifies the braying, neighing, bellowing, etc., according to the context. Used of inanimate objects, it signifies the sound produced by an instrument, or the sounds on certain occasions; hence, rustling, gushing, rattling, rushing, etc. In poetic language, thunder; **קול** **הרים** to lift the voice; **קול** **נתן** to break into a cry, either weeping, or to calling together; **קול** **שמע** to give ear to, to hearken to someone; **קול** **לשמוע**, **קול** **לשמוע** to make something known.

**קוליה** p. n. m. (the voice of God).

**קום** pret. **קם**, once **קאם**, fut. **יקום**, apoc. **יקום**, **קום**, imp. **קום** & **קום**, particip. **קום**, but once, 2 Kings 16:7, **קום** 1) to stand, to exist, to be (compare **יקום**); next, to maintain oneself, to remain, to



endure, on a certain place; in connection with על, to insist upon something, to persevere, or to be confirmed; to be fulfilled, established, of a prediction, a plan, a vow; with ל, to assist some one; with לִפְנֵי to exist before some one; with עֲיִנִּים, to stand still, immoveable, as a description of blindness; 2) to rise from (מֵעַל, מן) a place, before (מִפְנֵי) some one, to meet (לִקְרֹאת) some one; in connection with other verbs, it signifies, rising to do something, beginning; with אָל, ל, א, עַל, לִפְנֵי to rise against some one in a hostile sense; קום is used in many other significations, which, however, may be reduced to the two above. Pi. קָם (fut. יִקָּם, in the later Scriptures) 1) to confirm, with עַל; to impose a duty upon some one or upon one's-self; קָם נִשְׁבָּעָה to fulfil an oath; קָם דָּבָר to fulfil a thing; 2) to preserve life, from קָם. Po. קוּם 1) to build up, to re-establish (ruins); 2) to place oneself in various localities, e.g. לֹאֵב יִקוּם he will rise as an enemy in various places. Hiph. הָקִים (fut. יִקִּים, apoc. יִקֵּם) 1) to raise (the fallen one), to incite, to arouse, rebellion; to provoke, arouse, the enemy,

against עַל some one, to bring misfortune over עַל some one; 2) to cause to arise, to raise (judges, prophets, kings, a new generation) to cause to spring forth (a plant), to call forth a progeny, to establish a name לִשְׁם; 3) to erect (a pillar, a tent, an altar, a monument), to erect anew (something fallen); fig. to restore, re-establish (a people, a covenant), to revive (the dead); 4) to appoint (a king), to confirm. Hoph. pass. to be established, erected, appointed. Hith. הִתְקוּם to raise oneself against (לְ) some one, מִתְקוּם an adversary, an opponent.

קום (particip. קֹמֵם, pl. קֹמָמִין, Keri קֹמֵם, fut. יִקִּים) Aram. the same, to stand, to arise, to endure. Pa. קָם (inf. קִמָּה) to establish (a decree). Af. הָקִים, הָקִים (pl. הִקְמִים, particip. מִתְקִים, fut. יִקִּים and יִהְיִים) to erect (a column, a pillar), to nominate (a prince), to appoint over (עַל) something. Hoph. הִקָּם (after the Heb. הִקְמִית 3 fem.) to be placed, to stand.

קוֹמָה f. height, stature, orig. erect position, e.g. נָבָה, נִשְׁפָּלָה קִ, also man generally, e.g. כָּל־קוֹמָה every stature, i.e. every man; קוֹמַת הָאֲרָזִים the height of cedars.

ἄνωγος adv. erectly, with upright  
body, with great safety.

I. קָן (Kal, not used) to sound; next, to wail (comp. קָנָה, קָנָה), from which Pi. קָנָה to attune a song of lament, to lament over (עָלָה, עָלָה) something. The root is related to that in קָנָה.

II. ʃʃ (not used) to cut in, to sharpen the point; not related to the preceding root.

D4P belongs to DDP, which see.

I. קָצַע a softened form from קָצַר, i.e.  
or (קָר) is softened into א (קָע),  
Similarly בָּצַע and בָּצַר, מָצַע and  
מָצַר, חָצַע and חָצַר, origin. to  
engrave, to dig through, figur. as  
in זָכַר to spring (of the camel);  
possibly, however, it is equiv. to  
קִיץ II.

II. קנַע (Kal, not used) equiv. to קָנַע I. to be wearied, disgusted (the interchanging of נ and נ is frequent). Niph. נִקְנַע (secondary form for נִקְנַע 3 pret. f. נִקְנַעַת) to be wearied of (מִעַל, מִצַּח) something, to be indignant. Another signif. of the root קנ, see under קָנַע, for which הִקְנַע.

נִיץ m. prince, ruler, occurs in connection with נִיץ and נִיץ, orig. a trained camel, comp. נִיץ and others.

ရိပ် (not used) equiv. to ရိပ် to en-  
circle; transf. to be moveable,  
dexterous, from ဂရိပ်ရိပ် and ရိပ်.  
See also ရိပ်.

קוף (pl. קופים) m. an ape, orig. the dexterous one, from קוף.

I. יָפַח (fut. יִפְּחֵ, יִפְּחִי, apoc. יִפְּחִי) 1) to be wearied, disgusted (with פֶּחַ) some one, to be in fear (יִפְּחֵ) of some one. For this root פֶּחַ, comp. פִּחַ and פֶּחַ II. and the root in פֶּחַץ. Hiph. פִּחֵץ Isa. 7:6, to affright, which, however, according to some, belongs to פֶּחַ II.; 2) Kal, not used, to be moveable, stirring, =פֶּחַ. Hiph. פִּחֵץ to awake, to arouse, from a sleeping or a torpid state.

II. קָצַץ (Kal, not used) equiv. to קָצַץ to cut in. Hiph. קָצַץ, Isa. 7:6, to hurt, to torment, to cut off (fruit); hence like קָצַץ of the reaping of fruit, harvesting.

זִיב in the signification of, to abide  
the summer. See under זִיב.

קִיץ (pl. קִיצִים, const. קִיצִי) m. thorn,  
from קִיץ to sting, to prickle ;  
also coll. thorny plants.

קֶרֶךְ (pl. קֶרָחוֹת) lock of hair, a curl  
(synon. with קֶלֶח, קֶלַח).

1. קָדַר (1 pret. קָדַרְתִּי) to dig (for water). Comp. the root חָדַד, and that in חָדַדְתִּי, חָדַדְתָּ. Pi. (reduplicated) קָדַדְתִּי to dig under, to un-

dermine; transf. to destroy (a wall): probably קרסר is only a denom. from קיר, or from קר, equiv. to עקר.

II. קר to flow, comp. פַּר, orig. to roll along. Hiph. to cause to flow, to spring forth; figur. to beget (wickedness).

III. קר (not used) to bind, to tie; hence, to weave, from which:— קר (only pl. קרִים) m. thread, wove, of the web of the spider.

קרֶא see קרא.

קרָה (or, also קֶרֶה, pl. קָרוֹת, after the form קוֹסָה) fem. beam, so called from its connecting the building, thus from קר III., not from קרה; figur. a house, from which only denom. Pi. קרה to lay the beams; fig. to arch, to build (בָּתִּים, עֲלִיּוֹת). Hiph. קִרְה to build up (עֲרִים).

קִישׁ (not used) to be bent, crooked; the same is the root in עֲקִישׁ; the fut. יִקְשׁוֹן belongs to יִקְשׁ=קִישׁ, or it is a pret. from יִקְשׁ, to seize.

קִישְׁתּוֹ p.n. m. bow of the Lord, i.e. rainbow. Comp. קוֹלֵיָּהּ; as a p.n. probably thunder.

קַטַּב (not used) equiv. to חָטַב to cut; hence, to destroy. Comp. חָצַב.

קָטַב m. 1) destruction; שֶׁעַר קִי a destroying storm; 2) pestilence, joined with מִרְיָרִי, bitter pestilence (Auth. Ver. "destruction").

קָטַב (with suff. קָטַבְךָ) m. pestilence, destruction.

קְטֹרֶת f. frankincense, from קָטַר I.

קְטוּרָה p.n. f. the girded one, from קָטַר II.

קָטַמ (Kal, not used) equiv. to קָטַם to be wearied, disgusted; hence, Niph. נָקַטַם (3 fem. נִקְטָה for נִקְטָה, 3 pl. נִקְטָו, 2 pl. נִקְטַתֶּם, to be wearied with (בְּ, בִּסְגִי) something or some one. The form קָטַם belongs to קָטַם, and not to קָטַט.

קָטַל (only poetically, fut. יִקְטַל) to kill, to slay.

קָטַל (particip. קָטַל, pass. קָטִיל) Aram. the same. Pa. קָטַל to kill, several or many. Ithp. pass.

קָטַל m. slaughter, murder.

קָטַן (1 pret. קָטַנְתִּי, fut. יִקְטַן) to be little, small (in contrast to גָּדַל to be great) from קָטַן to shorten, to cut off; fig. to be considered little, insignificant, unworthy. Hiph. to make small (a measure).

קָטַן (pl. קָטָנִים) 1) adj. m. קָטָנָה (pl. קָטָנוֹת) f. little, in reference to the size of a person, in contrast to גָּדוֹל, and like it used also of inanimate objects, e.g. עִיר קָטָנָה a little city, fig. insignificant; of persons, young, tender. Rarely as an abst. littleness, as פֶּלִי הַקָּטָן a vessel of littleness, i.e. a small vessel; יוֹם קָטָנוֹת a day of small

things, i. e. little beginnings ; 2)

p. n. little one.

קמן (const. קמן) adj. m. the same.

קמן (with suff. קמני) m. orig. little-ness ; hence, little finger : others read קמני, as if from קמן.

קמף (fut. קמף) equiv. to קמף to tear off, to pluck off ; hence, of the plucking off (of ears of corn, mallows, etc.). Niph. to be plucked off.

I. קמך (Kal, not used) equiv. to קמך to diffuse fragrance (comp. קמך and the Aram. קמך). Pi. קמך to burn frankincense, in honour of a deity, especially of idols ; particip. f. מקמך altar for frankincense. Pu. מקמך perfumed with myrrh. Hiph. קמך to burn (with accus. of the object), orig. to cause to be consumed in smoke, e. g. an offering connected with burning, as קמך, קמך, and with the accus. of the place where the offering is burnt ; but the deity to whom the offering is made, stands in the dative or with קמך. Hoph. pass. מקמך that which is burnt or consumed in smoke.

II. קמך equiv. to קמך to bind (so קמך Aram.) ; hence, in architecture, to arch ; קמך arches, Auth. Vers. joined ; according to the tradition קמך in

this passage (Ezek. 26. 23) is rendered in the sense of קמך.

קמך (def. קמך, pl. קמך, Aram. m. 1) knot, origin, that which is intricate ; hence figur. of mystery, riddle ; 2) joint, connecting the limbs.

קמך (after the form קמך) m. burning, consuming in smoke.

קמך (probably, the little one) from קמך=קמך p. n. of a city in Zebulun, for which once קמך, i. e. קמך stands.

קמך (with suff. קמך) f. 1) frankincense, e. g. of spices (קמך) ; קמך altar of frankincense ; 2) that which is burnt (of sacrifices), as קמך.

קמך (the little one, for קמך) p. n. of a city in Zebulun, for which also קמך stands, which signifies the same.

קמך (with suff. קמך) masc. spitting, spittle, from קמך.

קמך belongs to קמך, see קמך.

קמך (def. in the Targ. קמך) Aram. m. equiv. to קמך Heb. summer.

קמך (for קמך) masc. smoke (of an oven), קמך a bottle in the smoke, i. e. shrinking together ; transf. to the mist or fog resembling smoke.

קמך (after the form קמך, with suff. קמך) m. the hostile rising against



one; hence, enmity; transf. to enemy, adversary.

קִים (def. קִימָא) Aram. command, edict, from קִים (synon. with בְּרִיחַ, רִחַ).

קִים (Aram.) adj. m., קִימָא fem. firm, constant, lasting.

קִימָה f. the rising, infinitive noun.

קִימָשׁ see קִימָשׁ.

קִין see קִין.

קִין (with suff. קִינוּ) m. 1) a lance, spear, orig. that which is pointed, from קִין; 2) p. n. m. (smith; according to the Scripture, he that was gotten); 3) p. n. of a people; hence קִינִי a Kenite; 4) p. n. of a city in Judah, used with the article.

קִינָה (pl. קִינִים and קִינֹת) fem. 1) mourning-song, קִינָה עַל, אֶל to lift up the voice of lament over some one; 2) (smithy) p. n. of a city in Judah.

קִינִי (also קִינִי and קִינִי) gent. m. a people descending from a certain Cain, and living among the Amalekites.

קִינִי p. n. m. (smith), equiv. to קִין.

קִיץ (with suff. קִיצָה) m. 1) orig. the cutting off (of fruit); next, reaping of fruit (comp. קִיצָה); קִיצָה a hasty fruit before the summer; next, summer generally; 2) summer-fruit, especially figs. Root קִיץ.

קִיצוֹן (for קִיצוֹן) adj. m., קִיצוֹנָה f. the outmost, the last.

קִיָּין m. according to Samuel Ibn Chofni, the wonder-tree, *ricinus*; according to others, a kind of gourd (קִיָּא) in the shadow of which Jonah the prophet rested.

קִיָּלון (for קִיָּלון, a double form from the simple קִלון) m. shame, disgrace, equal to קִלָּן. The word arises from קִלָּה and not from קִלָּל.

קִיר (also קִר, plur. קִירוֹת) masc. 1) wall; קִיר אֶבֶן stone of a wall; קִיר הָעִיר master-mason, קִיר הָעִיר city-wall, קִיר הָעִיר one that pisseth against the wall, i. e. a dog; מִשְׁבַּע הָקִיר a seat on the wall; קִיר הָעִיר a storm against the wall, i. e. that which destroys the wall; sometimes only a part, only a side of the wall; hence קִיר הַחוֹמָה; figur. of the sides of the altar, of the walls of the heart, etc.; קִיר קְטָנָה a little chamber on the wall (קְטָנָה refers to קְטָנָה); 2) a place fortified by a wall, i. e. a castle, fortress, especially in many proper names of places, e. g. קִיר הָרֶשׁ, קִיר מוֹאָב; 3) p. n. of an Assyrian people and district, formerly inhabited by the Arameans, probably it is the country round the river Cyprus, now called Cur or Kuy.

קירם (also קרם) p.n. m. (bending, bowing, from קרם).

קיש p.n. masc. (catching, from קיש, which see).

קישון (curve) p.n. of a brook springing from the Tabor, and discharging itself in the gulf Acco (Arab. نهر حيماء, of the city חים).

קיש stands for קישון, which see.

קיתרם (so in the Ketib, for which in the Keri קתרום) m. *κίθαρος*, coat of mail; next, in the sense of *κίθρις*, cithern; the word is of Greek origin, like the name of many musical instruments.

קל (pl. קלים) adj. m., קלה f. 1) light, swift (in running), sometimes with the addition of קלניות: subet. קל a swift runner, swift horse, courser (Isa. 30:16); next, generally, one who is light of foot; adv. swiftly, quickly, easily, lightly. Root קלל.

קל (Aram.) m. equiv. to קול in Heb. voice.

קל (infin. noun from קלל) m. shame, disgrace, only Jer. 3:9, thus קלון = קל, origin, lightness, in a moral sense.

קלה (Kal, not used) equiv. to קהל assembly; hence in Niph. ויקלה, if the word is not misspelled for ויקהל, in which case, the root קלה does not exist at all.

קלה equiv. to קלח to roast by the fire, to dry (ears of corn); hence

קלי parched corn, like קלי; transf. to burn (human beings as a punishment). Niph. pass. but only particip. ונקלה burning or inflamed wound.

II. קלה (Kal, not used) equiv. to קלל to be despicable, insignificant, or transf. to despise; hence Niph. ונקלה to seem vile, to be condemned, despised; particip. ונקלה (in contrast to נבקר) the poor one, the despised one. Hiph. to despise, to esteem low; particip. ונקלה despising, setting light (the parents).

קלון (const. קלון, with suff. קלני) m. disgrace (in contrast to כבוד), shame (of face); transf. to shameful deed or speech, וקלון וקלון strife and reproach.

קלה (not used) probably only a secondary form from קלח in the signif. of to deepen out; hence:—

קלה f. only a secondary form from קלח kettle, dish, orig. something deepened out; according to others, from קלה to pour out.

קלט 1) to be contracted, to be shrunk together, particip. pass. קלום *contractus*, a dwarf, a cripple (Auth. Vers. "lacking in his parts"), in contrast to שריץ, having anything superfluous; 2) to hold, to contain, to gather (within itself);

hence מקלט; the p.n. קליטא be-  
longs to signification 1.

קלי (once קליא) masc. parched corn  
(when yet in the ear); hence equiv.  
to the complete phrase קלי קלי  
באש.

קלי p.n.m. (swift runner).

קליה p.n.m. (contempt).

קליפא p.n.m. (dwarf).

קל (2 per. קלות, 3 pl. קלו, fut. יקל,  
pl. יקלו) to drive, to run (comp.  
cell-o, κίλλ-ω), like the Pi. קלקל  
and the relative קלע I. prove;  
transf. 1) to be swift, flexible, e.g.  
swifter (קל) than the eagles; 2)  
to be light, i.e. insignificant, dimin-  
ishing, in reference to quantity,  
corresponding with חלה II.; 3) to  
be despised, low, in reference to  
quality. Niph. נקל (after the form  
נקס) and נקל (after the form נקס;  
1 pers. נקלתי, fut. ינקל) to become  
light, vile (ק) to some one, to be  
light, i.e. easy, or to be despised,  
esteemed low (קעיני) to some one;  
also, to be light of foot. Pi. קלל  
to make light of something, to  
despise, to curse (comp. קבד to  
esteem as weighty, i.e. to honor),  
with accus. and ל, seldom con-  
strued with ק; ק' קשם י" or  
קאלהים to curse some one by the  
name of God; קלל לו to curse  
oneself. Pu. to be cursed, or to

be destroyed by a curse. Hiph.  
הקל (inf. הקל, fut. יקל) causative  
of all significations of the Kal;  
hence, 1) to lighten, to make light  
(something heavy), to take off (the  
work) from (מן) קעל some one's  
hands, or to lighten the work;  
2) to despise. Pilpel קלקל 1) to  
shake (the arrows), i.e. to shoot;  
2) to point, to sharpen (פניים) the  
edge, or to polish, to make bright,  
equiv. to קלל. Hithpael הקלקל  
to be shaken.

קל adj. m. polished, bright, used of  
metal.

קלה (const. קללה) f. curse, blas-  
phemy, transf. to one who bears  
the curse of God, who is sentenced  
to death.

קלם (Kal, not used) orig. to cry, to  
call aloud; next, to mock, to  
scorn, קלם אהנן to scorn the  
wages of a harlot, i.e. to feign  
modesty. In Aram. and modern  
Heb. to laud, to praise loudly.  
Hith. to make sport of (ק) some  
one, to mock or laugh at (מן)  
some one.

קלם m, scorn, mockery (synon. with  
חרפה, לעג).

קלקה f. the same.

I. קלע equiv. to קלל and קלע, to  
drive, to sling (Aram. קלק), to  
scatter about, קולע one that slings,

קָאָבֶן with stones. Pi. קָלַע the same.

II. קָלַע to cut in, to deepen, either by carving out or by engraving, also used of sculpture; comp. חָלַל, and the root in קָלַץ.

III. קָלַע (not used) to entwine, to weave, like קָלַע in modern Heb. and קָלַע in Aram., from which קָלַעִים. A fourth signification of קָלַעִים, 1 Kings 6:34, is not to be adopted, as קָלַעִים stands in that passage for קָלַעִים.

קָלַע (pl. קָלַעִים, const. קָלַעִי m. 1) a sling, קָלַעוּ his sling, קָלַעִים stones for slinging, from קָלַע I.; 2) a curtain, covering, from קָלַע III. to weave, to entwine, like קָמַץ after the same analogy; 3) only 1 Kings 6:34, as a secondary form of קָלַעִים.

קָלַע a slinger.

קָלַל adj. m. inferior, bad (of bread).

The form stands for קָלַל, like קָלַל for קָלַל; in a similar manner is קָלַל for קָלַל, and קָמַץ for קָמַץ.

קָלַשׁ (not used) to sting, to prickle. The Aram. קָלַשׁ is only a secondary form from קָלַשׁ; but possibly equiv. to קָלַשׁ.

קָלַשׁ masc. a prong, a point, קָלַשׁ a three-pronged instrument, a pitchfork.

קָמַח (not used) probably only an extended form from קָמַח to assist.

קָמַח f. seed yet in the ears, standing corn, from קָמַח.

קָמַח p.n.m. (assistance from God).

קָמַח (a pillar) p.n. of a place in Gilead.

קָמַח (also קָמַח, pl. קָמַחִים, as if from a sing. קָמַחִי m. thorn, thistle, and generally prickly plant, from קָמַח to prickle.

קָמַח (not used) to pound, to grind, related to קָמַח, קָמַח, there the root is קָמַח. Probably related to קָמַח to be marrowy.

קָמַח m. meal.

קָמַח (fut. קָמַח) to press, to hold together, related to קָמַץ, transf. to seize. Pu. קָמַח to be imprisoned, fettered. In modern Heb. to shrink together, to have wrinkles.

קָמַח (pause קָמַח) equiv. to קָמַח, to wither (of plants), to dry up, to perish.

קָמַץ equiv. to קָמַץ, to press together, to close (the hand), to take a handful; in modern Heb. also of the closing of the mouth.

קָמַץ (only pl. קָמַצִים) m. a bundle, a heap; hence, קָמַצִים in full bundles, i.e. in abundance (used of corn).

קָמַץ (with suff. קָמַצוֹ) m. a handful, generally with the addition of קָמַץ.



קנא (not used) to prickle, probably related to קנא in קנא. From which קנא.

קנא see קנא.

קנא (const. קנא, with suff. קנא, pl. קנא) m. 1) a tent, cell, without conveying the idea of being small; 2) a nest, a bird's nest, transf. also to a nestling. The root is קנא to erect, to build. As a denom. from קנא occurs the Pi. קנא to build a nest, or to dwell in a nest, of the dove and other birds, used even of the cell of a serpent. Pu. to nestle, to dwell.

קנא (Kal, not used) to glow, to burn, comp. the root-syllable in קנא and קנא; next, to turn red, with passion or jealousy. Pi. 1) to glow with zeal or jealousy, to be jealous of (accus.) a wife, to be envious of (א, accus. א) some one, to be zealous for (א) some one, to emulate (א) some one, and generally to glow with zeal for a person or a cause; 2) to excite to wrath or to jealousy, almost like Hiphil; קנא קנא, for קנא to be very zealous or very wroth. Hiph. to excite jealousy, wrath, particip. קנא for קנא.

קנא (Aram.) to buy, equiv. to קנא Heb.

קנא adj. m. zealous, jealous, קנא אלה a zealous, or rather zealous God.

קנא (pl. קנאות) L. jealousy, envy; next, zeal, wrath, for something or some one, emulation, vying, and the same gradation of sense as occurs in the verb; קנאות a meat offering of jealousy, i. e. on account of jealousy; קנא the image of jealousy, i. e. which excites the divine jealousy.

I. קנא (fut. קנא, apoc. קנא) to buy; hence, to get, to acquire, to possess; thus the Lord is called קנא, i. e. possessor of heaven and earth; also of the getting of a wife; hence קנא lord, master, owner: most frequently, however, קנא is used in the sense of buying at a certain price; hence, sometimes with the addition קנא. The person of whom one buys is construed with קנא, קנא, קנא. Niph. to be bought. Hiph. to sell (as a slave). קנא belongs to קנא. The root is קנא=קנא.

II. קנא (not used) to stand upright, erect; related to which is קנא and קנא.

קנא (const. קנא, pl. קנאים, and in the orig. signif. קנאות) m. a reed, cane, so called from its erect position; hence, 1) bulrush, קנא beast of the bulrush, i. e. crocodile, as a symbol of Egypt; 2) spice reed, sweet reed, e. g. קנא בלשם, קנא המלוב; קנא:

3) a stalk of the ears of corn ;  
4) a measuring reed or rod, complete *קנה המדה* ; 5) the beam of a balance ; 6) the upper bone of the arm, also branch of a candlestick, in which sense the pl. *קננות* ; 7) a reed for writing, which signification may be connected with signif. 2.

*קנה* (place of bulrushes) 1) p. n. of a brook in the borders of Ephraim ;

2) p. n. of a city in the tribe of Asher.

*קנה* adj. m. equiv. to *קנה*, zealous, arduous in the defence of some cause.

*קנה* (not used) to hunt (according to the Arab.), to get by hunting ; according to some, related to *קנה*.

*קנה* (the old form for *קנה*) p. n. masc. (hunter) from which the patron.

*קנה*, a descendant from *קנה*.

There is, however, another form :—

*קנה* p. n. of a Canaanite people, probably descending from an ancestor called *קנה*.

*קנה* see *קנה*.

*קנה* (with suff. *קנה*) m. that which is bought, acquired, got ; hence, possession, that which is bought for money (Levit. 22:11), i. e. a slave ; *קנה* cattle and possessions, (fig. creatures, as being the possession of God).

*קנה* (not used) equiv. to *קנה* to be hard, hence *קנה* ; according to others, equiv. to *קנה* II., with reference to the noun *קנה*. Such an extension of root, however, is uncommon.

*קנה* (const. *קנה*, with shortening of the cholem) m. formed from *קנה* (with the termination *ה*) cinnamon reed or cane ; *Kinnamon*, cinnamon, used for ointments and frankincense, so called from its hardness, or from its reed-like shape.

*קנה* (not used) equiv. to *קנה*, to build, to erect ; hence, to prepare. From which *קנה*, but Pi. *קנה*, and Pu. are only denom. from *קנה*.

*קנה* belongs to *קנה*, Job 18:2, which, however, belongs to *קנה*.

*קנה* (possession) p. n. of a city in Hauran.

*קנה* (fut. *קנה*, imp. f. *קנה*) equiv. to *קנה*, *קנה* to cut, to divide ; hence, as in *קנה*, transf. to decide, to divine ; next, to soothsay (of false prophets and necromancers, similar to *קנה* of true prophets) ; *קנה* to carry on sorcery ; *קנה* to predict lies ; *קנה* sorcerer, necromancer.

*קנה* (pl. *קנה*) m. orig. knowledge of divination, also from the signification of cutting, in *קנה* ; decision, sentence, e. g. decision

from the lips of the king. Commonly, however, it signifies sorcery, soothsaying; transf. to the wages of sorcery.

קָצַץ (Kal, not used) equiv. to קָצַץ to cut off. Po. קוֹצֵץ to cut off (fruit).

קָצַץ (not used) equiv. to קָצַץ to divide, to split; transf. to measure, from which קָצַץ: possibly, however, that the root is קָסַח = קָשָׁה in the sense of to hold, to contain, which is more suitable to the following:—

קָסַח f. a cup, a vessel for containing ink, an inkstand; hence, generally joined with הַסֵּפֶר.

קָעַל (not used) probably equiv. to קָלַע, to fortify, to enclose, from which:—

קָעִילָה (burgh, castle) p.n. of a city in Judah (comp. קָלָעָה, in modern Heb. (of the same root) a castle, e.g. קָלָעַת אֵיזֵב Job's castle, Calatajud in ancient Aragonia; קָלָעָה Kale, in the Crimea, etc.

קָעַע (not used) equiv. to קָצַץ to cut in, to etch; hence, in the reduplicated form קָעַעַע, m. modern Heb. to castrate, to uproot, to annihilate.

קָעַעַע m. a cut (in the skin), or digging in, grafting, e.g. a mark in the skin.

קָעַר (not used) to deepen out; related is קָר, קָר, קָרָה, and the roots in קָרַר, קָרַר, קָרַר.

קָעַרָה (pl. קָעַרָה, const. קָעַרָה, with suff. קָעַרָהּ) f. a vessel deepened out, a dish, a basin, comp. קָעַרָהּ.

קָעַר to draw in, to shrink, like קָבַח, or transf. to draw together (the feet, in sitting), to coagulate, to curdle (of whey to cheese), to congeal (of the floods), to settle to the bottom (of the dregs). In Zech. 14:6, the Ketib has קָעַרָה. Hiph. קָעַרָהּ to curdle. Niph. according to some in the above passage in Zech.; יָקָרָהּ יָקָרָהּ bright stars shall draw in. The Auth. Vers. renders it according to Keri יָקָרָהּ "the light shall be neither clear nor dark."

קָעַרָה masc. congelation, frost, from קָעַר.

I. קָעַר (Kal, not used) to cut off; hence Pi. קָעַר to cut off (a web, wove); transf. to cut off the life, from which a later sig. to shorten, which is found in the Aram.

II. קָעַר (not used) equiv. to קָפַד to join, to be attached, annexed (of the skin), which signification is suitable to קָפַד.

קָפַד m. the leech, on account of its attaching itself, from קָפַד II.; according to others, on account

of its shrinking together, from קפד I., Auth. Ver. the bittern, and, according to Gesenius, hedgehog.

קפדה (*Mill*, hence masc.) destruction). It is possible, however, that קפדה is fem., and that the accent receded on account of its being joined to a monosyllable.

קפול m. arrow-snake (Author. Vers. "the great owl"), from קפו to spring, so called from its swift springing.

קפו (not used) equiv. to קפץ to spring, to hop, to hasten away.

קפץ (fut. יקפץ) equiv. to קפץ to close together, to gather, to shut (the hand or mouth); fig. to shut up his tender mercies (of God). Niph. to be taken out of the way, i. e. to be destroyed. Pi. to spring, to leap, comp. קפץ.

קץ (with suff. קצִי, plur. const. once קצִי) m. origin. the point where something is cut off; hence, end, of locality and times; קצון קץ the lodging of the borders, i. e. at the utmost end; also in reference to actions and circumstances, the end, the utmost; hence קץ קץ without end, סוף at the end, after, the same as קץ. Transf. (a) downfall, קץ עון iniquity leading to downfall, קצִי my death; (b) the end of a prophecy, i. e. its

fulfilment; the end of time, i. e. the kingdom of the Messiah; complete קץ קץ, קץ קץ, קץ קץ. The plur. Job 18:2, is used only in the sense of the singular, end; hence קצו קצו לְמֵלֶךְ to make an end of words.

קצב (fut. יקצב, יקצב) equiv. to קצב to cut off, to hew (wood); figur. to cut, in the sense of forming, shaping, קצב קצב, a well-formed flock (Auth. Vers. a flock of sheep that are even shorn).

קצב (pl. const. קצבִי) m. 1) cut, in the sense of form, shape; 2) end, from קצב to cut off.

קצה (inf. קצות) equiv. to קצה to cut off; hence fig. to destroy (nations). In the derivative, to decide, judge, it is analogous with קץ. Pi. to cut off (the feet), to cut off (one tribe after the other) a community. Hiph. to scrape off (from a wall); comp. קצע in this signification.

קצה (const. קצה, plur. with suff. קציהם orig. adj. m. קצה (pl. const. קצות, with suff. קצותם) f. ceasing, ending, but generally only a subst.; 1) the end, uttermost part (of a hill, a river, a camp, a country), קצה גבול the utmost border; קצה from all ends; 2) in reference to time, hence before num-



heav קצץ, equiv. to קצץ; 2) in reference to the mass, i.e. the whole, קצץ from the whole number of his brethren. The fem. is used especially to signify the border; hence קצץ at the border; the plur. const. קצצות signifies the utmost extremity of a thing, e.g. קצצות הארץ the utmost end of the earth, קצצות דרכים the extreme parts of ways, works; but also in the sense of a sum total, e.g. קצצותם from the whole of them, קצצות העם from the whole of the people.

קצץ see קצץ.

קצץ (after the form קצץ) m. the end.

קצץ (after the forms קצץ, קצץ, קצץ, קצץ, from קצץ; pl. const. קצצות) m. end, קצצות הארץ the ends of the earth.

קצץ see קצץ.

קצץ see קצץ.

קצץ (not used) equiv. to קצץ to cut, which, however, does not agree with the succeeding noun in the context, more correct therefore appears to be the original sense, to strew.

קצץ masc. black cummin, from קצץ to strew.

קצץ (const. קצץ, plur. const. קצצות, with suff. קצצתי) m. judge, a cadi, orig. he that decides, formed from

קצץ, equiv. to קצץ; transf. to leader (in war), the distinguished one, etc.

קצץ (pl. קצצות) f. rind of cinnamon, cassia, from קצץ to peel; comp. קצץ; 2) p.n. f. (cassia).

קצץ (const. קצץ, plur. with suff. קצצתי) m. 1) that which is cut off, a bough, a branch, the same in the plur.; 2) abst. reaping, harvest, or concrete the corn reaped. Comp. קצץ, קצץ, קצץ harvest of wheat, קצץ harvest of barley, קצץ fruit of the Kile. Seldom for קצץ reapers.

קצץ (Kal, not used) equiv. to קצץ, קצץ to hew, to cut off; hence Pu. to be cut off, particip. קצצות corners, which, however, is probably a subst. like קצץ. Hiph. to scrape off, especially from the wall. Hoph. only part. קצצות corners, which, however, is probably a subst.

קצץ (fut. קצץ) origina. to smart, to fume, to rage; transf. to be wroth against (על, אל) some one or something, קצץ קצץ to be excessively wroth. Hiph. to provoke one to wrath. Hith. to become wroth; related is the Aram. קצץ.

קצץ (Aram.) the same.

קצץ (with suff. קצצתי) m. 1) anger,

wrath; transferred to contention, strife; 2) foaming (of the waters).

Comp. קָצַרְתָּ = קָצַר in the Talmud.

קָצַרְתָּ (Aram.) masc. the same, anger, wrath.

קָצַרְתָּ f. destruction, orig. like קָצַרְתָּ, that which provokes the Divine wrath; hence parallel with קָצַרְתָּ.

קָצַרְתָּ (2 pers. pret. קָצַרְתָּ) equiv. to קָצַרְתָּ, to cut off (the hand), to shave off (the beard). Pl. קָצַרְתָּ and קָצַרְתָּ to cut off (a cord), to chop off (hands, thumbs), to tear off, to break off, to cut to pieces (string). Pu. pass., particip. קָצַרְתָּ being cut off.

קָצַרְתָּ (Aram.) the same. Pu. to cut off (branches).

קָצַרְתָּ (fut. קָצַרְתָּ) to cut off, to reap, to mow (related to קָצַר), especially fruit, ears of corn, etc. Particip. קָצַרְתָּ the reaper, but particip. pass. קָצַרְתָּ belongs to קָצַרְתָּ. Hiph. קָצַרְתָּ to reap, to mow.

קָצַרְתָּ (fut. קָצַרְתָּ, once קָצַרְתָּ for קָצַרְתָּ) to be short, to be stumpy (from קָצַר), the hand of some one is short, i.e. he is weak in power; with קָצַר and קָצַרְתָּ, short of suffering, i.e. impatient, not forbearing; with קָצַר, at something; comp. קָצַרְתָּ; figur. the years, days, are short. Pl. to shorten (the days). Hiph. the same.

קָצַרְתָּ (const. קָצַרְתָּ, pl. const. קָצַרְתָּ) adj.

m. short, קָצַרְתָּ יָד weak in power,

קָצַרְתָּ יוֹם short lived, קָצַרְתָּ and

קָצַרְתָּ impatient, not forbearing.

קָצַרְתָּ masc. shortness, with קָצַרְתָּ, not forbearing, impatient.

קָצַרְתָּ (after the form קָצַרְתָּ, from קָצַרְתָּ, with suff. קָצַרְתָּ, pl. קָצַרְתָּ, with suff. קָצַרְתָּ, Ketib) f. end, קָצַרְתָּ at the end, pl. the ends (of the earth), the borders (of a thing).

קָצַרְתָּ (const. קָצַרְתָּ) Aram. the same, but also in the signification of totality, the whole sum total.

קָצַר see קָצַר.

קָרָא m. the cold, from קָרָא.

קָרָא (pl. קָרָא) adj. m. cold, cool (of water), figur. calm, quiet (קָרָא) in mind.

קָרָא (fut. קָרָא) 1) to cry, to lift up the voice loudly (related to קָרָא), to call; hence, קָרָא the crier (the partridge), but especially of man, sometimes with the addition of קָרָא לְפָנַי; קָרָא לְפָנַי to call before someone; קָרָא לְאֵל to call to some one, seldom קָרָא לְאֵל to call after some one; קָרָא לְאֵל to call upon, especially God, with קָרָא לְאֵל, and קָרָא, of the person; to call upon God in behalf of some one. Also, to proclaim, e.g. קָרָא לְעוֹם to proclaim a fast, קָרָא לְחֵירוֹת to proclaim liberty, most frequently of

the proclaiming of prophecies and predictions; 2) to call one, in the sense of inviting, where the pers. is construed in the acc. and with ל, and קָרָא אֵלָיו to call to one-self, e.g. אֵשֶׁם a name, i.e. to acquire a name; to invite to a feast, קָרָא עֲצָרָה to call together to a feast, קְרוּאֵי הָעֵדָה they that are called to the assembly, קָרָא לְשָׁלוֹם, ל to invite to peace; to assemble an army, to choose from the mass, to appoint, in this sense קָרָא בְּשֵׁם also to praise (the name of God), rarely of idols; 3) to name, complete ל קָרָא שֵׁם, sometimes with the omission of שֵׁם; hence, ל קָרָא, followed by the accus., of the name; קָרָא אֶת־שֵׁם to give a name; 4) to read (loudly), קָרָא בְּסִפּוּר from a book; קָרָא בְּאָזְנֵי מ' to read to some one. Niph. קָרָא 1) to be called with (acc.) שֵׁם a name; בְּשֵׁם מ' to be called after the name of some one: ל קָרָא שֵׁם the name is given to something; מ' מ' means the same; 2) to be read, recited. Pual, 1) to be called, named; 2) to be appointed, selected for (?) something. The 3 fem. pret. קָרְאת for קָרֵאת inf. besides קָרָא also קָרְאוּת, fut. with suff. יִקְרְאוּ for יִקְרָאוּ.

II. קָרָא (fut. יִקְרָא) equiv. to קָרָה I.

1) to meet with, to befall, either good or evil; 2) to go towards some one; hence, inf. with ל, as prep. לְקָרְאת towards, to meet (with suff. לְקָרְאתוֹ), but also over against. Niph. נִקְרָא לְפָנַי, to be met, found, with עַל; next, to happen, by chance. Hiph. to cause to meet, befall (evil, with double accus.).

קָרָא (particip. קָרֵא, pass. קָרִי, inf. קָרְא, fut. יִקְרָא) Aram. like the Heb. קָרָא I. Ith. אֶת־קָרִי to be called.

קָרָא m. orig. the crier, transf. to a partridge.

קָרְאָה (an infin. noun) f. happening, meeting, but only in a state of const. and with suff. in a prepositional sense, towards, opposite, over against. See קָרָא II.

קָרַב (not used) to attack, to seize; related is קָרַב, קָרַב, קָרַב; from which עֲקָרַב scorpion, and קָרַב battle.

קָרַב (but without being in pause קָרַב, infin. קָרַב, with suff. קָרַבְכֶּם, and the fem. form קָרַבְהָ, fut. יִקְרַב) to approach, to draw near, like אָל, קָרַב, קָרַב; hence, with אָל, קָרַב, rarely with ב, עַל; e.g. and the time drew nigh that Israel must die; also construed with לְקָרְאת, לְקָרְאת. In a hostile sense in מוֹלַעַד.

phrases **לְמִלְחָמָה**, **אֶל־מִלְחָמָה**, **אֶל־הָעֵיר**; **עַל־כֵּן**; and with **אֶל** alone, signifies connubial intercourse. Niph. to approach, to draw near. Pi. **קָרַב** to bring near, rarely intransitive, to draw near. Hiph. to cause to approach, to bring near, especially of the bringing of offerings, presents; to cause two things to touch each other; **וְהָקֵסָן** to cause to draw back, to remove; seldom intrans. like Pi. and Kal.

**קָרַב** (Aram.) the same. Pa. **קָרַב** to bring near. Aph. **הִקְרַב** to bring (gifts and offerings).

**קָרַב** (pl. **קָרָבִים**) adj. masc. drawing near, approaching, orig. part.

**קָרַב** (pl. **קָרָבוֹת**) m. battle, war, from **קָרַב** to meet, Possibly, however, **קָ** is from **קָרַב**, thus from the orig. signif. to seize, to attack.

**קָרַב** (def. **קָרָבָא**, pl. **קָרָבִין**) Aram. the same.

**קָרַב** (with suff. **קָרָבִי**, pl. **קָרָבִים**) m. orig. body, entrails, heart; transf. to the inward part, the middle, as a prep. **בְּקָרַב** in the midst, among, within, e.g. **בְּקָרַב הָאָרֶץ** in the midst of the land. The verbs **הִסְרִי**, **בָּעֵר**, **בָּרַת**, are construed with **בְּקָרַב**, to denote removal from the midst; **קָרַב** is a nominal root, without being connected

with the verb **קָרַב**. Comp. Aram. **וְגוֹ** body, in a similar mode of transferring the sense.

**קָרְבָּה** (const. **קָרְבָּת**) f. nearness, approach; **קִי אֱלֹהִים** the nearness of God.

**קָרְבָּן** (and **קָרְבֵּן**, const. **קָרְבֵּן**, with suff. **קָרְבָּנִי**, pl. with suff. **קָרְבָּנֵיהֶם**) m. an offering, gift of an offering, orig. that which is brought near; hence also, of offerings without blood, oblation. Comp. **הִקְרִיב**.

**קָרְבָּן** (later; const. **קָרְבָּן**) masc. the same, offering.

**קָרַד** (not used) equiv. to **קָרַח**, **קָרַח**, **קָרַח** to cut, to hew, from which:—

**קָרָדִים** (with suff. **קָרָדִים**, pl. **קָרָדִים**) and **קָרָדִים** (m. axe, so called from its hewing; comp. **קָרַח** from **קָרַח**. The form is as in **שְׁלֹשָׁם**, **קָרָנִים**, **קָרָנִים**, **קָרָנִים**, and others, which termination **קָרָ**, has subsequently become an adverbial suffix.

**קָרָה** f. cold, orig. adj. fem. from **קָר**, which has become an abstract noun.

I. **קָרָה** (fut. **יִקְרָה**, once **יִקְרָה**, after the manner of **לֵא**, apoc. **יִקְרָה**) equiv. to **קָרָא** II., to meet (some one), but with accus. of the person, to befall some one, either good or evil; also, of the fulfil-



ment of a promise (with accus. of the person); **וַיִּקְרַח מִקְרָהּ** and her hap was to light on, etc. Niph. to meet, to happen, by chance, with some one (**וַיִּקְרַח מִלְּאֵל**), which significations originate all in **קָרַח**.

II. Hiph. to cause to meet, to bring something about at the proper time, opportunistly.

II. **קָרַח** (Kal, not used), to join, to connect; hence, Pi. **קָרַח** to lay the beams, i.e. to connect the building through the crossing of the beams; next, to build, to erect, through laying beams. Perhaps only a denom. of **קָרַח**.

**קָרַח** (c. **קָרַח**) m. chance, occurrence, from **קָרַח** I.; **סִפְרָה לַיְלָה** (unclean-ness) that chanceth by night; modern Heb. **קָרַח** in this sense.

**קָרֹב** (after the form **רָחֹק**, pl. **קָרֹבִים**)  
adj. m. **קָרֹבָה** (pl. **בֹּתִים**) f. near,  
1) in a local sense, with **לְ**, **אֵל**,  
seldom **אֶצֶל** (by) a person or  
thing; **שָׁכֵן קָרֹב** a near neigh-  
bour; **קָרְבֵי יְיָ** those that are  
near the Lord (in dignity), of  
priests and Levites, figur. near,  
said of God, i.e. easily answering  
or protecting; the nearness of the  
name of God, i.e. frequently men-  
tioning the divine name; 2) of  
time, the day of the Lord is near,  
i.e. soon to come; **בְּקָרֹב** in a

short time; **בְּקָרֹב** after a short  
time, or recently; **קָרֹב מִשְׁנֵי** a  
little distance from something; 3)  
in reference to relationship, **קָרְבֵי**  
my relatives, transf. to acquaint-  
ance and friendship.

**קָרַח** (inf. **יִקְרַח**) to shave off, to make  
bald, related to **קָלַח** and **קָרַח**.  
Niph. a baldness made (**קָלַח**) in  
honour of some one. Hiph. to  
shave off, to make baldness (**קָלַח**) in  
honour of some one. Hoph. pass.  
**קָרַח** p. n. m. (the bald-headed one).  
**קָרַח** (after the form **קָרַח**) m. bald-  
headed one, at the back of the  
head, different from **קָרַח**, the fore  
part of the head.

**קָרַח** m. ice, cold, so called from its  
smoothness; transf. to crystal, on  
account of its similarity to ice.

**קָרַח** (with suff. **קָרַחוֹ**) m. 1) equiv. to  
**קָרַח** ice, hail; 2) p. n. m. bald  
head, patron. **קָרַחִי**.

**קָרַחֵא** see **קָרַחֵא**.

**קָרַחֵא** (with suff. **קָרַחֵאֵהוּ**) fem.  
baldness, as an indication of  
mourning, generally on the fore-  
head, seldom equiv. to **קָרַחֵא**;  
**קָרַחֵא קָרַחֵא** to make a bald  
place on the head.

**קָרַחֵא** patron. from **קָרַח**, which see.

**קָרַחֵא** (with suff. **קָרַחֵאוֹ**) f. baldness,  
transf. to the bald place on a  
garment.

**קָרַי** (*pausse קרי*) masc. orig. chance, occurrence, from **קָרָה** I. (comp. **קָרָה**); but generally meeting in a hostile sense, resistance; **וַלְכָּן קָרַי עִם** to walk contrary unto one; **וַלְכָּרַי** in a contrary way; **קָרַי בְּחִטָּת קָרַי** acting contrary with fury.

**קָרִיאַ** (origin. particip. pass.) called, invited.

**קָרִיאָה** (*קָרִיאָה*, def. **קָרִיאָה**) Aram. fem. the same, like the Heb. **קָרִיאָה**.

**קָרִיאָה** f. calling out, proclamation.

**קָרָה** (const. **קָרִית**) f. a city, equiv. to **בָּנָה**, but only in the poetical books, from **קָרָה** to build. So **קָרָה** (Phœnician **קָרָה** *Kart*; **קָר** *Kar*; **קָר**, **קָר** *Kor, Kur*). In the following proper nouns of cities, **קָרָה** is found as a component part.

**קָרִית אַרְבַּע** city of Arba, the Anakite, p. n. of the city, later **הַבְּרִית**; according to some, so called on account of the four giants residing there, and according to others, on account of the four couples of patriarchs buried there.

**קָרִית בַּעַל** (city of Baal) p. n. of a city in Judah, identical with **קָרִית יִשְׂרָאֵל**.

**קָרִית הַחֲצוֹת** (street-town) p. n. of a city in Moab.

**קָרִית יִשְׂרָאֵל** (contracted **קָרִית יִשְׂרָאֵל**, also with the article **הַקָּרִית**; *fo-rest-town*) p. n. of a city on the

border between Judah and Benjamin, seldom **קָרִית** alone.

**קָרִית סֶנָּה** (city of the senna plant) p. n. of a city in Judah, for which also:—

**קָרִית סֶפֶר** (town of letters) p. n. of the city formerly called **דִּבְרִי**.

**קָרִית יִצְחָק** see **קָרִית יִצְחָק**.

**קָרִית** (cities) 1) p. n. of a city in Judah; 2) in Moab; from signif. 1, arose the gentile **אֱלֹהֵי קָרִית** *Ἰσοκαριώτης*.

**קָרִית** see **קָרִית יִצְחָק**.

**קָרִיתִים** (double city) p. n. of a city in the territory of Reuben, later belonging to Moab. Another of the same name was in Naphtali.

**קָרַם** (fut. **יִקְרַם**) to crust, to cover (with skin), construed with **עַל**, frequent in modern Hebrew.

**קָרָן** (with suffix **קָרָנוּ**, dual **קָרָנִים**, const. **קָרָנִי**, plur. **קָרָנוֹת**, const. **קָרָנוֹת** f. horn (of a bull or ram), also of artificial horns made of iron, transf. to vessels made of horn, symbolically as a sign of strength, power, in which sense the forms **קָרָן**, **הַקָּרָן**, **רוֹם**, **הַקָּרָן**, **הַקָּרָן**, the figure of power and strength is taken from the bull.—**קָרָן** also signifies, 1) a musical wind instrument, the horn, *cornu*; 2) the tusks of an elephant; hence, **קָרָנוֹת**, on account of their

size; 3) horn of the altar (plur. const. קַרְנוֹת, i.e. the points which protruded like a horn, but not the corner; hence, וְעִשִּׂיתָ קַרְנוֹתָיו עַל הַכֹּנֶסֶת (Ex. 27:2); 4) top (of a mountain), especially of the peak; 5) rays, in the dual form, of the flashes of lightning or of the rays of the sun, so called from their horn-like shape. The root is קָרַ (see קָדַר) to dig through, and קָ- is only a nominal addition.

From which denom.:—

קָרַן to beam forth, to shine (see קָרַן 5), of the shining of the countenance.

Hiph. הִקְרִין to have large horns; comp. פִּרְסָהּ under הִפְרִים.

קָרַן (def. קָרַנָּא, dual קָרַנִּין, def. קָרַנִּיא) Aram. the same, horn.

קָרַן הַפֶּה p.n.f. (paint-horn).

קָרַם to bow down; related to קָרַשׁ, and קָרַץ, according to some.

קָרַם (plur. קָרַמִּים, const. קָרַמִּי, with suff. קָרַמִּיו) m. a hook or pin, so called on account of its bent shape.

It is also the original form for קָרַסל.

קָרַם p.n.m. (for קָרַס, the bent one).

קָרַסל (dual קָרַסְלִים, with suff. קָרַסְלִי) masc. origin. ankle, joint; next, knuckles, formed from קָרַם, with the diminutive suffix לִ-.

קָרַע (fut. יִקְרַע) 1) to tear asunder, to rend, e.g. garments; וְלִקְרַעֲמֶם,

to tear in pieces; to tear a book in pieces, fig. to rend the heaven, a nation, a kingdom, with מִיָּד, מִזֶּן, מִמֶּלֶךְ, of the person from whom something is torn away; to cut out a window, i.e. to open a hole in the wall; to rend the eyes with paint, i.e. to paint them; 2) to blaspheme, comp. הִרְרָה. Niph. to be torn (of a garment), figur. to be destroyed (of an altar).

קָרַע (pl. קָרַעִים) masc. a rent, a tear, concrete that which is torn, torn garments.

קָרַע (fut. יִקְרַע) equiv. to קָרַע (comp. קָרַע and קָרַם), to tear open, to open wide; hence, the figur. expressions, קָרַע עֵינָיו, קָרַע שִׁפְתָּיו, indicating maliciousness, scorn; according to others the original signification is to pound, to grind, thus קָרַע joined to עֵין signifies winking, and with שִׁפְתָּיו biting the lips. Pu. to be nipped off, e.g. of the clay which the potter breaks off from the mass.

קָרַע m. destruction, from קָרַע in the transf. sense.

קָרַע (pl. with suff. קָרַעוֹהִי) Aram. m. a piece of meat torn off; hence, figur. אָכַל קָרַעוֹהִי דִּי מִן to eat the pieces of a person, i.e. to slander him.

קֶרֶךְ m. 1) ground, floor, e.g. of the floor of a house, of the bottom of the sea, of the pavement, the cover or ceiling of a house of several floors, inasmuch as the ceiling of the lower room is the floor of the upper one. The form is contracted from קֶרַעַרְקַע; thus from קֶרַע, if not from קֶרַךְ; 2) p.n. of a place in Judah.

קֶרַךְ (digging) p.n. of a place.

קָר (not used) to be cool, cold, transf. to be calm of mind.

קָרַן (not used) equiv. to קָרַשׁ, קָרַן, to cut to pieces. From which:—

קָרַן (with suff. קָרַשׁוֹ, plur. קָרָשִׁים, const. קָרָשִׁי, with suff. קָרָשִׁיו) m. board, plank, orig. something cut off, collectively boarding.

קָרַן (after the form בָּקַח, בָּקַחַת, from קָרַח II.) f. equiv. to קָרִיָּה a city, קָרַח the high points of the city, פִּי קָרַח the entrance of the city.

קָרַח (city) p.n. of a place in the territory of Zebulun.

קָרַח (dual from קָרַח, double city) p.n. of a city in the territory of Naphtali, for which is also the general dual form קָרַחִים.

קָרַח (pl. modern Heb. קָרַחִים) m. straw, stubble קָרַחִים נֶדָּף driven stubble, stubble that passeth away by the wind; from which denom. קָרַחִים

to gather straw; also Po. קָרַחִים to gather straw or wood. In Kal, to be gathered or received (of an out-cast, comp. קָרַחִים). Hith. to gather oneself, to be received again in the congregation, as a sign of cleanliness; thus in both conjugations used only in the transferred sense. The root is קָרַחִים.

קָרַחִים (not used) according to the Talmud equiv. to קָרַחִים hard, difficult (to digest). From which:—

קָרַחִים (pl. קָרַחִים) m. a melon, cucumber, from קָרַחִים. The modern Heb. קָרַחִים, pl. קָרַחִים is contracted from קָרַחִים, pl. קָרַחִים.

קָרַחִים (fut. יִקָּרַחִים) probably equiv. to קָרַחִים to be eager for something; hence, to listen, hearken, or equiv. to קָרַחִים to incline the ears in order to listen; generally in Hiph. joined with אָזַן; but also with omission of אָזַן, and construed with אָזַן, אָזַן, אָזַן and acc.

קָרַחִים (after the form מִלֵּחַ) adj. m., קָרַחִים fem. attention, listening, hearkening.

קָרַחִים adj. m., קָרַחִים f. hearkening, attentive.

קָרַחִים m. hearkening, attention, קָרַחִים great attention; קָרַחִים he hearkened diligently.

קָרַחִים (fut. יִקָּרַחִים, apoc. יִקָּרַחִים) 1) to be juiceless, dry, comp. קָרַחִים, קָרַחִים



and the root in קָשָׁה; next, to be hard, difficult, cruel (of wrath, violence, request). Niph. to be hardened, oppressed, encrusted. Pi. קָשָׁה to make hard, difficult; קָשָׁה בְּלִדָּת to have hard labour (of childbirth). Hiph. הִקְשָׁה (fut. apoc. הִקְשִׁי) to harden (the neck), to be stiffnecked, to harden (the heart), to be stubborn, to make heavy (a yoke); hence, in connection with other verbs, to express importance, difficulty, e. g. הִקְשָׁה לְשִׁאֵל to ask a hard thing; הִקְשָׁה לְשַׁלַּח hardly let go; 2) (not used) to make firm, hard (a plait or lock of hair); from which מִקְשָׁה and מִקְשָׁה.

I. קָשָׁה (not used) equiv. to קָח (קָחָה) to hold, to contain (of a dish or basin).

II. קָשָׁה (not used) equiv. to קָשָׁה, to cover, to protect; hence קָשָׁה, which see.

קָשָׁה (const. קָשָׁה, pl. קָשִׁים, const. קָשִׁי) adj. m., קָשָׁה (const. קָשָׁה, pl. קָשִׁים) fem. difficult, hard (of words, a yoke, bondage), קָשָׁה לֵב, פָּנִים עָרִף stiffnecked; with קָשָׁה presumptuous brow, obdurate heart; קָשָׁה יוֹם one whose day is hard, i. e. the unfortunate one; קָשָׁה חֲזוֹן hard visions, i. e. pseudophery of calamity; קָשָׁה רֶגֶל heavy

of spirit, i. e. melancholy; always in accordance with the noun to which the adjective is joined; also, mighty, violent, etc. The fem. קָשָׁה is also used in the abstract, that which is hard, unfortunate.

קָשָׁה (Aram.) m. firmness; hence, קָשָׁה; קָשָׁה in truth, truly.

קָשָׁה (Kal, not used) a hardened form from קָשָׁה, comp. קָשָׁה and קָשָׁה; from which Hiph. 1) to harden (the heart), to be hardened (used of the ostrich towards its young).

קָשָׁה (not used) probably, to make firm, to confirm; thus synonym. with קָשָׁה belonging to קָשָׁה. The root in קָשָׁה is equiv. to קָשָׁה.

קָשָׁה (not used) to portion, to measure, to mete out. Comp. קָשָׁה.

קָשָׁה m. firmness; hence (like קָשָׁה) truth; according to several versions, קָשָׁה is equiv. to קָשָׁה and קָשָׁה הִתְנוּסִים מִפְּנֵי קָשָׁה to flee from the archers.

קָשָׁה (origin. form for קָשָׁה) masc. truth.

קָשָׁה m. hardness, stubbornness, obduracy.

קָשָׁה (hardness of soil) p. n. of a place in Issachar, for which קָשָׁה stands once.

קָשָׁה f. something weighed; next, name of a weight for gold and

silver, probably of the value of four shekels.

קפפ (pl. קפפין, and with suff.

קפפין) f. scales, so called on account of its covering things;

קפפ a coat of mail.

קפ (fut. קפ to bind, to tie, to join to (2) something, e.g. "his life is

bound up in (2) the lad's life;"

to bind (an animal) to (with על or without) something; to join,

i. e. to conspire against (על) some

one, complete על קפ קפ. The

part. קפ is used in the transf.

sense, to be strong (of sheep);

comp. קפ in a similar mode of

transferring the sense. Niph. to

be attached (to a person), to be

joined (of a wall). Pl. to bind

round (a girdle). Pu. only part.

קפין the strong cattle. Hith.

to conspire against (על) some

one.

קפ (with suff. קפין) masc. 1) con-

spiracy, קפ קפ to make a con-

spiracy; 2) joining.

קפ (only pl. קפ-) m. a girdle (of a

bride or wife).

קפ (not used) equiv. to קפ, to

be juiceless, hard, dry; from which

קפ and the denom. קפ, which

see under קפ.

קפ (with suff. קפין, plur. קפין,

c. קפין, with suff. קפין)

com. 1) a bow (on account of its bent form, from קפ) for shooting;

קפ קפ a deceitful bow, i. e. to

fly and not to shoot, in order to

deceive the enemy; קפ i. e. an

arrow; קפ קפ to bend

the bow; קפ קפ to shoot

with the bow; transf. to archer,

like קפ, for which also קפ,

plur. קפ, once, song of the

bow, i. e. David's elegy on Saul,

in which the bow is mentioned;

figur. strength, power; hence, to

break some one's bow, i. e. to

destroy his power; my bow is

strengthened, i. e. my powers in-

crease; 2) rainbow, complete bow

of God. The root is קפ, from

which קפ, after the form of

קפ.

קפ m. an archer; this form, sig-

nifying a calling or trade, is com-

mon in modern Hebrew.

קפ (after the form קפ, only

pl. קפ, const. קפ) f. dish

or basin, so called from its hold-

ing or containing things (from

קפ I.).

קפ (not used) after the Arab. to

serve; from which קפ.

קפ (Ketib קפ) Aram. m. the

cithern, answers to Kitharē, and

thus orig. coat of mail, from its

similarity.



tively, to look upon (בְּ) something with pleasure, gladness; to look down (from an eminence), or fig. with contempt upon (accus.) something; to have care for, or to oversee something (with accus.); to select, choose, to visit, to salute, complete רָאָה אֶת שְׁלוֹם בֵּית; to look (hoping for assistance) upon אֶל, אֵל, some one; to look at, i.e. to take for something or for some one (with בְּ); to look at, i.e. to learn something from (מִן) some one; to have an eye (i.e. to purpose) upon something; 3) to experience something, either by the understanding, or other senses, e.g. by the hearing, tasting, touching; רָאִיתִי אֵשׁ I felt the heat; also by the emotions, to enjoy, thus רָאָה בְּמֹוֹב, רָאָה בְּרָעָה, to see life, i.e. to enjoy it; to see death, i.e. to die; to learn wisdom, i.e. to adopt it. Niph. 1) to be seen, visible, to shew oneself (of man and inanimate things), construed with לְ and אֵל; with God, to appear in the sanctuary, וַיֵּרָא אֶת פְּנֵי יְיָ 2) to be seen, i.e. to be protected by God. Pu. (3 pl. רָאוּ, with dagesh in א) to be seen. Hiph. הִרְאָה and הִרְאָה (fut. יִרְאָה, apoc. יִרְאָה, like Kal) 1) to cause to see, to shew, with double

accus., of the person and object, rarely with בְּ in the concluding sentence; to reveal in a dream; 2) to cause some one to experience, to enjoy (either good or evil), in which sense it is, as in Kal, construed with בְּ. Hoph. to be shewn something. Hith. mutually to behold, to look at one another, either as an indication of hesitating, or to measure one another for a combat. The derivatives are very numerous and manifold.

רָאָה (const. רָאָה), adj. m. seeing, beholding; רָאָה עָנִי seeing affliction.

רָאָה f. name of a bird of prey, Auth.

Ver. the glede, so called on account of its sharp sight. Some read רָאָה, which actually occurs in a parallel passage.

רָאָה (pl. רְאִים) m. 1) a seer, prophet, thus as a noun particip.; 2) vision, as a noun infin.; שָׁגוּ בְּרָאָה they err in vision.

רָאוּבֵן p.n. m. of the eldest son of Jacob, afterwards the name of the tribe called after him. According to the biblical etymology, it is equiv. to רָאוּ בָּעֵינִי they have seen upon the affliction, hence illustrated through רָאוּ בָּעֵינִי; perhaps equiv. to רָאוּת בֶּן beholding of the son.

רָאוּה (orig. inf.) f. the seeing, with



א, to look upon something attentively.

ראמה p. n. fem. (the elevated one) from ראם=רומ.

ראת f. the seeing, thus the Keri, but the Ketib has ראית.

ראי masc. a mirror, for which also מראה.

ראי (pause ראי) m. 1) the seeing, beholding; 2) look, like מראה, hence מראי at a view (Author. Ver. "that it cannot be seen"); 3) appearance; טוב ראי good-looking; 4) spectacle, example; ראוי שום צראי to make for an example, a warning.

ראיה p. n. m. (God is the beholder) once ראה stands for it.

ראים see ראים.

ראישון see ראשון.

ראית f. the seeing, beholding; Ketib for ראית

ראל (not used) equiv. to רעל to tremble; from which רעלה.

I. ראם (not used) to be high; equiv. to ראם, ראם, which see.

II. ראם (not used) to roar, equiv. to רעם, which corresponds better with ראם than with ראם I.

ראם (also ראים and ראים, pl. ראמים) m. the wild boar or buffalo, whose horns were considered very dangerous, and at the same time high and prominent; בן

ראמים the young buffalo. Biblical interpreters differ as to the species of ראם; according to some, it is the rhinoceros or unicorn; according to others, a kind of gazelle; the former, however, is more probable.

ראמות f. pl. 1) heights; fig. things unattainable; 2) p. n. of a city in Gilead, otherwise ראמות; 3) p. n. of a city in the tribe of Issachar; 4) pearl, coral; hence its being mentioned in connection with other precious things.

ראמת נגב (height of the south) p. n. of a city in the territory of the tribe of Simeon, otherwise for which ראמות נ.

ראש see ראש.

ראש poverty. See ראש.

ראש (pl. ראשים, with suff. ראשים) Aram. m. 1) the head; the visions or views of the head, i. e. fancies, imaginations; 2) transf. to son, chief, principal, as ראש in Heb. See the root:—

ראש (not used) equiv. to ראש to move to and fro, especially of the head. This root, though existing in all Semitic dialects, has nowhere been preserved in a verb.

ראש (origin. contracted from ראש) pl. ראשים for ראשים but with suff. once also ראשין m. 1) head

(self man or beast), origin. top, so called from its moving to and fro; ראש מ' בראש, ראש ב' are phrases to express the making some one to experience something; ראש ב' ראש ב' heads that were ready armed; ראש ל' to every man; next, to signify life, thus בראשנו to the jeopardy of our heads, synon. with נפש; ראש is transf. to (a) the upper part or top of anything; hence, top of a mountain, tower, throne, pillar; highest point of a country, top part of the bed; personally, chief, leader, etc.; (b) sum, mass (like *summa* from *summum*) of physical or spiritual objects, e.g. ראש דברים the sum of words; (c) beginning, the first; also, as an adverb, before, above; the root is ראש; 2) ראש (once ראש) m. a kind of poppy-head, the contents of which were bitter and pernicious; ראש the juice of poppy-heads, a kind of opium; next, poison, venom, generally; it is closely connected with ראש head, and derived from it on account of its similarity in shape; 3) p.n. of a Scythian people, mentioned in connection with כוש and תובל. probably a tribe of the northern Taurus.

ראש (only pl. ראשים) f. beginning,

former time. The form stands for ראש.

ראש (for ראש) adj. f. the uppermost; ראש the uppermost stone, i.e. the corner stone; ראש after the form ראש; according to others, ראש is a subst. and signifies the foundation stone, because it is laid down the first.

ראש (formed from ראש, sometimes ראש, and once ראש, pl. ראשים) adj. m., ראש (pl. ראשים) f. that which is at the head of anything, the foremost, the chief, the first in rank or position, e.g. ראש ל' חסד, and this sense ראש in this first, highest place, orig. adv. foremost; also in reference to position and order, the first, the foremost, ראש furthermost, ראש at the head; also, in reference to time, e.g. the first day, ראש the first man, ראש—the ancestors, the ancients; especially, in contrast to successors, the last, hence the phrase ראש the first and the last, in which sense ראש—signifies also former deeds; sometimes it signifies soon, or that which is to follow immediately; hence ראש *primo tempore*, soon, early, the same ראש. In the absolute form the pl. m. signifies ancestors,

the ancients, **שִׁשְׁמֹת רִאשִׁים**  
the ruins of ancient times; plur.  
fem. former deeds, events of old.  
Joined with prepositions, the sig-  
nifications are in conformity with  
the peculiarity of the prepositional  
syllables.

**מִרְאֵשֶׁת** see **רִאשֶׁת**.

**רִאשִׁית** (also **רִשִׁית**, from **רִאש**,  
with the formative syllable **יִת**—)  
fem. 1) beginning (in contrast  
to **אַחֲרִית**), e.g. of the kingdom,  
of strife; but also absolute, the  
beginning of all things; or relative  
to something later, the former  
position, the former time, the first  
of its kind, both in reference to  
time and value; hence, the firstlings  
(of fruit, corn, wool-shearing, or  
birth); transf. to the firstlings of  
the creation; 2) the highest, chief,  
e.g. **רִשְׁמֵי** chief ointments,  
**רִשְׁתֵּי הַגּוֹיִם** the first of nations, **רִשְׁתֵּי**  
**הַבְּהֵמָה** the chief of might.

**רִאשִׁי** adj. m. (from **רִאשֶׁת**) only  
**רִאשִׁית** f. the first.

**רַב** (pause **רַב**, pl. **רַבִּים**) adj. m., **רַבָּה**  
(pl. **רַבּוֹת**) fem. 1) in reference to  
quantity, much, many, numerous;  
also of collectives, which consist  
of many individualities, and are  
joined to a whole. It not only  
succeeds the noun as an adjective  
in the same number and gender

as the noun, but it sometimes  
precedes the noun in the con-  
structive state, independently, and  
as a substantive, e.g. **רַב חֲכָמָה**  
**רַבְתִּיעַם, רַבַּת אוֹצְרוֹת, רַבַּת בְּנִים**  
and after this substantive use,  
**רַב** and **רַבָּה** are used as adverbs  
in the signification of much,  
enough; seldom in the construc-  
tive state **רַבַּת**; 2) in reference to  
quality, great, mighty, aged, dis-  
tinguished, uppermost, etc., ac-  
cording to context; hence, as a  
subst. abstract, greatness, power;  
or concrete, chief, leader, master  
(comp. **רַב מַבְחִים, וְרַב הַחֵבֶל, וְרַב הַמֶּלֶךְ**)  
the aged one, etc. The  
rendering of **רַבִּים** archers, Job  
16:13, is unnecessary, as it may  
be translated the mighty ones, or  
the warriors.

**רַב** (def. **רַבָּא**, but in the plur. only  
the redoubled form **רַבְרַבִּין**) Aram.  
adj. masc., **רַבָּא** (def. **רַבְתָּא**, plur.  
**רַבְרַבִּין**) f. as in the Heb. great,  
e.g. **רַב אֱלֹהִים** the great God, **רַבָּא**  
the great sea; especially high  
dignities are expressed by **רַב**, e.g.  
**רַב חֲרַמְמִיא, סִנְיִין**  
to speak great things, i.e. boast-  
ingly.

**רִיב** see **רִיב**.

**רִיב** (later also **רִיב**, before **makfaḥ**  
**רִיבָּה**, with suff. **רִיבָּהֶם**, pl. const.

רָבִי masc. a multitude, many, a great number, the noun following in the pl. or in the sing. with a collective signification; also the sum, total, like רָב; adverbially לָרֹב occurs in multitude, many, or very, מִרֹב the cause of the multitude, רָבִי תְּהִי the whole of the law (Auth. Vers. great things of the law).

I. רָב (only 3 pl. רָבִי, and inf. רָב) orig. to overflow (comp. רָבָה and the root in רָב in Aram.); next, to be or become much, abundant, to increase; also, to be numerous, mighty, powerful. The form מְרַבֵּת belongs to רָבָה, from which it is a denom. The forms רָב and רָבָה, which are generally considered as adjectives, may also be taken as verbs.

I. רָב (3 pret. רָב Ps. 18:15, but 3 pers. רָבִי, from an old form רָב like זָר) to throw, to fling, ρίπτω; hence, to shoot (arrows, of an archer).

רָבָה (only plur. in Keri רָבָה, for which the Ketib רָבִי, from רָב) Aram. f. equiv. to רָבָה Heb.

רָבָה (pl. רָבִי, const. רָבִי) f. orig. multitude, transf. to a definite high round number, 10,000,

• pl. myriads; רָבִי מְרַבֵּת myriads of angels or saints.

I. רָבִי equiv. to רָבִי to cover to overspread; רָבִי עָרַשׁ to spread out a couch. From which מְרַבֵּת.

II. רָבִי (not used) to bind, to tie round; comp. רָבִי, and the root in רָבִי, אֶרְבֵּת, אֶרְבֵּת. From which רָבִי.

רָבָה (fut. יִרְבֶּה, apoc. יָרַב or יִרְבֶּה) equiv. to רָבִי to increase, to be numerous, with all the sub-significations of the root רָבִי; hence, to be or become great, mighty, numerous, abundant, to grow up (comp. Pi.). Pi. יִרְבֶּה to make numerous, to increase, to acquire much, to bring up, to rear, thus causative from Kal. Hiph. הִרְבֶּה (fut. יִרְבֶּה, apoc. יָרַב, imp. apoc. הָרַב, infin. absolute הִרְבֶּה and הִרְבָּה, const. הִרְבֹּת) to make much, to increase, to enrich; also, to speak largely, i.e. to boast. With the inf. following, with or without ל, it paraphrases the adv. numerously, greatly, very; rarely with the verb finite following. The inf. הִרְבֶּה, seldom הִרְבֹּת, also becomes an adv. much, too much; with מְאֹד very much; לְהִרְבֶּה in multitude. Comp. הִיטֵב.

רָבָה (orig. רָבָה, 3 fem. רָבָה) Aram. the same, to be or become great, Pa. רָבִי to make great, to elevate. רָבָה (orig. adj. fem. from רָב) f. the



great one; hence, transf. to capital, metropolis; 1) p. n. of the Ammonite capital, complete רבמ צפון, בְּנֵי עֲשׂוֹן, later called by *Ptolemy* *Philadelphos*, Philadelphia; 2) a city in Judah. The root is רָבַב. רְבוּ (from רָבַב=רְבוּ, for which also רְבוּא, dual רְבוּתִים, pl. רְבוּאוֹת or רְבוּת, f. myriad, =רְבָּה; orig. multitude.

רְבוּ (pl. Ketib רְבוּן) Aram. the same. רְבוּ (def. רְבוּתָא) Aram. f. greatness. רְבוּ see רְבוּ.

רְבִיב (only pl. רְבִיבִים) m. showers of rain, from רָבַב in the original sense of overflowing, not on account of the multitude of drops.

רְבִיד (const. רְבִיד) masc. neck-tie, or chain, from רָבַד II.; next generally necklace or ornament for the neck.

רְבִיעִי (pl. רְבִיעִים) ordinal number m., רְבִיעִית f. the fourth, (formed from רָבַע=רְבַע), בְּנֵי רְבִיעִים, sons of the fourth generation; comp. רְבִיעִית; רְבִיעִים the fourth part of a measure, a fourth.

רְבִיעִי (Aram.) the same, f. רְבִיעִיָּה (def. pl. רְבִיעִיָּה).

רְבִית (capital) p. n. of a city in the territory of Issachar.

רָבַד (Kal, not used) to mix, to mingle; hence, Hoph. to be mixed, especially of liquids.

רָבַל (not used) to be fruitful (after the Arab.). From which:—

רְבִלָּה (fruit-place) p. n. of a city near Hamath.

I. רָבַע (inf. const. רְבָעָה) equiv. to רָבַץ (through the exchanging of צ with ע) to lie, to couch; with accus. following, of the copulation of beasts. Hiph. to cause copulation.

II. רָבַע is the ground form for רָבַע, which see; and hence the denom. verb רָבַע to be or to make four-cornered, squared, particip. pass. רְבִיעִי (pl. רְבִיעִים, f. רְבִיעִית) four-cornered, square. Pu. to be of four sides; particip. מְרַבֵּעַ, fem. מְרַבֵּעַת (pl. מְרַבֵּעֹת) almost like רְבִיעִי.

רָבַע (with suff. רְבִיעִי) m. 1) a couch, or couching, from רָבַע I.; 2) the fourth part (of a measure), fourth side of a body; hence מְרַבֵּעַת on their four sides; 3) p. n. m.

רְבַע m. the fourth part of Israel, i.e. the number that encamped under one standard (דָּגָל) in the wilderness, where Israel was divided under four standards (דָּגָלִים). According to others, progeny from רָבַע I. The first explanation is preferable.

רְבַע (only pl. רְבַעִים, after the form

רָבָע (שְׁלִישִׁי) masc. descendants in the fourth generation, the sons of the grandchildren.

רָבָע (fut. יִרְבֵּעַ) to lie, to couch (of four-footed animals); next, to rest, to lie under a burden, of the dragon that lieth in the midst of his rivers, of the dam that sits upon her young, of the wild beast that lies in wait for prey, etc.; fig. of the sin that lies in wait. Hiph. יִרְבֵּעַ to cause to lie down (flocks or men), to cause to dwell, fig. to lay or to set (precious stones); related is רָבַע I.

רָבָע (with suff. רָבָעִי) masc. place of lying down, dwelling for man and beast.

רָבָע (not used) to bind, to tie, e. g. to the crib, and generally to bind together; the root is רָבַע, which is also found in רָבַע, רָבַע, רָבַע, and others. According to others, רָבַע signifies to fatten, for which signification there are several analogies in the language.

רָבָע p. n. f. (enchanted ring) orig. (fetter) so called from her enchanting beauty.

רָבָע (pl. רָבָעִין) Aram. adj. masc. (only plur. רָבָעִין, def. רָבָעִין) fem. great, considerable, like רָב in Hebrew.

רָבָע (pl. רָבָעִין, with suff. רָבָעִי) (pl. רָבָעִין)

Aram. adj. masc. the great one, magnate.

רָבָעִי p. n. of an Assyrian general (chief butler, from רָב and רָבָעִי).

רָבָע (not used) to heap up; the root רָבָע is found in רָבָע and רָבָע, i. e. רָבָע, if it is not to be taken as related to רָבָע or רָבָע.

רָבָע (only pl. רָבָעִים, const. רָבָעִי) m. a clod or lump of earth; רָבָעִי the clod of the valley. The original signification may be connected with רָבַע.

רָבָע (fut. יִרְבֵּעַ) equiv. to רָבָע and רָבָע to quake, to tremble, from wrath, joy, terror, fear, especially to rage, to be furious, to be wroth, to start up. Hiph. to cause to tremble, to shake, to excite wrath. Hith. to rage.

רָבָע (Aram.) the same; from which Aph. יִרְבֵּעַ to excite wrath, to provoke.

רָבָע (Aram.) m. anger, wrath.

רָבָע (with suff. רָבָעִי) m. raging, noise (of horses, thunder), anger, provocation, disquiet.

רָבָע adj. masc. trembling, quaking, shaking.

רָבָע f. quaking, trembling.

רָבָע orig. denom. from רָבָע to use the feet, i. e. to go, to walk about, but only in a fig. sense; 1) like רָבָע to go about slandering; hence, the

phrase **רגל על לשון** to slander ;  
 2) to stamp with the feet upon  
 clothes for the purpose of wash-  
 ing and fulling ; hence **רגל** washer,  
 fuller, in **רגל עין** and **רגלים**. Pl.  
**רגל** to go about frequently for  
 slandering, next, slandering gene-  
 rally ; transf. to spy (a country) ;  
 particip. **מרגל** a spy. Hiph. only  
**תרגלתי** to use one to walk, to  
 lead ; where the **ת** must be con-  
 sidered a substitute for the **ה**, if  
 not a noun in the form of **תרגלות**  
 is to be adopted for the basis of  
 this word.

**רגל** (probably from the root **רג** to  
 go (which see), with ancient nomi-  
 nal suffix **ל** ; comp. **גבל** from  
**גב** to be hollow, **ספל** from **ספ**,  
 etc., but not from **רגל**, which is  
 itself only a denom. ; with suff.  
**רגלי**, dual **רגלים**, which is also used  
 for the pl. ; the pl. **רגלים** is used  
 in a different sense) com. the foot  
 (for walking), of man and beast ;  
 hence, the phrases **בראש ועד רגל**,  
 or **מכף רגל ועד קרקר**. Indi-  
 vidual parts of the foot are de-  
 scribed in **רגל**, **אצבע רגל** ;  
**רגל** is used euphemistically for  
 the privy parts, **מימי רגלים**,  
 and probably also the phrase **הסוד**  
**מקום רגל**, which see ; **מקום רגל**  
**מקום בפות רגל** place

for the resting of the feet ; **ברגל**,  
**ברגלים** (and with suff.) on foot ;  
 transf. 1) step, walk, pace ; 2)  
 trace, track ; hence **ברגלי ס'** in  
 the track of some one, thus also  
**לרגל**, **לרגלי** ; 3) retinue, i.e. those  
 that follow on the foot, e.g. **ברגליך**  
 the whole people which follow thee.  
 To signif. 1 belongs the pl. **רגלים**,  
 signifying times, orig. like **פעמים**  
 paces. In modern Heb. festival, the  
 celebration of which having been  
 connected with a pilgrimage to  
 the temple. In the phrase **הקשה**  
**ברגל**, **ר'** signifies the treading with  
 the feet, with the assistance of a  
 machine worked with the feet,  
 as was common in the East for  
 watering the ground.

**רגליא** (also **רגל**, dual **רגלין**, def. **רגליא**  
 with suff. **רגליו**) Aram. the same.  
**רגלי** (pl. **רגלים**) adj. m. pedestrian,  
 in a military sense, foot soldiers.  
**רגלים** (fuller's place) p.n. of a place  
 in Gilead.

- I. **רגם** to heap up, to gather, es-  
 pecially stones ; hence like **סלל**  
 to stone, with **על**, **ב**, and accus.  
 of the person, complete **רגם**  
**באבן**, **באבני**. The root is  
**רגם**, and is again to be found in  
**רגם**, **עם**, **פם** ; if not a noun, **רגם**  
 stone, is to be taken as the basis.  
 II. **רגם** (not used) equiv. to **רגם** to

embroider, to draw, to write.

See **הָרָנָם**.

**רָנָם** p. n. m. (orig. connection, friendship, from **רָנַם** I.; hence, friend).

**רָנָם מֶלֶךְ** p. n. m. (friend of the king).

**רָנָמָה** f. host, assembly, from **רָנַם** I.

**רָנַן** to murmur; also, to rage; hence, to be refractory. Niph. to rebel, to murmur; the root is **רָנַן**.

**רָנַע** 1) origin. equiv. to **רָעַר** to rage, threaten, rebuke, e.g. the sea; next, to terrify; 2) equiv. to **רָעַע** to break asunder, to burst (of the skin); hence, synon. with **פָּקַע**. The root is **רָנַע**, which is also found in **רָדַנָּה**.

**רָנַע** (Kal, only particip. **רָנֹעַ**, c. pl. **רָנְעִי**) to be quiet, still, tranquil; hence **רָנְעִי אֶרֶץ** the quiet of the land. Niph. **רָנַע** to rest, to conduct oneself quietly. Hiph. **הָרְנִיעַ**; 1) to give, afford rest, to quiet; **הָרְנִיעַ מִשְׁפָּט** to make the judgment to rest, i.e. to establish it; 2) to enjoy rest; another Hiph. **הָרְנִיעַ** is a denom. from **רָנַע** and does not belong to this root. See **רָנַע**.

**רָנַע** (pl. **רָנְעִים**, const. **רָנְעִי**) m. 1) a moment, orig. moving, stirring, a twinkling of the eye; thus from **רָנַע** in the first signification, comp. *momentum* for *movimentum*; **רָ** **אָחָד** but one moment; **רָנַע** in a moment; i.e. quickly, the same

as **רָ** alone in this sense; **לְרָנְעִים** every moment, i.e. always; 2) like **רָ** as an adv. time, once; from which denom. **הָרְנִיעַ** to pass a moment, to do it in a moment; generally 1 pers. fut. as an adverb, momentarily, if **אֶרְנִיעָה** itself is not an adverbial form, which like **רָנַע** is to be taken in the accusative.

**רָנַשׁ** equiv. to **רָעַשׁ** to rage, tumultuate. Related is also **רָנַן**.

**רָנַשׁ** (Aram.) the same. Aph. to run to (על) some one impetuously.

**רָנַשׁ** m. a bustling multitude; comp. **הַמָּוֶן**.

**רָנַשָּׁה** f. a multitude.

**רָדַר** (particip. **רָדֹר**, inf. **רָד**) 1) to thrust (to the ground); hence, to rule, to subjugate (nations); the root is related to that in **רָדַד**; 2) to spread out, expand (synon. with **מָפַח**) to extend; from which **רָדִיר**. Hiph. (fut. apoc. **וְרָדַר**) to spread out, to overspread or overlay with metal.

I. **רָדָה** (fut. **וְרָדָה**, apoc. **יָרַד** to tread, (the wine-press), to tread down, rule, to subject (comp. **פָּבַשׁ** and **רָדַר**) in the same mode of transferring the sense; construed with **פָּ**. The phrase **רָדָה עָלַיִד** signifies to be active, ready. Pi. **רָדָה** (fut. apoc. **וְרָדָה**) to conquer, to



subjugate, to tread down (e.g. **שְׁאִיד לְאַחֲרֵיהֶם** the remnant of the mighty ones), if **יָרַד** (Judg. 5:13) is not an imper. of **יָרַד**, or an Aramaic form from **יָרַד** to descend. Hiph. to subjugate.

II. **רָחַק** to take, to take away, e.g. honey from the carcase, Judg. 14:9; **רָחַק מִן הַיָּד** to take something away in the hand.

**רָחִיק** p.n. m. (subjugator).

**רָחִיקִים** (with suff. **רָחִיקֵי**, pl. **רָחִיקִים**) m. a veil; hence Targ. for **צִנְעִית**. The root is **רָחַד** to spread out, to extend, somewhat like **מִתְרַחֵץ**.

**רָחַד** (Kal, not used) to sleep deeply, fast. Niph. to fall in a deep sleep, to be stupified, unconscious.

**רָחִיקִים** gent. pl. of a **רָחִיק**, name of a people who are mentioned in connection with **כִּתְיִים** the Cypriots, probably the Rhodians; according to the reading **רָחִיקִים**, which after the Medrash **רָחִיקִים** arose from it, signifies Dardanes or Trojans.

**רָחַק** (fut. **יָרַחֵק**) origin. to drive, to push (comp. the roots in **רָחַק**, **רָחַק**, **רָחַק** having the same original signification); next, to pursue; with **אַחֲרָיו** to follow after or to persecute, also with accus., seldom with **ל**, **אֶל**; also from the following or imitating of something good; to put to flight;

**רוֹדְקִים** the pursuers. Niph. to be pursued; hence, in a spiritual sense, **נִרְדָּף** that which is pursued, i.e. the uncertain, hypothetical; according to others, that which is fled, passed. Pi. to pursue strongly and frequently, e.g. after justice, words, etc. Pu. pass. Hiph. **הִרְדִּיף** to pursue, to prosecute; the particip. Hoph. **הִרְדָּף** is used as a subst. in the sense of prosecution.

**רָחַב** (fut. **יָרַחַב**) to rage, to roar (related to **רָחַב**) of the heart, to tremble; next, with **בְּ** of the person, to attack some one, parallel with **נָגַשׁ** to press. Hiph. **הִרְחִיב** to make impetuous, bold, courageous (the heart).

**רָחַב** m. 1) rage, impetuosity; hence, pride, boldness, audacity; **רָחִיבִּים** the proud helpers; 2) poetical designation of an impetuous wild sea animal, probably, the crocodile; hence also, the name for Egypt; **רָחַב הָאֵם שָׂקֵת** Egyptian is the rest, i.e. will remain tranquil.

**רָחַב** (pl. **רָחִיבִּים**) m. the proud, the haughty one.

**רָחַב** (with suff. **רָחִיבִּים**) masc. pride, also that of which one is proud.

**רָחַח** (not used) to cry (according to the Arab.) From which:—

רַחֲנָה p.n. m. (cry) in Ketib רַחֲנָה.

רָחַח (only fut. יִרְחַח) to tremble, to quiver, to be afraid. Related to רָעַע.

רָחַח (not used) only an Aramaic extended form from רָץ to run; of the water, to flow. Compare also רָוַח.

רָחַח (only pl. (רָחִיחִים) m. 1) a watering trough for cattle, spout; 2) blocks, so called from their flowing down.

רָחִיט m. a beam in the shape of a spout: according to others it signifies, gutter of the house.

רָחַם (not used) to rage, tumultuate, synon. with הִקְחַם, but related to רָעַם; hence the noun רָחִים a bustling multitude (synon. with הֶמְחֹן), which is found in the name אֶבְרָהִם.

רָחַ (contracted from רָחַן) Aram. fem. look, appearance, from רָחַן.

רָחַב (not רָחַב; hence, pret. רָחַב, רָחַב, fut. in p.n. יִרְחַב, inf. רָחַב, particip. רָחַב) contending with (עִם), אֵל, אֵל, אֵל (and acc.), to contend with some one for (לְ) another; next, to defend, to plead the cause of some one before justice, complete רָחַב אֶת־דִּבְרֵי פִי. Hiph. הִרְחַב (but in this complete form only part. יִרְחַב, and fut. יִרְחַב apoc. יִרְחַב, otherwise the abridged form

רָחַב, 2 pers. רִיבֹותָ, imp. רָחַב to cause contention, strife; hence, to contend or strive, and altogether like Kal; similar abridged Hiphil forms, לָחַם, נָחַם, שָׁחַם, etc., the root is identical with that in רָחַב and רָחַח.

רָחַ (not used) is probably the root to רָחַל in the signif. of, to walk; related to רָחַח.

רָחַ to rove about; hence, to act violently, unruly; רָחַנּוּ we are free (Auth. Vers. "we are lords"), רָחַל is frivolous, unruly against God. According to others, it is related to רָחַח in the sense of to rule, to wrest. Hiph. הִרְחַח (fut. יִרְחַח) to wander about, to rove about, i.e. unruly, throwing off the yoke, also to wander about in affliction. From which מְרֹחַח, and according to some, the p. n. אֶרְחֹח.

רָחַ (fut. יִרְחַח, 3 pl. יִרְחַחוּ) to overflow (synon. with שָׁבַע=שָׂבַע); hence, to drink abundantly, to satiety; with accus. and מִן, of that which one drinks; next generally, to be intoxicated (of blood, and lust of love, etc.), or to enjoy in fulness, in abundance. Pl. 1) intensive, to drink very abundantly; 2) transf. to water richly, to moisten, with double accus.; the form אֶרְחֹח.

appears to stand for **הִתְחַלֵּץ**: if not a peculiar Pi. form, **הִתְחַלֵּץ**, mixed from **הִתְחַלֵּץ** and **הִתְחַלֵּץ**, is to be adopted. Hiph. to dispense something abundantly, e.g. to water the ground abundantly; also used of the fattening of beasts for sacrifices.

רָוָה (const. רִוְוָה) adj. masc., רִוְוָה fem.  
watered abundantly (of a garden);  
the fem. is also used as a subst.,  
the satiated one.

נָחַץ (not used) to secrete, to conceal;  
comp. the root in נָחַץ.

רָחַץ as a denom. of רָחַץ, see under  
the noun רָחַץ.

1. **נָחַם** (Kal, not used) to breathe, to blow, to wave, related in the orig. sense with **נָחַם** and **נָחַם**. Hiph. **נָחַם** to inhale; next generally, to smell; **נָחַם** to delight in something, to have pleasure in something, e. g. **נָחַם**. According to others, he will inspire with the fear of God. Transf. to enjoyment generally, especially of a spiritual kind; hence, to conceive.

11. רָגַל (not used) to walk, to wander, hence p.n. יָרֹחַ (wanderer); יָרֵחַ moon, orig. the wanderer (of heaven). Related is אָרַח in the same original sense.

רוּחַ (pl. רִּיחוֹת) com. 1) breath, orig.

the waving; hence, רָאָח, the snorting of the nose, anger, or pride, with the omission of אָח; רָאָח the breath of the mouth, of life, but רָאָח alone also means the breath or spirit of life; הִשִּׁיב רָאָח to draw breath, שָׁאָף רָאָח to gasp for breath, רָאָח הַיּוֹם the breath of the day, i.e. the refreshing, cooling wind of the day; most frequently, however, wind, tempest, e.g. קָשָׁה, גְּדוֹלָה, רָאָח בְּבֵיז, קָרִים, קָשָׁה, וְלִעְפּוֹת, שְׂעָרָה, צָמֹחַ, לְכַלְדָּוָה, לְרָאָח, poetically wings of the wind, transf. to, (a) region, part of the world, such being divided according to the winds; hence, אַרְבַּע רַחֲוֹת the four parts of the world; (b) vanity, nothingness; hence, דְּבַר רָאָח vain words, דַּעַת רָאָח vain knowledge, רָעוּיָהּ רָאָח hunting after vanity; 2) the animating element of the body, the spirit of life, the animal soul; hence, also, for life generally in many relations, and transf. to the Divine spirit; 3) the spirit of understanding, the mind, the seat of emotions, passions, reflections; hence, the numerous connections with רָאָח to denote certain motions and passions, e.g. לָעָר רָאָח

impatience, not forbearing; אָרָךְ  
רוּחַ long-suffering, patience; נָבִיא  
רוּחַ pride; רוּחַ אֶבֶן a firm mind;  
רוּחַ זְנוּנִים spirit of whoredom;  
רוּחַ קִנְיָה spirit of jealousy; transf.  
to will, resolution, insight, etc.;  
4) the spirit of God, in the sense  
of prophecy, thus in many phrases  
of prophetic language. From  
which denom. רוּחַ (fut. יִרוּחַ) to  
be large, in reference to space, fig.  
to find enlargement, relief, comp.  
the contrast, לִי צָר I am straitened.  
Pu. רָחַח to be airy, large, of a  
room. See רוּחַ and רוּחָה.  
רוּחַ (def. רוּחָה, pl. const. רוּחֵי) Aram.  
com. the same, wind, spirit, region  
of the world, etc.  
רוּחַ m. enlargement, spaciousness,  
transf. to relief, release.  
רוּחָה (with suff. רוּחָהִי) f. enlarge-  
ment, relief, release.  
רוּחָה fem. overflowing, satiety, abun-  
dance, fullness, from רוּחַ.  
רוּחַ (fut. יָרוּם, apoc. יָרוּם) 1) to  
rise (also of inanimate things), to  
lift oneself up; of the heart, i. e.  
to be proud; of the eyes, i. e. to  
despise; of God, to exalt himself  
in might or in praise; 2) to be  
high, elevated; transf. to excel  
others in might or fame; of God,  
to be high, i. e. to remove himself  
from man, not to assist him; 3)

to be lifted up, raised, e. g. of the  
road, to be made even; of the  
hand, to prevail; next, of the  
lifting up of the head or the horn,  
as a sign of becoming powerful;  
in this particip. appears frequently  
in connection with יָרָא, etc.  
Po. רוּמָם to raise (a house), to  
bring up (children), to cause to  
grow (plants); fig. to raise a lowly  
man (from the dust), to cause  
some one to conquer, to bring  
some one in safety, i. e. on a high  
place; or in a spiritual sense, to  
exalt, to praise. Po. רוּמָם pass.  
to be lifted up. Hiph. הָרִים (inf.  
הָרִים, imp. הָרֵם, before monosyl-  
labic words הָרִים) to raise the  
ground, to make it even; to raise  
some one, i. e. to place him in  
safety; to lift up the head, the  
hand, the horn, as a sign of bold-  
ness, courage, power, etc., always  
causative of Kal in the same con-  
nections; to lift up the hand,  
the right hand to God, i. e. to  
swear; to lift up the hand or feet,  
i. e. to move; to lift up the voice,  
i. e. to call; with לֵךְ, to call to  
some one, with עָלַי, against some  
one. הָרִים קוֹל is used of the  
accompanying by an instru-  
ment, to play, to blow, etc.;  
to lift up an offering, i. e. to





from **תַּקַּע**. Pual (reduplicated) **תַּקַּעַע** to be shouted or rejoiced over. Hith. **תִּתְרַוַּעַע** to break forth into shouting, to triumph over (**עַל**) some one (comp. **רָוַעַע**).

I. **רוּף** (Kal, not used) to throw, to toss about (comp. **רָבַב** and **רָפָה**); hence Pu. **רוּפַף** to tremble, to totter, to shake (of the pillars of heaven). Comp. **רָפָה** in modern Hebrew.

II. **רוּף** (not used) to pound, to grind, from which **רוּפּוֹת**.

III. **רוּף** (not used) equiv. to **רָפָא**, to heal, from which **רִפּוּיָה**, if **רָפָא** is not to be taken for the root.

**רוץ** equiv. to **רָחַט** to run (of man and. beast); with **אֶל** to run to some place, **לְקִרְאָת** towards some one; **רוץ אַחֲרַי** to run after some one; **רוץ לְרָע** to hasten to evil; **רוץ אַחֲרַי** to run a race; with **עַל** (also acc. and **אֶל**) to rush upon some one, to assail some one; with **בְּ**, to seek refuge with some one. Part. **רוץ**, runner, messenger, courier. Pl. **רוֹצִין**, the runners before the royal carriage; hence satellites, state runners among the Persians, who published the royal edicts in the provinces. In the language of weavers, it signifies, tow, a tow-rope. Niph. **רוּצָן** belongs to **רוֹצֵץ**.

Pi. (reduplicated) **רוֹצֵץ** to run along (of a carriage). Hiph. **רוֹרֵץ** to cause to run or to fetch, bring back quickly (from prison); to cause the hands to hasten, i.e. to hasten with presents.

**רוק** (Kal, not used) to pour forth, to flow; hence, related with **רוק** and **רוקן** *ipeúyomai, ructo*; from which Hiph. **רוֹקֵץ** to empty, to pour out (rain, blessing); to draw the sword, i.e. to empty the sheath; transf. to lead forth (the young warriors); comp. **רוֹבֵץ** from **רוֹבֵץ**, in the same original sense; 2) to leave empty (**רוֹפֵץ**). Hoph. **רוּקָה** to be emptied (of a vessel); the form **רוֹקָה** (Canticles 1:3) is probably a noun, as indicated by **רוֹקָה**, with which it is joined.

**רוֹר** to cause slime or phlegm, to emit spittle, semen, etc., with accus.

**רוֹשׁ** in the signification of poppy, opium, poison. See **רוֹשׁ**.

**רוֹשׁ** equiv. to **רוֹשׁ** to seize, to lay hold of; hence, to take alms; comp. **רוֹשׁ** to desire for charity, from which **רוֹשׁ**. Probably, however, **רוֹשׁ** is equiv. to **רוֹשׁ** to be downcast, like **רוֹשׁ**, synon. with **רוֹבֵץ**, from which **רוֹבֵץ** the poor one; next, to be poor, part. **רוֹשׁ**, or **רוֹשׁ** the poor one.

Po. **רָשַׁשׁ** to break, to pull down (fortified castles). Hith. **הִתְרַשַּׁשׁ** to pretend to be poor.

**רֵוַח** p.n. f. (equiv. to **רַעוּת** a female friend).

**רֵז** (def. **רֵזָא**, pl. **רֵזִין**, def. **רֵזִיא**) Aram. m. a secret, secrecy. See **רֵזוּ**.

**רָזַח** to make thin (comp. **רָדַר** to beat thin); **רָדַד** to tread down; hence, to make lean, meagre, to decrease, fig. to destroy (the idols of the land). Niph. **נִרְזָה** (only fut. **יִרְזָה**) to wax lean (of fatness of the body).

**רָזָה** adj. m. **רָזָה** f. lean (of a lamb), unfruitful (of a plough field).

**רֵזוֹן** m. 1) after the form **חֵזוֹן** leanness (of the body), consumption; transf. to the meagreness, scantiness of a measure; 2) after the form **קִרְדֵּשׁ**, a prince; from **רֵזוֹן**.

**רֵזוֹן** p.n. m. (a prince, distinguished one).

**רָנַח** (not used) to cry, to call out, probably related to **צָרַח**, or the root **רָנַח** is related with **צָעַק**, **צָעַק**.

**רֵזִי** (after the forms **שָׂנִי**, **עָנִי**, **קָלִי**) m. leanness, consumption. Root **רָזָה**.

**רָנַם** (3 fut. pl. **יִרְמְנוּ**) transf. from **רָמַז** to wink, to blink.

**רָזָה** (not used) to be important, distinguished; according to others, equiv. to **רָסַן** to bridle, to curb; next, to rule.

**רָגַן** (pl. **רָגִנִּים**) m. a prince, a ruler, orig. distinguished, esteemed one.

Comp. **רָוֹן** 2.

**רָחַב** (probably a transposition from **רָחַח**) to be spacious, wide, to widen, to enlarge (of the mouth, heart, a chamber), similar to **רָחַח**. Niph. to be broad, large (of meadows). Hiph. **הִרְחִיב** to enlarge, to widen, in reference to size and space; to enlarge some one, i.e. to afford access, or (comp. **יָשַׁע**) to release from trouble; to open the mouth largely against (**עַל**) some one, as a sign of scorn, mocking; **הִרְחִיב נַפְשׁוֹ** to enlarge one's desires, i.e. to open wide one's jaws; to enlarge the boundaries, etc., according to the context.

**רָחֵב** (const. **רָחֵב**, plur. const. **רָחֵבִי**) adj. m. **רָחֵבָה** (const. **רָחֵבָה**) f. 1) wide, spacious, large, extended, broad, of a country, a sea, a city, a wall, etc. Generally, **יָרֵם** is added, to signify extension of space, as **רָחֵב יָרֵם**. Fig. of the mind, or of the heart, or of other spiritual things; 2) **רָחֵב** p.n. f.

**רָחֵב** (pl. const. **רָחֵבִי**) masc. a wide, broad place, an extensive space.

**רָחֵב** (with suff. **רָחֵבִי**) m. breadth, in reference to measure, circumference (of a country); figur. large-

ness (of the heart), i.e. a comprehensive heart.

רחב (often רחוב, with suff. רחובך, pl. רחבות) f. 1) a broad place, in a city, in a street, also a *forum*; a broad place before the gate, e.g. the open place (רחוב) before the house of God; 2) in proper nouns, of cities. See גִּית רחב.

רחבות (open places, streets) 1) p.n. of a well; 2) רְעִיר (streets of the city) an Assyrian city; 3) רְעִיר (streets of the Euphrates) a city not far from Idumea, or one of that name near the Euphrates.

רחביו p.n.m. (deliverance by God).

רחבעם p.n.m. of the son and successor of Solomon, from 975—958 (enlargement of the people).

רחה (not used) to pound, to grind; the root is רחצה, which is also found in מרחק, מרחק, but is not connected with that in ארח.

רחה (after the form קצה, only dual רחיים) m. a millstone, but in the dual, a handmill, consisting of two stones, the one called רכב, and the other מלח מחמתית.

רחיב adj. masc. merciful, generally connected with רחב.

רחיב p.n.m. (the merciful one) for which once רחוב stands, and transposed רחב.

רחל (pl. —קים) adj. m. רחלה (plur.

—קום) f. 1) far, distant (of place), remote, subst. distance; hence למרחוק, מרחוק, גרחוק at or from a distance; עד מרחוק until the distance; 2) far (of time), hence מרחוק of far time, i.e. future; למרחוק a long time since, of the past time; עתים רחקים the remote (future times); 3) distant, in the sense of strange, foreign, incomprehensible, costly, not present (absent) to render assistance, etc.

רחט (not used) a transposed form from רחט to chisel, to do turnery work; probably, however, in the derivative which occurs, the proper reading is רחט.

רחיט (only Ketib, for which Keri רחית, pl. רחיתים) m. if the Ketib is correct, turnery-work, masonry; according to the Keri, entablature.

רחת see רחמים.

רחיק (pl. —קין) Aram. adj. m. equiv. to the Heb. רחוק.

רחל (not used) an ancient secondary form from רחם, in the signification of (to be tender); next, to be lovely, amiable, the original sense of which exists in רחם, and the roots connected with it: the interchange of ל and מ is not uncommon in the language. From which:—



רחל (pl. רחלים, with suff. רחלִיךָ f.

1) tender lamb, ewe, orig. the tender, amiable one; 2) p. n. f. the lovely one. Comp. the modern Heb. בְּהֵמָה רַחֵמָה for sheep.

רחם (fut. ירחם, with suff. ירחִמְךָ 1) intrans. to be tender, lovely, comp. רחל; 2) transf. to love, to have mercy, with accus. of the object.

רחם (Kal, not used) to glow inwardly: the root is רחם, identical with חם. Pi. רחם to glow, or feel warmly for something or some one, to have mercy, compassion; it is construed with the accus., seldom with על, to express the love of parents towards children, of God to man, of compassion on the poor and afflicted, and sometimes of things which one is attached to. Pu. to be compassionated, to obtain mercy. Part. רחמה for מְרַחֵם one that has obtained mercy from God, but it is not to be taken as a third pret. f.

רחם (with suff. רחמֶה) m. matrix, womb, orig. seat of glowing, fertility; עֵצֶר, סֶבֶר רַחֵם the unfruitfulness, barrenness; מִתְחַוֵּר to be fruitful; מִרְחֶם from the womb, i. e. before thou camest forth out of the womb; מִפֶּתַח רַחֵם the first (opening) of the womb. The same signification has:—

רחם (plur. רחמים) m. 1) the same, the womb; fig. a maid, a woman, from their distinguishing member (comp. in English, *woman*, for *womb-man*). 2) p. n. m. compassion, mercy. The plur. רחמים signifies originally the bowels as the seat of inward emotion; next, compassion, tender love, mercy, kindness, benevolence, etc.; hence connected with רָחַם; נָתַן רַחֵם to have compassion towards some one; נָתַן מִרְחָמִים לְפָנַי, נָתַן עֲזָרָה רַחֵם to procure mercy for some one.

רחם (with a paragogic וְ) m. name of a bird (Auth. Vers. the gier eagle) so-called from its compassion towards its young. Comp. חֲסִידָה. רחמה (only dual רחמתי) f. a damsel, a maid, a woman, comp. רחם, only used in poetical language. רחמים (Aram.) plur. equiv. to רחמים in Hebrew.

רחמי adj. m., רחמיִת (pl. רחמיִת) f. merciful, compassionate.

רחן (not used) probably equiv. to רָחַן to murmur, to complain, to rage, from which the p. n. רַחֲנָה.

I. רחף (Kal, not used) to cover, to shelter; the root is רחף, identical with that in רָחַף, or רָחַף is only a secondary form of רחף. Pi. to hover (protectingly)

over something, of the spirit of God, which waved over the chaos, to form and create; of the fluttering of the eagle over its young, to nourish and protect them.

II. רָחַף to totter, to tremble, of the bones. The root רָחַף is identical with that in רָחַף.

רָחַץ (fut. יִרְחֹץ, inf. רָחַץ, and the fem. form רָחֹצָה) to wash, to cleanse (the body); hence, to bathe, to wash oneself. It never occurs like רָחַץ of the washing of garments. Pu. רָחַץ to be washed, to be cleansed, from filth. Hith. to bathe, to wash oneself.

רָחַץ (Aram.) to seize, to lay hold of (comp. Heb. רָחַץ and the root in רָחַץ); but transf. to trust, to confide, to rely firmly upon רָחַץ something, and only Hith. רָחַץ.

רָחַץ (with suff. רָחֹצִי) m. the washing; קִיר רָחַץ the wash-basin or pot.

רָחֹצֶה fem. bathing-place (for small cattle).

רָחַק (fut. יִרְחֹק, inf. רָחֹקָה) 1) to be distant, far, from (מִן) some one, from a day, an object, or purpose; 2) to remove, estrange oneself from (מִן) some one, or something; to withdraw from something; figur. to loathe something. Niph. only Ketib, to be removed

far off. Pi. to remove far off. Hiph. to remove, to drive away (a people) from (מִן, מִן) something; to lead into exile; with the inf. following as an adv. far distant; the same the inf. רָחֹק, where לִלְכֹת is elliptical; the orig. signification is to push away, related to רָחַץ. A relation of רָחַץ with רָחַץ is found in רָחַץ II. and רָחַץ; רָבַק and רָבַק; רָבַק and רָבַק and others.

רָחַק (only pl. רָחֻקִים) adj. m. to remove oneself; substantive, he who removes himself from God.

רָחַץ (rare) to be moved, excited; thus related to רָחַץ; according to others, to overflow, to gush (related to רָחַץ); transf. to the overflowing of the heart.

רָחַץ (from רָחַץ) f. a winnowing shovel.

The form is like נָחַץ from נָחַץ.

רָחַב (fut. יִרְחֹב) to be wet, soaked through (by rain), to be moist, juicy (of plants). The root is רָחַב and related with the root in רָחַב, נָרַב. The form רָחַב does not belong to the verb, but is an adjective.

רָחַב adj. m. fresh, moist, juicy (of plants).

רָחַץ (supposed root to יִרְחֹץ Job 16:11) probably equiv. to רָחַץ to rule, to prevail; hence the con-

struction with **על ירי**; possibly, however, it may be derived from **ירם**, which see.

**רָמַם** (not used) equiv. to **רָתַח** to tremble, to quake. Related is the root in **חָדַד** and **רָעַד**.

**רָמַם** m. fear, terror.

**רָמַן** Job 16:11; according to some, the root is connected with that in the signification of to fetter, to bind (comp. the roots **אָרַן**, **אָרַן**). See **רָמַן**.

**רָמַף** (not used) equiv. to **רָמַב** to be moist, fresh, from which the quadriliteral **רָמַמֵּשׁ**, and from which only the pass. **רָמַמֵּשׁ** occurs, signifying to bloom, or to become fresh again.

**רָמַשׁ** (Kal, not used) to dash to pieces (comp. the root **פָּרַשׁ**). Pi. to dash, e.g. children against the rock; next, generally, to thrust down (pierced by arrows). Puel pass.

**רָי** (contracted from **רָיִי**) m. watering, overflowing.

**רָיב** as a verb, see **רָיב**.

**רָיב** (once **רָב**, with suff. **רָיְבִי**, plur. **רִיבוֹת**, const. **רִיבִי**) masc. strife, contention, **רִיבִי אִישׁ** adversary, opponent; cause or matter of contention or dispute, connected with **אִישׁ** one who has a cause of dispute; proof, evidence in a matter

of dispute, e.g. **רִיבוֹת שְׁפָתַיִם** verbal evidence; transf. to war.

**רִיבִי** p.n. m. (adversary, opponent), comp. **רִיבִי**.

**רִיחַ** as a verb, see **רִיחַ**.

**רִיחַ** m. exhalation (of odour); hence, odour, smell, scent, once **רִיחַ אָף**; transf. to **רִיחַ מַיִם** that which only smells the water, i.e. that which only touches the water.

**רִיחַ** (Aram.) m. the same.

**רִיחַ** see **רִיחַ**.

**רִיץ** as a verb, see **רִיץ**.

**רִיץ** (later) equiv. to **רָץ**, which see. **רִיפּוֹת** fem. pl. grits or bruised corn, from **רָפָה** to pound.

**רִיפּוֹת** p.n. of a country and race of the Cimmerians, by which Josephus understands Paphlagonia.

**רִיק** as a verb, see **רִיק**.

**רִיק** m. emptiness, nothingness, **בָּלִי** an empty vessel; next, like **הָקַל** vanity, also as an adv. vainly, in vain, especially in this sense **בְּרִי רִיק**, **לְרִיק**, **לְרִיק**.

**רִיק** (also **רִיק** after the form **מָת**, pl. **רִיקִים**) adj. m., **רִיקָה** (pl. **רִיקוֹת**) f. empty, joined with **נָפֵשׁ** hungry; transf. to vain (of words), poor, stripped, wanton; as a subst. the wanton, wicked one.

**רִיקָם** (formed from **רִיק**, with the termination **ָם**, compare **אֶמְנָם**, **אֶמְנָם**) adverb, empty (with empty

hands), vain, futile, without cause,  
synon. with חָנָם.

רִי m. spittle, from רָדַד.

רִי (also רִישׁ and רִישׁ) m. poverty,  
from רָדַד. For this form comp.

רִיק, רִיק.

רִישׁ equiv. to רִישׁ.

רַךְ (pl. רַכִּים) adj. m., רַכָּה (pl. רַכּוֹת)  
f. tender, delicate; hence, weak  
(in reference to strength), bleared  
or tenderness (of the eyes), soft,  
smooth, insinuating, timid (of the  
heart); hence, רַךְ לֵב faint-  
hearted: the pl. fem. רַכּוֹת is used  
as an abstract to signify flattering  
words.

רַךְ m. tenderness, delicateness.

רָכַב (fut. יִרְכָּב) origin. to lie upon  
something; of God רָכַב שָׁמַיִם  
to lie upon רָכַב בְּשָׁמַיִם שָׁמַיִם  
the heavens, and thus to drive;  
next, to ride on horseback, to ride  
in a waggon or carriage, i.e. to  
drive, construed with עַל, seldom  
with אֶ and the acc. Hiph. הִרְכִּיב  
to cause some one to ride or to  
drive; to cause one to ride upon  
the heights of the earth, i.e. to  
make him distinguished; to cause  
men to ride upon the head of some  
one, i.e. to make them rulers over  
some one. The root is identical  
with that in נָשָׂרַב.

רָכַב (with suff. רָכַבְי, pl. const. רָכַבְי)

masc. 1) waggon, chariot; hence  
chariot of war, in connection with  
רוֹכֵב and מָרָשׁ; רָכַב מְרָזָל iron  
chariots used in war, עָרֵי רָכָב  
cities for chariots of war, עָרֵי רָכָב  
the officers of the war chariots;  
sometimes רָכָב is used as a col-  
lective to signify a row of chariots  
or chariots and horses together,  
or the war chariots of the heavenly  
host; 2) a rider, animals for riding,  
רָכַב אִישׁ a chariot of men, thus  
according to some הָרָכָב 3)  
upper millstone, the rider, the  
lower is called in modern Heb.  
שָׂרָב.

רָכַב (with suff. רָכַבְי) m. a horseman,  
a charioteer.

רָכַב p.n. masc. (charioteer) 1) an  
ancestor of a nomade tribe, the  
Rechabites; 2) p.n. of another  
people.

רָכָבָה fem. the riding; according to  
the Targum, a chariot.

רָכָה p.n. of a place.

רָכֹב m. chariot for driving.

רָכֹשׁ (also רָכֹשׁ, with suff. רָכֹשִׁם)  
m. substance, goods, possessions,  
orig. that which is accumulated,  
brought together; hence, espe-  
cially moveable goods.

רָכִיל masc. slander; hence, אִישׁ רָכִיל  
slanderer, הָלַךְ רָכִיל to go about as  
a tale-bearer; possibly, however,



רכיל stands as a particip. form for רכל.

רכך (8 pers. sing. רך, 3 pl. רכז, fut.

רך after the form י"ט) orig. to be ground, thin, related to רסק; hence, 1) to be tender, delicate, pampered (of good living), to be smooth (of words); 2) to be timid, faint-hearted. Niph. does not occur; the form ירך belonging to Kal. Pu. to be mollified, of a wound which is softened by ointment. Hiph. to make one faint-hearted. See רך.

רכל (only particip. Kal) equiv. to רגל, for which it only appears to be a secondary form, to travel, to move about; hence, 1) to traffic, comp. פור, origin. to travel about as a merchant.—רכל merchant, dealer, fem. רכלת, 2) to go about as a tale-bearer, which signification, however, is only found in the derivatives.

רכל (mercantile place) p.n. of a city in the territory of Judah.

רכלה f. trade, traffic, also that which is acquired by trade, merchandise.

רכם (fut. ירכלם) to bind on, to tie on (related with the root in אֶחָז), e.g. to tie the חֲשֵׁן breastplate to something.

רכם (plur. רכסים) masc. mountain-chain, a range of mountains con-

nected together and admitting of no pass.

רכם (pl. const. רכסו) m. troop, band, in the sense of wicked people; according to others, conspiracy, somewhat like קִשָּׁר.

I. רכש to gather, accumulate property or substance; next, generally, to acquire, to get.

II. רבש (not used) equiv. to רגש, to rage, storm; transf. to the furious running of an animal; from which:—

רכש m. a racer, a swift horse; but as it occurs in connection with סוס, it seems to signify a peculiar species or noble breed.

רכ 1) adj. m. high, the fem is רמה; 2) p.n. m. (the high one).

רכ see רם.

רכא (3 pret. pl. רמו and רמיו inf. מרמא) Aram. the same as the Hebrew רמה; to throw (into a pit); also, to set up, erect thrones; also, to impose a tax or tribute. Ithpaal pass. to be thrown.

רכה to throw (like the Aram); hence also, of the shooting of arrows, רמה קשת an archer. Pi. רפה to cause to fall; transf. to deceive, to cheat. The root in רמה seems to be equiv. to רבה in this sense. רמה (from רם) f. 1) a high place, a height, for idol-worship, syn. with

רָמָה; 2) (height) p.n. of a city in the territory of Benjamin; a city in the mountain of Ephraim, the dwelling-place of Samuel, complete רָמָה לְעֵינַיִם; a city in the territory of Naphtali; רָמָה רְמוֹת (height of the watch-tower), a city in Gilead, otherwise called רָמָה and רָמָה; finally, p.n. of a city or a place, complete רָמָה לְחַיִּי. Gent. רָמָה לְחַיִּי

רָמָה f. a worm, a reptile, also collectively, reptiles, creeping things.

Root רָמָה II.

רָמָה (pl. רָמָה) m. 1) a pomegranate, pomegranate-tree; transf. to artificial pomegranates on pillars, etc.; 2) p.n. of a city on the southern border of Palestine in the territory of Simeon, sometimes joined with רָמָה; also, of a rock near Gibeah; also, of a city in the boundary of Zebulun; רָמָה רְמוֹת (granate of the breach) p.n. of an encampment of the Israelites in the desert; 3) p.n. of a Syrian idol, e.g. in רָמָה רְמוֹת, where רָמָה probably is to be taken in the sense of רָמָה, the upper, from רָמָה, equiv. to רָמָה; 4) p.n. m. (the great or proud one).

רָמָה (heights) p.n. of a Gileadite city, otherwise רָמָה.

רָמָה (southern heights) p.n. of

a city in the tribe of Simeon, for which otherwise רָמָה.

רָמָה fem. height, hill, comp. רָמָה; transf. to heaps of corpses, e.g. to fill the valleys with hills of corpses, Rask. 32:5.

רָמָה (not used) to thrust, to pierce.

The root is רָמָה, related with רָמָה

רָמָה (pl. רָמָה, with suff. רָמָה)

m. a spear, a javelin; from רָמָה

(comp. רָמָה modern Heb.) רָמָה

to sharpen (the point of) the lance.

רָמָה (for רָמָה, pl. רָמָה) the Syrian.

See רָמָה.

רָמָה p.n. m. (appointed by God).

רָמָה (after the form רָמָה f.

1) carelessness, neglect, origin.

throwing down; hence רָמָה a

slack hand, רָמָה an idle soul;

also as an adv. indolently, slug-

gishly, neglectfully; 2) deceit,

deception, cheating, artfulness;

hence רָמָה to work deceit,

רָמָה a deceitful tongue,

רָמָה a deceitful bow, i. e.

that does not hit.

רָמָה (not used) a verbal root adopted for רָמָה, but the signif. is obscure.

רָמָה (pl. רָמָה) f. a mare (according to the Arab); hence רָמָה foals; according to others, studs of (royal) horses (after the Syrian); according to others, concubines.

רמל (not used) to adorn, to decorate;  
from which:—

רמליהו p.n. m. (adorned by God).

1. רמם equiv. to רם, from which  
there are only a few forms, as  
רמו, רמו, and probably particip.  
רוממו. Niph. to lift oneself up,  
to raise oneself, only in the forms  
רמו, הרמו; but the Hithpael  
התרומם belongs to רם.

11. רם (not used) to creep, as רמם,  
Exod. 16:20, "and it bred worms."  
From which רמה.

רממתיעור p.n. m. (height of sup-  
port).

רם (fut. ירם) to tread, with the  
feet, equiv. to רפם to tread down;  
also, as a sign of pollution, dese-  
cration, רמם the treader down,  
the tyrant. Niph. pass.

רמש denom. from רמש, which see.

רמש (from רם to creep, formed with  
the termination ש-) m. creeping  
animals; with ארמה, that which  
creepeth on the earth, also of  
aquatic animals; from which de-  
nom. רמש to creep (of animals);  
the earth creeps, i.e. swarms with  
animals.

רמת (height, equiv. to רמה) p.n. of  
a city in Issachar.

רן (const. pl. רנני) m. a shout of joy,  
rejoicing; רננימלל shouts for de-  
liverance.

רנה (only fut. ירנה) equiv. to רנן to  
sound, to rattle, to whiz, used of  
the rattling of the arrows in the  
quiver, or of the whizzing of the  
arrows shot from the bow.

רנה (with suff. רנתם) f. 1) shouting,  
song; also, of the moaning of  
lamentation; 2) p.n. m. The root  
is:—

רנן (inf. רן, imp. רני, pause רני, fut.  
ירן, once ירון, pl. ירנו) to raise a  
shout of joy, or. to moan (of one  
who laments), generally of human  
beings, sometimes figur. of inani-  
mate things. Pl. רנן to rejoice  
often over (על) something or some  
one; with על, to triumph over the  
downfall of some one; also, to  
praise, to extol, construed with  
על, ל, and אל. Hiph. 1) to cause  
some one to rejoice, to shout with  
joy; 2) to attune songs of praise  
or joy unto (ל) some one. Hith.  
to break out in songs of joy (in  
intoxication).

רנן (so in modern Heb., but in the  
Bible the pl. is רננים) m. orig.  
the whining, whimpering; next,  
the ostrich, on account of its  
whining cry (Job 39:19). Some  
modern commentators render it  
in this passage, nightingale, which,  
however, is improbable.

רנה (pl. רננות) f. shouting, singing.

songs of praise; the pl. רִנָּנִים belongs to רִנָּן, which see  
רֶפֶץ (heap of ruins) p. n. of an encampment of the Israelites in the desert.

רָסִי (only pl. רָסִים, const. רָסִי) m. 1) a drop, from רָסַם I.; 2) breach, crag (parallel with בְּקִיעַ), from רָסַם II.

רָבַד (not used) to bind, to fetter; the orig. signif. is found in רָבַדְתִּי.

רִי (with suff. רִיָּנוּ) m. 1) a bridle; hence fig. שָׁלַח רִיָּנוּ מִפָּנִים to let loose the bridle, i.e. to be unruly in conduct; also, bit, hence בִּטְלָה רִיָּנוּ double bit; 2) p. n. of a Syrian city.

רָסַם (inf. רָסַם) to moisten, to wet, e.g. the flour (Author. Vers. "to temper with the flour").

רָסַם (not used) equiv. to רָצַץ to break, to dash to pieces. From which רָסִים.

רָעָה (from רָעָה, form in pause רָעָה, and with Vav רָעָה, with the article רָעָה and רָעָה, pl. רָעָה) 1) adj. m. (pl. רָעָה) f. bad, in contrast to טוֹב, and like it, used in manifold significations according to the context, e.g. bad of look, of taste. In reference to physical or moral qualities, base, valueless, unfit for food, unfruitful, hateful, ugly, shameful, unrefreshing, malignant,

sick, corrupt, sad, etc. רָעָה בְּעֵינָי ד' to be evil in the face of some one, i.e. to displease him; רָעָה הָרַע מִקָּרֵב to remove the evil from the community; 2) as a subst., like many adjectives, the evil, badness, unpleasantness, a bad deed, a bad word, baseness, calamity, in as extensive a sense as the adj. In this double character of adj. and subst., both רָעָה and רָעָה are used; the latter, however, is more frequently used as a subst.

I. רָעָה (from רָעָה, with suff. רָעָה) m. noise, shouting, cry (either for joy or sorrow), thunder, or the voice of thunder.

II. רָעָה (from רָעָה, thus for רָעָה, with suff. רָעָהוּ (seldom רָעָהוּ) pl. רָעָה, and with suff. רָעָהוּ and רָעָהוּ masc. 1) friend, associate, confederate, also transf. to the beloved one (by a wife), also neighbour, fellow-man; hence like אִישׁ, used as a pronoun, the other one, whether אִישׁ precedes or not, e.g. אִישׁ אֶל־רֵעֵהוּ one to another, אִישׁ מֵרֵעֵהוּ one from another; 2) after the Aram. sense of the root, thought, will. Comp. רָעָהוּ.

רָעָה (seldom רָעָה, from רָעָה) m. badness (of a thing), but also, in a moral sense, baseness, wickedness,



sadness, unpleasantness, and in as manifold significations as רָעָה.

רָעָה (fut. יִרְעֵב) origin. to languish, desire for something; next, to hunger: the root is related to that in רָעַב. Hiph. to cause one to suffer hunger.

רָעָה (after the form מִשָּׁל, with suffix רָעָהָ m. hunger, famine, רָעָהָ לָמוּת to die of hunger, רָעָהָ לֶחֶם to hunger, languish for bread.

רָעָה (pl. רָעָהִים) adj. m., רָעָהָ fem. hungry, suffering hunger.

רָעָהוּ (const. רָעָהוּ) masc. hunger, suffering of hunger, and also that which satisfies the hunger.

רָעָה (fut. יִרְעֵד) to shake, to quiver, to tremble (of the earth). For the root, comp. רָעָה, רָעָה, רָעָה, and others. Hiph. to labour under fear, terror, trembling.

רָעָה m. the trembling.

רָעָה f. the same.

I. רָעָה (fut. יִרְעֵה, apoc. יִרְעֵה) 1) to feed a flock, to lead to pasture, with accus., seldom with בְּ, as רָעָה בְּצֹאן a shepherd, or feeding of the flock; the particip. רָעָה the shepherd, fem. רָעָהָ. Fig. to feed, i. e. to lead the people; hence רָעָה leader, prince, instructor; 2) to feed, to nourish, e. g. Hos. 9:2, "the floor and the wine-press shall not feed them;" 3) to

feed on the meadow, construed with בְּ and רָעָה; next, to eat off (the grass), with accus.; fig. to devour, to sweep away, not connected with רָעָה; 4) to enjoy, delight in something, e. g. רָעָה אֶת־רֵחַ to delight in folly, to desire, long for something, e. g. רָעָה אֶת־רוּחַ after the wind (vanity): signif. 4 seems to be the basis of the verb, so רָעָה is equiv. to רָעָה. Hiph. to feed, to lead to pasture.

II. רָעָה 1) to tie, to connect, join; hence, like רָעָה, רָעָה to think; 2) to join some one, to associate, e. g. רָעָה בְּסוֹלִים he who associates with fools; hence, in the parallel passage, רָעָה אֶת־פִּי. Pi. to choose for an associate or confederate, or to join some one (לְ) to himself. Hith. רָעָהָ (fut. apoc. יִתְרַעֵה) to join or connect oneself with (אֶת) some one; the orig. signif. is in רָעָה, which root has some similarity with רָעָה and רָעָה.

רָעָה as an adj. f. from רָעָה, see רָעָה.

רָעָה (const. רָעָה) an acquaintance, associate, companion, friend, orig. a particip. hence:—

רָעָה (pl. רָעָהֹת) f. a female friend or companion.

רָעָה inf. fem. from רָעָה, breaking or dashing to pieces.

רַעַי p.n.m. (friendship, companionship).

רַעַי (const. רַעַיָה) Aram. desire, will, wish.

רַעַיָה p.n.m. (befriended by God).

רַעַיָה (an abstract form, like רַעַיָה, רַעַיָה) f. 1) companionship, friendship; 2) thought, reflection, e.g. רַעַיָה after vanity, perhaps also pleasure, favor, from רַעַיָה I.; 3) concrete, female friend or associate. The basis of all 3 signif. is in רַעַיָה. The pl. רַעַיָה only Ketib.

רַעַי (after the form רַעַיָה) m. pasture or feeding; more correctly, however, as an ancient particip. pass. form, fed; hence, רַעַיָה fed or fattened cattle.

רַעַי (formed from רַעַי) p.n.m. (friend).

רַעַי (formed from רַעַי shepherd) adj. masc. pertaining to shepherds, subst. shepherd, e.g. רַעַיָה אֱלִיל had shepherd.

רַעַיָה (after the form רַעַיָה) f. orig. like רַעַיָה friendship, companionship; next, concrete, the beloved one, the friend, of a female.

רַעַיָה masc. 1) thinking, reflecting, striving, aspiring, e.g. רַעַיָה after vanity; 2) thought, like in Aram. רַעַיָה (Aram.) the same, also of nightly dreams or visions.

רַעַי (Kal, not used) to tremble, to shake; hence, Hoph. רַעַיָה to be

terribly shaken (of the fir trees), or to be swung (of lances); probably רַעַי is related with רַעַי.

רַעַי m. shaking to and fro, reeling, staggering. See רַעַי.

רַעַיָה (only pl. רַעַיָה) f. a veil, so called from its flowing motion.

רַעַיָה p.n.m. (terror of God), for which once רַעַיָה in the same signification.

רַעַי (3 plur. רַעַיָה, fut. רַעַיָה) to tremble, to shake, e.g. of the raging of the sea, figur. of the countenance, to be agitated. Hiph. 1) to thunder, to cause thunder; 2) fig. of the provoking to anger, probably רַעַי is only a denom. from:—

רַעַיָה (רַעַיָה) masc. thunder, רַעַיָה clouda containing thunder, transf. to a thundering, raging voice; the form is probably from רַעַי (from רַעַי), with nominal termination -ָ, comp. רַעַיָה, רַעַיָה; in the same manner רַעַיָה appears to arise from רַעַי with another nominal termination, from which subsequently the verb רַעַיָה arose.

רַעַיָה fem. 1) trembling mane; according to others, the far-sounding neighing; which, however, is less suitable to the context; 2) p.n. of a Cushite people, and hence the name of a city and country,

probably Regma (Ρίγμα), a city on the Persian Gulf.

רַעְמָקִים (also רַעְמָקִים) p. n. of an Egyptian city in Goshen; according to Saadia, Heliopolis; according to others, Heröopolis.

רָעַן (Kal, not used) to be green, verdant, fresh. From which the Pilpel רָעֵנִן to bloom, to be fresh, to flourish, used as an emblem of prosperity; only f. רָעֵנְנָה, which, however, may be an adj.

רָעֵנִן (pl. רָעֵנִים) adj. m. fresh, green. רָעֵנִן (Aram.) adj. m. the same, figur. prosperous.

I. רָעַע (inf. רָע and רָעָה, fut. יָרַע, with suff. יָרַעַם) to break, to dash in pieces, related is רָצַץ, רָצַץ. Niph. (fut. יִרְעַע) to be broken, dashed to pieces; according to others, the Niph. belongs to רָוַע. Hiph. (rare) to break, to dash to pieces. Hith. to be violently shaken or ruined (of the earth); comp. Aram. רָעַע.

II. רָעַע (fut. יָרַע, comp. יָצַר, יָצַל, יָרַךְ, which are of fut. Kal, imp. יָרַע) to rage, to be wroth, to be evil disposed, in contrast to kindness, which is connected with the idea of calmness; transf. to be injurious, hurtful, pernicious, malignant, envious, sad, grieved, as in רָע. Hiph. הָרַע and הָרַע (inf.

הָרַע, in pause הָרַע, fut. יָרַע, apoc. יָרַע, particip. מָרַע, pl. מָרַעִים) to act basely, to do evil, in contrast to הָרַע לְעִשָׂוֹת; hence, הָרַע מְעַלְלִים to do evil, מָרַע evil-doer; הָרַע is construed with לְ, עַל, אֵת, עִם, בְּ, to signify causing evil to some one.

רָעַע (fut. יָרַע) Aram. to break, to dash in pieces. Pa. רָעַע the same. רָעַף (fut. יָרַעַף) to flow, to drop, with accus., seldom עַל. Hiph. to cause to drop. The roots in רָוַח and רָדַב are related.

רָצַץ equiv. to רָצַץ, to shatter, to dash to pieces (the enemy), figur. to oppress a people. Comp. רָעַע I. and עָרַץ.

רָעַשׁ to storm, to snort, to rush, to tremble, to shake, of the heavens, earth, mountains, cities, walls, castles, towers; fig. of the waving of the corn. Niph. to be shaken, to quake, of the earth. Hiph. to shake, to cause to leap (of the locust). The verbs רָנַשׁ and רָנַן are related.

רָעַשׁ m. shaking, trembling, earthquake, tumult, also used of the rattling of a chariot, of the snorting of a horse, of the noise of a mob, etc.

רָמַא (fut. יָרַמַּא) orig. to bind round or bind up, transf. to heal, orig.

to bind up the wound, figur. to help, to save, to restore, to rebuild, to support. Niph. to be healed, mended, repaired, restored. Piel, to bind up that which is broken, to restore; next, to heal a wound, a disease, or to procure remedies; fig. to comfort. Hith. to let himself be healed; comp. רָפָא I., in the same sense, from which several forms are derived.

**רָפָא** (plur. רָפָאוֹת) f. cure; healing,  
bandage; fig. recovery, soothing.

חַלְמָה fem. healing, recovery. The form is like סְבִלּוֹת.

רָפָא belongs to רָפְאִים. See רָפָה  
(=רפא).

רַמָּה see רַמָּאִי.

ND7 p.n. m. (God is the healer).

**רָץ** (fut. **רָצָה**) to spread out, to bed, or perhaps only intrans. Pi. to spread a couch; **רָצָה** Cant.2:5, signifies to prepare the couch (Author. Vers. "to comfort me").

רָפָה equiv. to רָפָא to heal, after which are to be explained the forms: תִּרְפֶּינָה, תִּרְפֶּתָה, תִּרְפָּה, תִּרְפֶּי, תִּרְפֶּי, which are conjugated according to לָהּ.

I. **רָפָה** (not used) to darken, to make gloomy; related are the roots in **עֲרַף** and **עֲרַב**, with the same original signification.

II. רָקַח (not used) to shiver, to

tremble, figur. to cause fear, terror, thus transitive; with the root רָחַם is related רָחַם (רחם).

IV. הָפַךְ (fut. יִפְּכוּ) to hang down, to droop (of the hand), to be bowed down, oppressed (of the spirit); transf. to be slack, idle, to despond, to be dejected; orig. to relax; the day slackens, i. e. evening approaches; the flame slackens (consumes) the chaff; the root הָפַךְ to be slack, loose, is in contrast to קָיָם to be firm, tied together. Niph. to be sluggish, indolent. Pi. to loosen, to untie, e. g. מִתְּקַיֵּם the girdle; transf. to droop the wings, to slacken the hands, i. e. to dishearten. Hiph. to let loose, to forsake, with יָדָי or יָד the hand from some one, sometimes יָד is omitted; to forbear, to withdraw. Hith. to behave oneself slackly, remissly, to let one's courage fail.

רָפָה (also רָפָה) p.n. m. ancestor of  
a race of giants (רָפָה), from  
which רָפָה may be derived as  
a gent. noun. The signification  
is like רָפָה 2.

רָפָה (after the form מָלָה, נָכָה, נָוָה,  
 plur. רָפָאִים, like נָכָאִים, מָלָאִים,  
 subst. m. 1) shadow; hence, of  
 the appearance of night and dark  
 visions, also of the inhabitants of



the regions of death, from רַמַּה II.;

2) giant, origin. one who causes terror, the fearful one, from רַמַּה

III. but only used in the plur.

רַמַּאִים, and as the name of a Canaanite race of giants, from which the giant Og descended, and mentioned in connection with רַמַּאִים, רַמַּאִים and רַמַּאִים. See רַמַּה.

רַמַּה (const. רַמַּה) adj. m., רַמַּה (pl.

רַמַּה) f. sluggish, slack (of hands),

as a figure of despondency; next,

weak, faint, etc. Root רַמַּה IV.

רַמַּה p. n. m. (the healing one, physician).

רַמַּה (not used) after the Arab. to be rich. From which:—

רַמַּה p. n. m. (riches).

רַמַּה f. couch, encampment. See רַמַּה.

רַמַּה (places of an encampment)

p. n. of an encampment of the Israelites in the desert.

רַמַּה p. n. m. (God is the healer).

רַמַּה m. slackness, the drooping (of the hand); transf. to fear.

רַמַּה (and רַמַּשׁ, fut. רַמַּשׁ) equiv. to

רַמַּשׁ to tread, only in the sense

of making water muddy or turbid

by treading. Niph. to become

troubled or turbid (of a fountain).

Hith. רַמַּשׁ to let oneself to be

trodden on, or to cringe, as a sign

of subjugation, e. g. Ps. 68 : 31,

“submit himself with pieces of silver;” in a similar sense is to be taken רַמַּשׁ Prov. 6 : 8. The root is also to be traced in רַמַּשׁ, as in רַמַּשׁ.

רַמַּשׁ (Aram.) to tread down, to tread in pieces.

רַמַּשׁ (formed from a misc. רַמַּשׁ

for which in a parallel passage

stands רַמַּשׁ; pl. רַמַּשׁ) fem.

float, raft, from רַמַּשׁ to slide

along. The last syllable רַ- is an

ancient nominal suffix, so that the

nominal word is orig. רַמַּשׁ (Aram.

ramat, Ethiopian rams).

רַמַּשׁ belongs to רַמַּשׁ. See רַמַּשׁ.

רַמַּשׁ (Kal, not used) to lean, to sup-

port oneself. Hith. to lean upon

רַמַּשׁ some one. The root is רַמַּשׁ,

and related with that in רַמַּשׁ,

רַמַּשׁ.

רַמַּשׁ (not used) is connected in the

root probably with רַמַּשׁ. From

which:—

רַמַּשׁ m. mire, slime, which the as

casts up, orig. casting out; comp.

רַמַּשׁ from רַמַּשׁ proceeding from

a similar original signification.

רַמַּשׁ see רַמַּשׁ.

רַמַּה (not used) probably the root for

רַמַּה, which, however, may be

connected with רַמַּה.

רַמַּה (pl. רַמַּהִים) m. a stable, stall;

origin. a rack, a grate.

ח (const. pl. חצו) m. that which is broken off, a piece; hence, bar (of silver); comp. the modern Hebrew חתיכה. Root חצו.

ח see חצו.

חצו (only inf. abs. חצו) equiv. to חצו, which see.

חצו (Kal, not used) equiv. to חצו to totter, to tremble. Pi. intensive, in the same sense, to leap, only Ps. 68:17, comp. Ps. 29:6; 114:4, 6.

חצו (1 pers. חצותי, fut. חצו, apoc. חצו) equiv. to חצו to join some one; with עם, to have pleasure or to take delight in something, or in some one; with accus. and 3 of the person or object, to be gracious, kind, willing, or to receive some one kindly; transf. to satisfy; hence, to pay (a creditor), fig. to liquidate a debt, e.g. the earth shall pay off (Author. Vers. "enjoy") her sabbaths. Niph. חצו to be paid off (of a debt), to be expiated (of sin), to be accepted graciously (of sacrifices and offerings). Pi. to pacify, to satisfy, by the restoration of the property to the owner. Hiph. to pay, to satisfy the creditor. Hith. to make oneself pleasing towards (אל) some one. See חצו.

חצו masc. pleasure, grace, favour,

delight, acceptance, satisfaction, graciousness, good will; חצו, חצו acceptable (to or with God), i. e. well pleasing to him; חצו with all the heart, or good will.

חצו (fut. חצו) to pierce through, to thrust, equiv. to חצו; next, to slay, to murder, to kill generally, complete חצו; חצו a murderer. Niph. pass. Pi. to kill repeatedly, or several; transf. to dash in pieces, to destroy. Pu. (only according to Ben Naphtali) pass.

חצו m. 1) a wounding, a slaying, a slaughtering; 2) equiv. to חצו cry, from which it is transposed.

חצו p.n.m. (pleasure, delight).

חצו p.n.m. (the strong one).

חצו equiv. to חצו to pierce, to bore (the ear).

חצו origin. to put, to lay, to arrange; related in the root with חצו, חצו, חצו; hence, to lay down stones for pavement. The sense of joining, arranging, putting in order, is conveyed, in modern Heb., by חצו, which seems to be a transposition from חצו.

חצו equiv. to חצו to glow, to burn, from which, according to some, חצו, Cant. 3:10.

חצו (only pl. חצו) m. 1) equiv. to

רָשָׁף a burning coal, orig. a glowing coal; עֲנַת רָצְפִים a cake baked on glowing coals; according to some, on a hot stone, as used by the Orientalists for roasting; 2) p.n. of an Assyrian city, Resapha (Ρησοφα), in Palmyrene.

רָצְפָה (const. רָצְפֹת) f. formed from רָצַף 1) paying; hence, pavement, from רָצַף; 2) a burning coal, from רָצַף; 3) p.n. f. (glow).

רָצַץ (2 pers. רָצֹוֹת, particip. pass. רָצֹוֹץ, fut. יִרָצֹוֹץ for יִרָצֹוֹץ) equiv. to רָצַץ, רָצַץ to break in pieces (a wheel), to dash in pieces (the head), to bruise, to break (a reed); figur. like עָשַׁק, to oppress, treat with violence. Niph. to be broken to pieces (a wheel, a reed). Pi. רָצַץ to dash to pieces (the head), fig. to oppress sorely. Po. רָצַץ to oppress. Hiph. (fut. יִרָצֹוֹץ for יִרָצֹוֹץ) to dash to pieces (the skull). Hith. הִתְרָצַץ to push one another, to struggle. The root רָצ is also to be traced in רָצַץ, רָצַץ, and others.

רָק 1) adj. m. רָקָה (pl. רָקוֹת) f. thin; hence, of the flesh, meagre, lean, dry; 2) only m. as subst., and fig. in the sense of restriction, or negation; hence, as an adv., only, except; sometimes, indeed cer-

tainly, surely; רָק רָק only evil; רָק הַיָּשָׁר only the right.

רָק (and רָיק) adj. masc. empty, from רָק. See רָיק.

רָק (with suff. רָקִי) m. spittle, from רָק to flow, to run.

רָקָב (fut. יִרָקָב) to be hollow, worm-eaten, rotten; figur. decayed, inwardly destroyed.

רָקָב (const. רָקָב) masc. rottenness, inward wasting (of the bones), deficient in substance.

רָקָבוֹן m. rottenness, decadency.

רָקַד (fut. יִרָקַד) to tremble, to shake, to skip, to leap, to dance. Pi. of the jolting of a swift chariot. Hiph. to cause to skip.

רָקָה f. the temple (of the head) from רָקַק, in the signification of to beat, on account of the pulsation in that place; transf. to cheek.

רָקוֹן (coast-district, origin. a place around which the water washes, from רָקַק II.), p.n. of a city in the territory of Dan.

רָקַח (fut. יִרָקַח) to spice, season, to make ointment (by the seasoning of oils); hence רָקִיחַ one that prepares ointment, an apothecary. Pu. to be seasoned, spiced. Hiph. הִרָקַח to season (food); the root appears to be equiv. to רָקַע to beat thin, on account of the pounding of the spices.

רָקַח m. spice; with יין spiced-wine.

רָקַח m. ointment, origin. that which is seasoned, spiced.

רָקַח (pl. רָקִיחִים) adj. m., רָקִיחָה (pl. רָקִיחוֹת) fem. he or she who spices the ointment.

רָקַח m. spiced ointment.

רָקִיעַ (const. רָקִיעַ) m. expansion, arching (of the heaven), firmament, complete רָקִיעַ הַשָּׁמַיִם.

רָקִיק (const. רָקִיק, const. pl. רָקִיקִי) m. thin cake, a wafer, from רָקַק.

רָקַם (only particip. רָקֵם) orig. equiv. to רָנַם II., to mark (with points), to cut figures into something; transf. to embroider, to work with various colours; hence רָקֵם the embroiderer, one that works with various colours. Pu. רָקַם figur. to be formed, shaped of the embryo in the mother's womb.

רָקַם 1) (probably equiv. to רָנַם heap of stones) p.n. of a city in the territory of Benjamin; 2) p.n. m. (according to the Arab, equiv. to רָקַם a friend).

רָקִמָה (with suff. רָקִמָה, dual רָקִמָה, pl. רָקִמָה) f. embroidered garment; transf. to anything that is embroidered, or of various colours; hence, of the variegated feathers of the eagle, and also of many coloured stones.

רָקַע (fut. יִרְקַע) to expand, to spread

out; next, to tread something down, for the purpose of spreading out. The various significations may thus be classified; 1) to spread out, e. g. the earth over the waters, Psalm 136:6; 2) to stamp (with the feet), to express indignation or joy; 3) to stamp, tread down. Pi. to hammer, to beat out (metallic plates), but also a denom. from רָקַע to overlay with tin. Pu. pass. to be beaten out to thin plates. Hiph. (to spread out (the heavens).

רָקַע m. a thin plate, orig. that which is beaten out, extended.

I. רָקַק (Kal, not used) to be beaten thin. Hiph. (only fut. יִרְקַק) irregular, to stamp, to tread down. The root is probably related to רָקַע.

II. רָקַק (only fut. יִרְקַק) orig. to flow, to run (comp. the root רוּק and רָדַק); next, to flow (from the mouth), to spit; with פִּי, to spit at some one; related is רָבַק.

רָקַת (coast territory, from רָקַק) p.n. of a city in Naphtali. In the Talmud (Megilla, 5 b) it is maintained by one זֶפְתָּא זֶפְתָּא that Rakath is Tiberius, and by another רָקַת זֶפְתָּא Rakath is Zephorius.

רָשׁ poor one, see רָשׁ.



רָשָׁע (not used) probably equiv. to רָשַׁע to exercise power over some one or something; hence, to be able. The modern Heb. Hiph. הִרְשָׁע is quite the same signification as הִשְׁלִיחַ Ecc. 5:18, to empower or permit some one to do something.

רָשִׁיוֹן masc. grant, permission, empowering.

רָשִׁית see רִאשִׁית.

רָשָׁם (only particip. pass. רָשָׁם) to note (בְּכַתֵּב) in writing. The root רָשָׁם is found as well in רָשָׁם.

רָשָׁם (fut. יִרְשָׁם) Aram. the same.

רָשַׁע (fut. יִרְשָׁע) origin. to exercise power, to rule (comp. רָשָׁה), from which, to be wicked, to act wickedly; with מִן, to apostatise from some one; to be guilty, liable to punishment. Hiph. 1) to overpower, to act wickedly; 2) to pronounce guilty, to condemn (of a judge).

רָשָׁע (pl. רָשָׁעִים) 1) adj. m., רָשָׁע f. wicked, sinful, ungodly; 2) subst.

(a) the wicked one, a sinner, orig. a violent one, in contrast to עָנִי humble, meek one; generally used in contrast to צַדִּיק the righteous one; (b) the guilty one, e.g. רָשָׁע לְמוֹת guilty of death; (c) to have an unjust cause (before a judge).

רָשָׁע (with suff. רָשָׁעוֹ, pl. רָשָׁעִים) m. violence; also, power, transf. to wickedness, injustice, lie, deceit, pl. wicked deeds.

רָשָׁעָה f. wickedness, wicked deed, lie, deceit, profligacy.

רָשָׁעִים see רָשָׁע.

רָשָׁה (not used) equiv. to רָצָה to glow, to flame, to burn.

רָשָׁה (pl. רָשָׁהִים, const. רָשָׁהִי, with suff. רָשָׁהִיךָ) m. glow, flame, e.g. of the ardour of love; next, lighting, orig. the flame of God; the flames of the bow, i.e. arrows; sons of lightning (Job 5:7), i.e. birds of prey darting with the quickness of lightning, according to others, sparks: transf. to burning pestilence.

רָשָׁשׁ (Kal, not used) equiv. to רָצַץ to destroy, to dash in pieces; hence, Po. רָשָׁשׁ to destroy. Pu. pass.

רָשָׁשׁ belongs to רָשָׁשׁ, see under רָשָׁשׁ.

רָשָׁת (from רָשָׁשׁ, with suff. רָשָׁתִי) f. a net, פָּרַשׁ רָשָׁת עַל to spread a net over something, מַעֲשֵׂה רָשָׁת net work.

רָתוֹק (pl. רָתוֹקוֹת in the Keri) m. a chain, from רָתַק.

רָתַח (Kal, not used) to boil, to scethe. For the root רָתַח comp. רָתַח, רָתַח, and others. Pi. to cause to

boil or seethe, e.g. רָתַח boiling, seething. Pu. to be heated, like נִכְמַח of the agitation of the heart as an indication of intense emotion. Hiph. like Pi. to cause to boil, to seethe.

רָתַח (only pl.) m. seething, boiling.

רָתַם (only imp. רָתַם) orig. to curb, to tame; next, to tie, to yoke or harness. The root רָתַם is found also in חֲתָם.

רָתַם (pl. רָתָמִים) m. (f. according to the Ketib) a kind of birch or broom, so called from its use for binding; according to others, juniper tree.

רָתָמָה (place of birches or juniper trees) p.n. of an encampment of the Israelites in the desert.

רָתַק (Kal, not used) to bind, to chain, from which Niph. (in Keri) to be bound; since, however, this rendering would make no sense in the context, Ecc. 12:6, and as the Niph. is never used in a privative sense, it must be rendered according to the Ketib יִרְחַק removed.

Pu. רָתַק to be chained, bound.

רָתַקָה (pl. רָתָקוֹת) f. a chain.

רָתַת m. terror, trembling.

רָתַת (not used) equiv. to רָתַם to tremble. Related is רָעַד and the root in תָּרַד.

## ש, שׁ

שׁ *Shin* (שׁ), שׁ *Sin* (שׁ) form originally one letter, the 21st of the alphabet, i.e. the hard *sh* and the soft *s*, were expressed by one and the same character, but latterly grammarians have distinguished one from the other by the diacritic point, which distinction, however, affords no reason for considering them as separate letters in the Lexicon in alphabetical order. The name *shin* was chosen from שׁן tooth, to which the form of the letter bears resemblance; as a numeral it signifies 300. It interchanges with the hissing sounds שׁ, ס, צ, seldom with the sounds שׁ, ז; but also with the aspirates ה and מ. Both שׁ and שׁ are often used as nominal suffixes, e.g. חֲלָמִישׁ, עֲבָרִישׁ, רָמִישׁ, תְּרָמִישׁ, פִּלְגִישׁ, and others.

שׁ or שׁ (with *dagech forte* following, seldom שׁ) 1) relative pron. which, who, joined to the following word, whether noun, particle, or verb, and, like אֲשֶׁר, without distinction of gender or number; in modern Heb. it stands for genitive, especially joined with ל, e.g. מִטָּתוֹ שֶׁלֹּסְלֹמֹן the bed of Solomon; this afterwards formed itself in

שָׁל, with suff. שָׁלִי, etc., and it is used to strengthen the possessive pronoun, e.g. בְּרִמְי שָׁלִי my vineyard; 2) as a relative conj. after certain verbs, that, because; and in this sense, occur the compositions שְׁמַעְמָעַם scarcely that, עַד-שָׁל till that, שָׁלֵמָה for why; with other prepositions, שָׁלֵב because, שָׁלֵב like as; or if as a particle of time, when. This pronoun is supposed to be derived by some from שָׁל (the original root for אָשַׁר); by others, from שָׁל; probably, however, the original form is שָׁלָה = הָלָה, the relative character having only merged from the demonstrative one.

שָׁלֵב equiv. to שָׁל (belongs to שָׁלָה) שָׁל to drive, to push, away; hence reduplicated שָׁלָל (from שָׁלָלָה), to drive away, to lead away.

שָׁל (not used) equiv. to שָׁלָה to lift up, from which the derivative שָׁלָה, שָׁלָה, also שָׁלָה, שָׁלָה, which see.

שָׁלָה (fut. שָׁלָה) to draw, e.g. מִים שָׁלָה water, orig. connected with שָׁלָה.

שָׁלָה (fut. שָׁלָה) equiv. to שָׁלָה, שָׁלָה to cry, to call (of man), to roar (of lions), to roll (of thunder), etc.

שָׁלָה (const. שָׁלָה) f. cry, roaring.

I. שָׁלָה (Kal, not used) to rage, to make a noise, from which Niph. to rush, to rage, of mighty waters.

II. שָׁלָה to be desolate, waste (of cities). Niph. to be laid waste; with the adverbial addition שָׁלָה into desolation. Hiph. (inf. const. לְהַשְׁלִיחַ, and contracted לְהַשְׁלִיחַ) to desolate.

III. שָׁלָה (Kal, not used) according to some, equiv. to שָׁלָה, שָׁלָה, to gaze; probably it is, as Rashi and Eben Ezra explain, to be amazed; thus equiv. to שָׁלָה and connected with שָׁלָה II. Hith. to be amazed, or to gaze at, with לְ.

שָׁלָה (only Ketib, but the Keri for which שָׁלָה) f. tempest, storm.

שָׁלָה (with הָ of motion שָׁלָה) com. origin. cave, pit, and next, hell, lower regions, where darkness dwells, dwelling of the departed, the Hades of the Hebrews. Root שָׁלָה.

שָׁלָה p. n. m. (the desired, demanded one), patron. שָׁלָה.

שָׁלָה (const. שָׁלָה, with suff. שָׁלָה) m. 1) rushing, raging of the sea, noise, tumult (of war, of multitudes of people), שָׁלָה warriors; שָׁלָה בָּדָה probably stands for שָׁלָה מִים; 2) desolation, like שָׁלָה.

שָׁלָה (not used) equiv. to שָׁלָה to tread with the feet, to push away: transf. to despise, reject.

שָׁלָה (after the form קָרַב, יָדַב, with

suff. **שָׁאַלְתָּ** *m.* contempt, rejection, **בְּשָׁאַל נַפְשׁוֹ** with contempt of soul, i.e. with utter contempt.

**שָׁאַלָה** *f.* orig. desolation; next concrete, a ruin.

**שָׁאַל** (fut. **יִשְׁאַל**) 1) equiv. to **שָׁעַל** to hollow out, to dig through, comp. *σκάλλω*, from which the derivative **שָׁאַל**; 2) after the same graduation of ideas, as in **דָּקַר**; *per-scrutari*, to dive, to investigate; next, like **דָּרַשׁ** to desire, demand; to request, to require, i.e. to dig after something (comp. **דָּרַשׁ**), with accus. of the object one demands, and **מִן**, **מֵאֵת**, accus. of the person from whom it is demanded; **שָׁאַל נַפְשׁוֹ** to require the life of some one, i.e. to wish for his death, **שָׁאַל אֶת-נַפְשׁוֹ לְמוֹת** to wish for one's own death; the following are the sub-significations: (a) to ask, to beg something from (**מִן**, **מֵאֵת**, **מֵעַם**) some one; **שָׁאַל דָּבָר לְ** to ask something for some one; (b) to ask for a loan, i.e. to borrow; **שָׁאַל** to be lent; (c) to ask for something as a present; hence, with the sub-signification, to ask for alms; (d) to question some one (accus. and **לְ**), to inquire after (**לְ**, **עַל**, accus.) something or some one; to inquire of God (with **אֵל**) or of the oracle;

**שָׁאַל לְ** **לְשָׁלוֹם** to inquire after the welfare of some one, i.e. to salute; in signification 2, **שָׁאַל** occurs sometimes as intransitive, hence the forms **שָׁאַלְתִּי**, **שָׁאַלְתָּם**, as if from **שָׁאַל**. Niph. **נִשְׁאַל** (inf. abs. **נִשְׁאַל**) to intreat something from (**מִן**) some one. Pi. **שָׁאַל** 1) to ask for gifts, to beg; 2) to ask frequently. Hiph. 1) to give as a loan; 2) to give as a present asked for, *Exod. 12:36*.

**שָׁאַל** p.n. m. (request, desire, demand).

**שָׁאַל** see **שָׁאַל**.

**שָׁאַל** (1 plur. **שָׁאַלְנָה**, particip. **שָׁאַלֵּה**)

Aram. the same as the Heb. **שָׁאַל**, to ask, to beg, to request, to desire, to demand, to inquire.

**שָׁאַלָה** (definite **שָׁאַלְתָּהּ**) Aram. *f.*

1) a wish, a request; 2) like **חֶפֶץ** Heb. affair, matter, desire, object (*Dan. 4:14*).

**שָׁאַלְתִּי** (with suff. **שָׁאַלְתִּי**, **שָׁאַלְתָּ**) *f.*

**שָׁאַלְתָּם**, once without **אֶת**, **שָׁאַלְתָּהּ** request, desire, demand, **שָׁאַל** to make a request, **שָׁ** **נָתַן** to grant a request, **שָׁ** **בָּאָה** the request is fulfilled; transf. to the concrete, the thing or object requested or demanded.

**שָׁאַלְתִּי** p.n. m. (entreated of God).

for which once **שָׁאַלְתִּי**.

**שָׁאַל** (Kal, not used) to rest, to be

inactive; the original signification



is, to be in a leaning position, as a sign of being free from care; related with שָׁן and שָׁן. Piipet שָׁן to be calm, to be quiet, free from care, tranquil.

שָׁן (with suff. שָׁן, pl. שָׁן)

1) adj. m., שָׁן (pl. שָׁן—) f. quiet, secure, tranquil, undisturbed, prosperous; in a bad sense, proud, overbearing, origin. careless; 2) as a subst. pride, haughtiness, carelessness, or concrete, the proud one.

שָׁן see שָׁן.

שָׁן (fut. שָׁן) origin. to breathe with open mouth, to snuff up (the air); hence figur. to desire, long, languish, for something; next, to snort; hence, to hasten after a thing, to assail with violence, spoken of wild animals, and metaphorically, of savage enemies. Related to שָׁן, or to the root in שָׁן.

שָׁן to remain. Niph. to be left (from a mass or a number); sometimes the Niph. signifies only to continue. Hiph. הִשְׁאִיר to let remain, to leave, to leave behind, to keep back.

שָׁן (not used) belongs to מִשְׁאֵרֶת, where probably מִשְׁאֵרֶת is the reading, or at least the noun is to be referred back to שָׁן.

שָׁן (not used) to be sour, acerb, comp. the root שָׁן; from which שָׁן.

שָׁן (after the form בְּתֵב) m. rest, remnant, remainder, from שָׁן.

שָׁן (Aram.) m. the same.

שָׁן (primitive, with suff. שָׁן) m. flesh (comp. the root in שָׁן); generally, however, fig. 1) body; hence, crime of murder, e.g. Jer. 51:35, הַמָּסִי וְשָׁרִי the violence done to me and to my flesh; 2) blood relationship, consanguinity, complete שָׁן בְּשָׁן; שָׁן is likewise used in this sense; 3) food; comp. לֶחֶם.

שָׁן m. heaven, from שָׁן.

שָׁן f. blood relationship, consanguinity, conc. kindred by blood.

שָׁן p. n. f. (blood relationship).

שָׁן יִשׁוּב a symbolical p. n. of the son of Isaiah (the remnant shall return).

שָׁן (once contracted שָׁן, with suff. שָׁן) fem. remnant, remainder, especially after a general overthrow, synon. with בְּלִיָּה; שָׁן; remainder of his wrath (חֲמוֹת), i.e. that which was not yet given vent to, the whole wrath.

שָׁן (formed from שָׁן, thus for שָׁן) f. 1) noise (tumult of the warriors), thus equiv. to שָׁן; but in this sense, generally the

contracted form שחח; 2) destruction, downfall, origin. desolation, from שחח.

שחח (either formed from שחח, or more correctly from שחח, of which it may be the infin.; with suff. שחחתי, once concrete שחחתי fem. 1) lifting up, e.g. of the face, as a sign of cheerfulness; 2) forgiveness, comp. the verb שחח שחח; 3) sentence or burden (of a prophecy), comp. שחח from שחח to pronounce; 4) rising on the skin, or swelling.

שחח (according to the Ethiopian, man) p. n. m. sometimes of the grandson of שחח, sometimes of the son of Yoktan, and also sometimes of a grandson of Abraham by Keturah; hence, two different ancestors, one of whom became the head of a national tribe in the north, and the other of one in the south of Arabia. Hence, 1) Sheba or Sabenus, a people and country in the south of Arabia, distinguished by commerce and wealth; 2) a people and country in northern Arabia.

I. שחח (not used) to glow, to burn, to flame. With the root שחח the roots in שחח and שחח are related.

II. שחח (not used) to cut in pieces

(comp. the roots שחח, שחח, שחח). Under this root, Kimchi brings the Po. שחח, which, however, is not correct.

שחח (only pl. שחחים) m. a splinter, piece, orig. that which is cut or broken off.

שחח (fut. שחח, apoc. שחח) to drive away, to carry away; hence, either of the driving away of cattle, or of the carrying away of property, but especially of leading people into captivity. Niph. pass.

שחח m. name of a precious stone, achates, according to tradition. The root appears to be שחח equiv. to שחח I.; hence, like in שחח, transf. to shining, glittering.

שחח p. n. m. (led into captivity by God); for which once שחח.

שחח in the Ketib once for שחח, which see.

שחח (const. שחח, dual שחחים, pl. שחחים, שחחים, שחחים, const. שחחים, with suff. שחחים) m. a number of seven, from שחח seven; hence, 1) seven days, a week comprising seven days; Feast of Weeks, i.e. Pentecost, on account of the numbering of seven weeks from Passover to Pentecost, but שחחים fest of seven days, i. e. Passover, which, according to scripture, lasts seven days; שחח

שָׁבָעִים יָמִים three weeks long (see יָמִים); 2) a week of years, i. e. seven years.

שְׁבוּעָה fem. 1) an oath, swearing; שְׁוֵי an oath by God; sometimes with the genitive, of the swearer, or of him by whose name the oath is taken; hence שְׁבוּעָה בְּעָלֶי bound to a person by an oath, allies, confederates; 3) an oath of imprecation, a curse, complete שְׁבוּעַת הָאֵלֶּה.

שְׁבוּת fem. abstract, captivity, from which, conc. the captives; שָׁבַע to bring back the captives (of a people), which phrase is also used as a figure of restoration to prosperity. Root שָׁבָה.

שָׁבַח (Kal, not used) to lift up the voice, to speak, to call; hence, Pi. 1) to praise, to laud; 2) to appease, to assuage, to check, to quiet (floods, anger); שָׁבַח Ecc. 4:2, stands for מִשְׁבַּח. Hiph. to appease, quiet (the floods or waves). Hith. to boast or laud oneself (with בָּ of the object, boasting of). The root is related to that in צִוָּח.

שָׁבַח (Aram.) the same; hence, Pa. to praise, to commend.

שָׁבַט (not used) according to some, to support, make firm, thus syn. with שָׁנַב, but more probably, to

beat; hence, in modern Heb., to beat out, to unfold, thus related with חָבַט.

שֵׁבַע (pause שָׁבַע, with suff. שְׁבָעִי, pl. שְׁבָעִים, const. שְׁבָעִי) com. 1) a staff, a rod, a stick or rod for chastisement; hence, rod of correction, also in a figur. sense; 2) staff for leading or measuring; hence, staff of the shepherd, staff of the ruler, i. e. sceptre; measuring rod, transf. to inheritance of a portion of land allotted by the measuring rod; 3) shaft, stem of a tree, transf. to spear; fig. like מִשְׁבֵּט tribe (of a people), e. g. of the tribes of Israel, and frequently of the division of a tribe; 4) only Numb. 23:17, parallel with כּוֹכַב, which like שְׁבָעִים in the Mishna, was, even in ancient times, translated "comet;" originally, rod, on account of the form of that planet. -

שְׁבַט (Aram.) com. the same as in signification 3 in Hebrew.

שְׁבַט m. name of the eleventh month of the Jewish ecclesiastical year. The etymology is obscure.

שְׁבִי (pause שְׁבִי, with suff. שְׁבִי, masc. 1) captivity, into which one is led or in which one is; 2) driving away (of the cattle). Both significations are

also used as concretes in the sense of prisoner or prisoners; but it is never used as an adj., see **שְׁבִיחַ**.

**שָׁבִי** p.n. m. (captivator).

**שָׁבִי** p.n. m. (the same).

**שָׁבִיב** (const. **שְׁבִיב**) m. a glow, a flame, from **שָׁבַב** I.

**שְׁבִיבִי** adj. fem. (from a masc. **שָׁבִי**) female prisoner.

**שְׁבִיבָה** (Aram.) m. the same.

**שְׁבִיבָה** (formed from **שָׁבִי**) f. captivity; but also concrete, like **שָׁבִי**.

**שְׁבִיל** (once in Ketib **שְׁבִיל**, pl. const.

**שְׁבִילִי** m. way, path. See **שְׁבִיל**.

**שָׁבִים** (only pl. **שְׁבִימִים**) caps of network, from **שָׁבַם**—**שָׁבַץ**.

**שְׁבִיעִי** ordinal number m., **שְׁבִיעִית** f. the seventh; the fem. alone sometimes, the seventh year.

**שְׁבִית** f. equiv. to **שְׁבוּת** captivity.

**שָׁבִיב** belongs to the p.n. **שְׁבוּבָה**, which see.

**שָׁבַב** (not used) to knot, to entwine.

Related is **שָׁבַב**, and the root is also found in **שָׁבַב**, **שָׁבַב**.

**שָׁבַב** (only pl. **שְׁבִיבִים**) masc. lattice work.

**שָׁבַב** see **שָׁבַב**.

**שְׁבִיבָה** (pl. **שְׁבוּת**) f. lattice or network, transf. to trap-gate or trap-door.

**שָׁבַל** (not used) 1) to roll on, to flow, stream along; 2) to walk, to go, synon. with **שָׁבַל**, **שָׁבַל**, in the same

mode of transferring the sense;

3) to totter, to shake; hence, of the shaking or waving of branches, ears of corn, etc.

**שָׁבַל** m. trail or train of a garment, from **שָׁבַל** to flow.

**שָׁבַל** (after the forms **שָׁבַל**, **שָׁבַל**)

m. snail, so called from the moisture which it imparts whilst moving along, from **שָׁבַל** to flow.

**שָׁבַל** (pl. **שָׁבַלִים**, but const. **שָׁבַלִי**)

for **שָׁבַלִי** fem. 1) ear of corn, so called from its waving; branch, bough of a tree; 2) streaming, flowing, from **שָׁבַל** 1.

**שָׁבַם** (not used) probably only transposed from **שָׁבַם**.

**שָׁבַם** (balsam-place) p.n. of a city in the territory of Reuben.

**שָׁבַבָה** p.n. (the same).

**שָׁבַב** (not used) according to the Arab. to be tender.

**שָׁבַבָה** (also **שָׁבַב**) p.n. m. (tenderness).

**שָׁבַבָה** p.n. m. It appears a corruption from **שָׁבַבָה** or **שָׁבַבָה**, both of which are sometimes used for it.

**שָׁבַם** (not used) equiv. to **שָׁבַב** (Aram. **שָׁבַב**) to entwine, to make net work, if the supposition is not to be adopted that **שָׁבַם** is derived from **שָׁבַב**.

**שָׁבַע** (const. **שָׁבַע**) 1) cardinal number



seem., שבעה (const. שבעת, with suff. שבעתם) m. (the dual form is שבעתי, comp. ארבעתי; the plur. form is שבעים) seven, generally before the noun, later, however, after it.—The use of the masculine form for the feminine gender and the feminine form for the masculine gender takes place in all cardinal numbers from 1 to 10, and the same peculiarity manifests itself in their composition from 11 to 20; for שבעה עשר m., שבעה עשרה f. seventeen, has the same peculiarity. The dual signifies sevenfold, the plur. seventy, both masc. and fem. The use of seven as a sacred number is well known. Sometimes שבע stands as an adv.: seven times. 2) שבע p.n.m. (covenant); 3) שבעה (well of the covenant) p.n. of a well.

From which:—

שבע denom. (from שבע) to swear, to testify on oath (of a covenant), either by sacrificing seven offerings or by testifying of seven witnesses, etc.; שבעי שבעות they who have taken an oath; נשבע origin. to bind oneself by seven; next, to swear by (א) a person or an object; to swear by God or by idols, i.e. to worship them; to swear by an unfortunate one, i.e. that

if he breaks his word he should become unfortunate like him; נשבע ל to swear to some one, with accus. of the object, i.e. to pledge oneself sacredly to fulfil something; נשבע מן followed by an inf. to swear, to refrain from something. Hiph. to cause to swear, to pledge one on oath; also, to conjure, to press on some one.

שבע (in pause שבעה, fut. ישבע) to overflow, related is שפע, סבא, סבא, hence, like רון used of anything done in abundance, as, to be filled, satiated, with drink; hence, of the earth being filled or satiated; to be satisfied with bread, with מן, א, or ל, before the inf. Fig. 1) to be full, i.e. tired, weary of, disgusted with, something; שבע ימים to be full of days, weary of life; 2) to be filled with contempt or shame; 3) in the transf. sense of being frivolous, overbearing. Pi. to satisfy, satiate. Hiph. to satisfy with מן, א, of the object, and also fig.

שבע (const. שבע, pl. שבעים) adj. m., שבעה f. orig. overflowing; hence, full, satisfied, and, like the verb, also in a fig. sense, e.g. שבע רצון rich in grace of God; שבע רגז full of trouble; שבע ימים full of

days, i.e. weary of life; in one instance ימים is omitted.

שבע m. abundance, plenty (comp. שפע) satiety.

שבע (with suff. שבעָה) m. the same.

שבעָה see שבע.

שבעָה (from שבע) f. fulness, abundance, satiety.

שבעָה f. the same.

שבעָה m. equiv. to שבעָה with the additional termination נָה.

שָׁבַע (Kal, not used) equiv. to שָׁבַע, to entwine, to knot, especially of net and check-work; hence Pi. שָׁבַע to embroider. Pu. to be woven, worked in, to be set (of precious stones).

שָׁבַע m. giddiness, perplexity, from שָׁבַע to entwine; to be intricate, in a figurative sense.

שָׁבַע (inf. מִשְׁבֵּעַ, imp. שִׁבַּע) Aram. to leave, to forsake, abandon. The origin. signif. is like עָנַב. Ithpaël, to be left.

שָׁבַר (fut. יִשְׁבֹּר) to break, to shatter; also fig., e.g. the arm, the staff. the support, the bow, i.e. to destroy the power; שָׁבַר to be broken (of a limb); שָׁבַר is also used variously in a figurative sense, e.g. to break the heart, i.e. to mortify; to break the thirst, i.e. to quench it; also, to set a boundary by cutting off or measuring

off; another signif. of שָׁבַר see under שָׁבַר, from which it is the denom. Niph. to be broken; of ships, to founder; of men and beasts, to be broken in the limbs, or to be injured, wounded, generally; with לֵב, figur. to be of a broken, contrite, heart; to be routed, of an army; to be reduced, of a city or a state. Pi. to dash in pieces (altars, idols), to shatter (the teeth). Hiph. to open (of the womb), orig. to cause to break through; see שָׁבַר. Hoph. pass. to be wounded, hurt (of the heart). The root in שָׁבַר is related with the roots in שָׁבַר, שָׁבַר, שָׁבַר.

שָׁבַר equiv. to שָׁבַר (Aram.) to hope, to wish; next, to wait, in the most extensive sense, שָׁבַר מְחֹמָה to wait or watch on the wall. Pi. שָׁבַר to wait, hope, to look hopefully or expectingly for (אֵל, אֵל) some one.

שָׁבַר (not used) orig. to bear, or with reference to the etymology, to nourish, feed, thus transitive, the root being שָׁבַר or שָׁבַר, related with שָׁר and שָׁרָה, and from which is to be derived שָׁבַר, in the signification of corn.

I. שָׁבַר (three times שָׁבַר, with suff. שָׁבַר, plur. שָׁבָרִים, with suff. שָׁבָרִיהָ) m. breach, breakage (of a

lash, or of a wall); fig. wound, laceration (of a state), laceration of spirit, sadness; solution or interruption of a disease, ruin (of a state); particularly, terror, especially in the plural.

II. תָּבַח (with suff. תָּבַחְתָּ) m. origin, fruit, nourishment; hence, corn, related (also etymologically) with תָּב and תָּבַח, תָּבַחְתָּ תָּבַחְתָּ corn for the hunger; תָּבַחְתָּ תָּבַחְתָּ to buy corn. From which:—

תָּבַח (fut. תָּבַחְתָּ); drawn from תָּבַחְתָּ

II., to occupy oneself with corn, to buy or sell corn, with or without the adding of תָּבַחְתָּ or תָּבַח; fig. also of milk and wine. Hiph. to sell corn.

תָּבַח (with suff. תָּבַחְתָּ) m. hopes, expectations; שָׂדֵה תָּבַחְתָּ to destroy the hopes.

תָּבַחְתָּ (const. תָּבַחְתָּ) m. the breaking, e.g. of the bone, as a figure of violent pain; transferred to ruin, destruction.

תָּבַחְתָּ (Aram.) to outwile, perplex; thus related with Heb. תָּבַחְתָּ, תָּבַחְתָּ; hence מִשְׁפָּחַת תָּבַחְתָּ to become confused, perplexed (with reference to the mind).

תָּבַחְתָּ (fut. תָּבַחְתָּ and תָּבַחְתָּ) 1. to rest, to keep holiday, to cease (תָּב) from labor; of land that is not cultivated; of the wearying man

who ceases wandering; of the elders who rest from the gate, i.e. who visit it no more; 2) to cease, generally, to refrain from (תָּב) something; fig. to be at an end, to vanish. Niph. to perish. Hiph. causative of the various significations of Hal: 1) to cause or induce some one to cease from (תָּב) a work, where תָּב is added either before the inf. or תָּבַחְתָּ; to let rest, to manage; 2) to let rest or cease (war, strife, triumph); to cause some one to miss something; next, to remove, to destroy generally. It is related in the original signif. with תָּבַחְתָּ in the sense of resting quietly at a place.

תָּבַחְתָּ (with suff. תָּבַחְתָּ) m. shading, resting, coming from labour; also, interruption, loss of time, idleness. In some passages, תָּבַחְתָּ may be taken as an infin. from תָּבַחְתָּ.

תָּבַחְתָּ (appears to be formed from תָּבַחְתָּ; const. תָּבַחְתָּ, with suffix, תָּבַחְתָּ, pl. תָּבַחְתָּ, const. תָּבַחְתָּ) com. day of rest, sabbath, not observed, but a regularly fixed day (the seventh day of the week), as is expressed by the intensive form תָּבַחְתָּ תָּבַחְתָּ תָּבַחְתָּ to celebrate the sabbath; תָּבַחְתָּ תָּבַחְתָּ תָּבַחְתָּ sabbath after sabbath, i.e. every

sabbath ; שַׁבָּת שְׁנָיִם the sabbatical year, or year of release generally ; 2) a week.

שַׁבְּתוֹ (formed from שַׁבָּת, with the termination הוֹ—) m. great sabbath, a more intense signif. than שַׁבָּת, and, when joined with it, signifies an extraordinary festival.

שַׁבָּת p.n. masc. (one born on the sabbath).

שָׁגָה (not used) equiv. to שָׁגָה II., which see ; from which שְׁגִיאוֹת, and :—

שָׁגָה p.n. m. (the erring one).

שָׁגָה (Kal, only fut. יִשְׁגֶּה, as if from שָׁגָה) to grow, to become great, to be exalted, related to שָׁגָה. Hiph. יִשְׁגֶּה (fut. יִשְׁגֶּה) to make great, to increase, fig. to praise.

שָׁגָה (fut. יִשְׁגֶּה) Aram. the same, to laud, to exalt. "May your joy increase" (שָׁגָה), is a form of saluting.

שָׁגָה 1) transitive, orig. equiv. to שָׁגָה to raise up ; next, to make one high, mighty, to protect ; 2) intrans. to be high, elevated, to be protected, firm ; שָׁגָה to be or become strong in help. Niph. נִשְׁגָּה to be exalted (of God), fig. to be inscrutable, incomprehensible ; also, to be protected, secured. Pi. to raise, protect, save ; with שָׁגָה of the person, from whom one is

saved. Pu. pass. Hiph. to manifest greatness or exaltation (of God).

שָׁגָה equiv. to שָׁגָה, שָׁגָה to err, to offend or transgress through error or ignorance, in contrast to הִזְדִּיר. The orig. signif. is to totter, like a person who is confused. Related is שָׁגָה ; שָׁגָה, Gen. 6:3, is rendered by some as the inf. with suff., in their erring ; possibly, however, it is an adv., formed from the noun שָׁגָה with הִ—.

שָׁגָה belongs to שָׁגָה. See שָׁגָה.

שָׁגָה (with suff. שָׁגָה) f. an error, mistake, transgression from ignorance or error.

I. שָׁגָה (only in the derivative שָׁגָה) to call loudly, to sing ; the root שָׁגָה is found also in שָׁגָה. The signif. of occupying oneself with something is found only in modern Hebrew.

II. שָׁגָה equiv. to שָׁגָה 1) to wander, to go astray (of sheep), with שָׁגָה, to go astray from the path ; also, to reel (from intoxication, either of wine, or from love) ; 2) figur. like שָׁגָה, to err, to offend through ignorance or mistake ; with שָׁגָה, to go astray (from the law of God, etc.). Hiph. to lead astray, the blind, the pious, to mislead, to seduce. In its orig. signif. related with שָׁגָה. See שָׁגָה.



**שָׁנָה** equiv. to **שָׁנָה** to grow, to increase, only fut. **יִשְׁנֶה**. Hiph. to increase, make great, rich, abundant. (The signif. in Hiph. is rather uncertain).

**שָׁנוּב** p. n. m. (the protected one).

The Keri has **שָׁנוּב**.

**שָׁנָה** (Kal, not used) equiv. to **שָׁנָה**, **שָׁנָה** to look upon something attentively; hence, Hiph. **שָׁנָה** to direct one's attention or care upon (אֵל) some one or something; with **מִן**, to view from somewhere, e. g. from the window; **שָׁנָה**, in modern Hebrew, providence.

**שָׁנִיא** adj. masc., great (in power), mighty, from **שָׁנָה**.

**שָׁנִיא** (Aram.) adj. m., **שָׁנִיא** f. pl. great, mighty, probably also as an adv. greatly.

**שָׁנִיָּאָה** (from **שָׁנָה**) fem. error, going astray; hence, transgression through error.

**שָׁנָה** (fut. **יִשְׁנֶה**) to glow, to be fervent (synon. with **יָחַם**); transf. to lie with a woman, connubial intercourse in a sensual signif.; hence **שָׁנָה** being substituted for it in the Keri by the Massorites. Niph. pass. Pu. the same. The root is **שָׁנָה**, and related to that in **שָׁנָה**, **שָׁנָה**.

**שָׁנָה** (after the form **שָׁנָה**, **שָׁנָה**) fem. origin. abstract, connubial inter-

course; next conc. wife or spouse, even without any obscene secondary sense.

**שָׁנָה** (only with suff. **שָׁנָה**, **שָׁנָה**)

Aram. the same.

**שָׁנָה** adv. from **שָׁנָה** (from **שָׁנָה**), formed with the adverbial termination **ם**; must be rendered "as to their erring." Some take it as an inf. from **שָׁנָה**, with suff., which is, however, less probable.

**שָׁנָה** (Kal, not used) orig. to wander about without any certain object or purpose, thus related with **שָׁנָה** II.; hence, Pu. to be tossed about, to rave, to be maddened.

Hith. to rove about, to rave.

**שָׁנָה** m. madness, raving.

**שָׁנָה** (not used) to throw down; hence, to send off, send away; transf. to bear or cast (of cattle).

Comp. **שָׁנָה**, **שָׁנָה**.

**שָׁנָה** (const. **שָׁנָה**, like **שָׁנָה**, from **שָׁנָה**) m. that which is cast, the young (of cattle).

**שָׁנָה** (pl. **שָׁנָה**, const. **שָׁנָה**, with suff. **שָׁנָה**) m. female breast for suckling (of man and beast), from **שָׁנָה** to suckle. Comp. the root in **שָׁנָה**. It is also used to signify the seat of sensuality.

**שָׁנָה** (pl. **שָׁנָה**) m. orig. the destroyer, the violent one; transf. to destructive demon, devil; **שָׁנָה**.

to sacrifice to the demons or devils. The root is שד.

שד m. 1) from שדד rigour, oppression, violence, desolation, destruction; hence, robbery, depredation; שד עניים that which has been exacted from the poor, or that of which they have been robbed; שד בְּהֵמוֹת desolation by wild beasts; שד לָהֶם desolation upon them! 2) for שדה from שדה breast, comp. שד.

שד only pl. שְׂדִים (plain) p. n. of a valley, the spot where subsequently the Dead Sea was.

שדד (3 pret. pl. שָׁדַד and שִׁדְדוּ, inf. שִׁדְדוּ and שִׁדְדוּ, fut. יִשְׁדֹּד for יִשְׁדֹּד, but with suffix יִשְׁדְּם, (יִשְׁדְּם) orig. to hurt, to injure; next, to act harshly, violently, cruelly, to exercise violence against some one; שדד a robber; שדדו overpowered, conquered, slain. Transferred, to desolate, devastate. Niph. to be destroyed, desolated. Pi. to practise violence, to hurt. Pu. שִׁדְדוּ and שִׁדְדוּ to be desolated, laid waste. Poal like Piel. Hoph. שִׁדְדוּ to be treated with violence.

שדד (Kal, not used) orig. to part, separate. Pi. שִׁדְדוּ to break (the clods), i.e. to harrow the soil for ploughing; from which שדד a harrowed field, i.e. a plain.

I. שדד (not used) to wet, to moisten; hence, to suckle, from which שדד and שדד 2. Related is the root שדד, which see.

II. שדד (not used) after the Aram. to throw, cast, fling; from which שדדאד.

שדד (not used) equiv. to שדד to break the clods, to harrow; hence, to make the soil plain, even.

שדה (formed from a masc. שד, pl. (שדות) fem. a princess, a lady, a mistress, a wife, thus from שדד in the signification of ruling. According to the LXX., which renders it male and female butler, the reading is שדה לשדות in Ecc. 2:8; according to the Targum, fountain, in the signification of שדד to pour forth.

שדה (const. שדה, pl. שדות const. שדות and שדי, with suff. שדותם, שדיהם, but also שדי, שדיה) masc. harrowed soil, arable land, plough-field, in contrast to forest, mountain, garden, and vineyard; transf. to 1) field, as suburb of a town, also village district; 2) in contrast to inhabited districts, e.g. שדה השדה, where it must be taken in the sense of a waste; it also signifies a plain, especially in the designation of certain tracts of land, e.g. שדד.

שָׂדֶה the plain of Aram, i.e. Mesopotamia; sometimes also continent, in contrast to sea.  
 שָׂדֶה (from שָׂדָה formed with the termination שְׁ- m. Keri for שָׂדֶה).  
 שָׂדֶה (from שָׂדָה formed with the old adj. termination שְׁ-) masc. the almighty, all-powerful, omnipotent. It is erroneous to take the word in a plural sense.  
 שָׂדֶה m. equiv. to שָׂדָה a field; שָׂדֶה is the older form, and used in poetic language.  
 שָׂדֶה p.n. m. (darting fire).  
 שָׂדֶה p.n. of a valley, see שָׂדָה.  
 שָׂדֶה m. the powerful, mighty one; from שָׂדָה, with the termination שְׁ-; only thus according to one reading. See שָׂדָה.  
 שָׂדֶה (not used) according to some equiv. to שָׂדָה to singe, to burn, as שָׂדָה once occurs in the signification of שָׂדָה; but this interpretation is not suitable to the general sense of שָׂדָה. See:—  
 שָׂדָה (pl. שָׂדָה, const. שָׂדָה) f. 1) a field, plantation for corn or vines; שָׂדָה קִדְרוֹן fields of Kidron, i.e. the surrounding district. Possibly שָׂדָה may be an enlarged form of שָׂדָה, or the root is שָׂדָה in the sense of cutting or harrowing; 2) by interchanging of ש and ד, for שָׂדָה, which see.

שָׂדָה to singe, to burn, to parch, to blast (by the east wind, which parches and blackens the corn). The root is שָׂדָה, and related is that in שָׂדָה, שָׂדָה, שָׂדָה, etc.  
 שָׂדָה f. burning of corn, blackened or blighted corn.  
 שָׂדָה m. a blackening or blight of the corn, caused by the east wind.  
 שָׂדָה (Aram.) equiv. to שָׂדָה to strive, to desire, pursue, hunt eagerly, after something. Ithpael שָׂדָה to exert oneself, to make strong efforts, followed by the inf. and שָׂדָה.  
 שָׂדָה (not used) equiv. to שָׂדָה to put in order, arrange, adjust.  
 שָׂדָה (only pl. שָׂדָה) f. an order, row of soldiers or of chambers; according to Kimchi, also of the rows of cedar beams.  
 שָׂדָה (majestic, from *Kasatara*, with the suff. *Ka*, Sendic) p.n.  
 שָׂדָה (not used) an ancient monosyllable root for שָׂדָה present, gift, as שָׂדָה, שָׂדָה, שָׂדָה, belong to שָׂדָה, שָׂדָה, שָׂדָה. The signification is like the root in שָׂדָה to put oneself under an obligation to some one, to be attached to some one, thus like שָׂדָה, which subsequently was transf. to borrowing.  
 שָׂדָה (not used) a monosyllable root to be adopted for שָׂדָה, of which it is evidently a participle form,

signifying to arise, to come into existence, to be born (of small cattle, sheep). From which:—

שָׂהָ (particip. form, const. שָׂהָ, but with suff. שָׂהָו, שָׂהָו, with yod for the ה radical on account of *sefe*) com. young (orig. equiv. to שָׂהָ in the Talmud) of sheep or goats; hence the necessity of an additional word to define the kind.

שָׂהָ (not used) orig. equiv. to שָׂהָ to confirm, transf. to witness, to confirm by evidence. A similar etymology is found in עוֹד.

שָׂהָ (a particip. form but where the *hamets* remains before the suff., with suff. שָׂהָרִי) m. a witness.

שָׂהָרִי (def. שָׂהָרִי וְתָא) f. evidence, testimony, from שָׂהָ equiv. to שָׂהָ.

שָׂהָ (adopted as a root for תָּשִׁיחַ Deut. 33:18, where it stands for תָּשִׁיחַ) equiv. to תָּשִׁיחַ.

שָׂהָ (not used) to be of a pale green colour, related to שָׂהָ (שָׂהָ), from which שָׂהָ leek, on account of its pale green colour.

שָׂהָ m. leek coloured, pale green precious stone; hence the LXX. ὁ λίθος ὁ πράσινος. The commentators are at variance in reference to its speciality; according to some it is the onyx, according to others the sardonyx.

שָׂהָ (not used) equiv. to שָׂהָ

to shine, glitter, from which שָׂהָ the moon, orig. the shining one; from which:—

שָׂהָרִים (only pl. שָׂהָרִים) m. an ornament worn on the neck, and resembling the moon or half-moon, in the shape of a crescent; derived from שָׂהָ.

שָׂהָ only once in Ketib for שָׂהָ.

I. שָׂהָ (not used) equiv. to שָׂהָ to rage, transf. to be shuddering, amazing, desolate, to lie waste. Similar gradations of the sense are found in שָׂהָ.

II. שָׂהָ (not used) orig. to stray, to reel; from which, to fail.

שָׂהָ (only pl. with suff. מִשְׁאֲיָהֶם) m. terror, trembling, shuddering; hence, ruin, destruction.

שָׂהָ (after the form מָנָת from מָנָת, thus שָׂהָ from שָׂהָ, if it is not a transposition from שָׂהָ) masc. 1) error, mistake; next, vice, sin (through ignorance), and like אָוֶן falsehood, deceit, lie, vanity, nothingness, either as a subst. or an adv.; 2) like שָׂהָ or שָׂהָ, destruction, ruin. It is more probable, however, that the origin. signif. of the root is שָׂהָ to blow, to storm, somewhat like אָוֶן, הֶבֶל (in אָוֶן); hence like אָוֶן, הֶבֶל, breath, i.e. transient, false, perishable; next, sin, and according to



another, development of the orig. signif. storm, tempest, destruction, calamity; שׁוּב in vain. As a p.n. see שׁוּב.

שׁוּב (const. שׁוּב) f. orig. shuddering, terror; hence, storm, tempest which bursts forth violently and desolates, ruin, downfall, destruction; also concr. a desolated place, ruin.

שׁוּב (fut. יָשׁוּב, יָשׁוּב, apoc. יָשׁוּב, infin. abs. שׁוּב, imp. שׁוּבָה) origin. to turn, turn round (related to שׁוּב, שׁוּב); hence, with שׁוּב, to turn away (from a place), with שׁוּבָה, from some one previously followed; with שׁוּב or acc. to turn towards something. From which: 1) to return to (שׁוּב, שׁוּב, שׁוּב, שׁוּב) some one or something, e.g. to God; and without addition, to repent, inasmuch as it is returning to God; figur. with שׁוּב or שׁוּב, to be restored to the possession of something; 2) of inanimate objects, to be restored to their former state, i.e. of a diseased limb, to be healed; of a command or prophesy, to be recalled; of a thing, to be restored to its owner; שׁוּב הַאֵף the anger is turned away, i.e. is relaxed; with שׁוּב to forbear from being angry with some one; שׁוּב שׁוּבָה to turn to dust again;

3) to abandon or desist from (שׁוּב) a resolution; 4) to repeat an action or deed; or used as an adv. again, e.g. וַיִּשְׁבּוּ וַיִּשְׁבּוּ and he sent again; 5) to lead back, as שׁוּבָה שׁוּבָה to lead back the captives. Po. שׁוּבָה 1) to lead back the exile, to restore (שׁוּבָה) the path; figur. with שׁוּבָה, to refresh; 2) to lead away; figur. to lead to rebellion, revolt. Pu. שׁוּבָה pass. to be returned; figur. be saved, restored. Hiph. שׁוּבָה (fut. שׁוּבָה, apoc. שׁוּבָה, causative from all the significations of Kal: 1) to lead back (the captives), to withdraw (the hand), to refresh, with שׁוּבָה, i.e. to restore, breath, life; 2) to drive back, to keep off, to hinder, to turn away the face from some one, i.e. not to countenance him; to turn away the anger, i.e. to pacify one; 3) figur. to restore, to compensate, requite, with שׁוּבָה and שׁוּבָה of the person; to return words, i.e. to reply; with שׁוּבָה, to bring back word, tidings; or in this sense, שׁוּבָה alone, to answer; 4) to recall, renounce, to compensate, or bring an offering, a tribute. The sense of the verb must be rendered according to the prep. following, e.g. with שׁוּבָה, to turn away from some one or some-

thing; with **אל**, **על**, to turn towards some one or something; **ב**, **הַשִּׁיב יָד עַל**, to turn the hand against some one; **לֵב**, **הַשִּׁיב עַל לֵב**, to lay to heart, to consider well, to repent. Hoph. pass. to be led back, restored.

**שׁוֹב** (1 pret. **שָׁבָהּ**, part. **שֹׁב**) origin. to be white, especially of the white or grey hair of the aged; hence, to become grey or old; **שֹׁב** the aged, hoary man. The root is found again qualified in **בָּרָךְ**.

**שׁוֹבָאֵל** equiv. to **שׁוֹבָאֵל**.

**שׁוֹבָב** pl. **יָדִים**—) adj. masc. rebellious, backsliding, orig. a participial form;

2) p.n. m. (the backsliding).

**שׁוֹבָב** adj. m., **שׁוֹבָבָה** f. the same.

**שׁוֹבָה** f. restoration, reviving, refreshing, comp. **הַשִּׁיב נַפְשׁ**.

**שׁוֹבָה** p.n. m. one that pours forth, (from **שָׁבַח**=**שָׁפַח**). In a parallel passage **שׁוֹפָה**.

**שׁוֹבָה** equiv. to **שׁוֹבָה**, which see.

**שׁוֹבָל** p.n. m. (wanderer).

**שׁוֹבָק** p.n. m. (one that forsakes).

**שׁוֹג** (not used) equiv. to **שָׁגָה**, to err, to go astray, from which **שִׁשְׁוֹנָה**, which see.

I. **שׁוֹג** (Kal, not used) to turn back, equiv. to **שׁוֹב**; hence Niph. **שׁוֹג**, more frequently **שׁוֹג**.

II. **שׁוֹג** (Kal, not used) equiv. to **שׁוֹב** to hedge in (comp. **שׁוֹב**), from

which the reduplicate form **שׁוֹשֵׁב** to hedge in (a wine-plant).

**שׁוֹד** as a noun, see **שׁוֹד**.

**שׁוֹד** (fut. **יִשְׁוֹד**) 1) to be violent, to hurt, injure, destroy; 2) to prevail, rule, domineer, from which **שׁוֹד**, but **שׁוֹד** in **שׁוֹדִים** belongs to **שׁוֹדָה**.

**שׁוֹד** (not used) equiv. to **שׁוֹד** to seethe, to hiss, from which **שׁוֹד**, and from that again the denom. **שׁוֹד**.

**שׁוֹה** to be even, smooth, without rising or deepening (comp. **שׁוֹה** in the Aram.); transf. to be equal, alike in reference to value, merit, profit, gain, in quantity or quality, and may be rendered, suitable, corresponding, sufficient, appropriate, serviceable, similar, etc. **שׁוֹה** is construed with **ל** or **ב**, of the object to which another is like or resembles. It is also used impersonally, e. g. **שׁוֹה לִי** satisfaction was given to me, i. e. I have been requited according to merit;

**שׁוֹה לִי** it is suitable, agreeable, to some one. Pi. 1) to make even, smooth (a plain), to smooth the soul, i. e. to assuage it; sometimes **שׁוֹה** is elliptical; 2) to put, to set in order; hence **שׁוֹה עַל הָרֶדֶת** to afford assistance to some one, to bestow beauty; **שׁוֹה פְּרִי** to prepare fruit; **שׁוֹה כִּי** to make like

something. Pu. only once **שָׁחָה**, probably for **שָׁחָה**, and does not belong to this root. Hiph. to compare, to liken to some one (**לְ**). Nithpael (a composition from Niph. and Hith.); **שָׁחָה** to be mutually alike, only Prov. 27:15.

**שָׁחָה** (Aram.) equiv. to **שָׁחָה** Heb. to be equal, to be likened, part. pass. **שָׁחָה** in Ketib. Pael, to liken, to compare with (**עִם**) something. Ithpael, to be made like or into (accus.) something; comp. Heb. **שָׁחָה** in signif. 2.

**שָׁחָה** (a particip. form) m. a plain; hence in proper nouns, as **עֶמֶק שָׁחָה** and **שָׁחָה בְּרִיתִים**.

**שָׁחָה** (fut. **יִשְׁחָה**) equiv. to **שָׁחָה**, **שָׁחָה** to sink down, to be bowed down, to sink unto death (**אֶל כּוֹת**), to be bowed down to the dust (**לְעֹפָר**), the soul is bowed down within me (**עָלִי**), i.e. dejected. Hiph. like Kal, but only in Keri.

**שָׁחָה** p.n. m. (the bowed down one), hence the name of a tribe, patron. **שָׁחָה**.

I. **שָׁחָה** (not used) equiv. to **שָׁחָה** to sprout, to grow forth; from which **שָׁחָה** shrub.

II. **שָׁחָה** (inf. const. **שָׁחָה**) origin. to speak, to tell; transf. 1) to lament, implore, pray; 2) to speak in the heart, to give oneself up to reli-

gious reflection, to meditate, to think: the same gradation of the sense from speaking to thinking is found in **הִנָּה**. Pilpel **שָׁחָה** to meditate or to speak on (**בְּ**) something (e.g. the works of God), but if construed with the acc. it signifies the same as **שָׁחָה** with the acc. (Ps. 145:5), i.e. to speak, tell, or declare. Hiph. only in the abridged form **שָׁחָה** for **שָׁחָה** to speak; with **לְ**, to some one; with **בְּ**, on some subject, i.e. to make some subject the topic of meditation or conversation; with acc. to converse with, to address some one. Sometimes also in the signification of, to sing, to lament.

**שָׁחָה** f. 1) orig. depth; hence, a pit, abyss; 2) p.n. m. (probably for **שָׁחָה**).

**שָׁחָה** p.n. m. (the bowed down one), for which **שָׁחָה** stands in the parallel passage.

I. **שָׁחָה** equiv. to **שָׁחָה**, **שָׁחָה** origin. to tread with the feet; hence, to despise. Particip. **שָׁחָה** with quiescent **ש**, like in **שָׁחָה**. See **שָׁחָה**.

II. **שָׁחָה** (fut. **יִשְׁחָה**) 1) to move to and fro (comp. **שָׁחָה** in the Talmud), from which to row, i.e. to move a boat by rowing; **שָׁחָה** the rowers; 2) intr. to rove about, **שָׁחָה** to go to and fro (wander or rove)

on the earth. Piel שׁוּם to rove about, to run to and fro; with פ, of the place; figur. to investigate, to search. Hith. הִתְשׁוּם to drive about, move about.

שׁוּג (pl. שׁוּגִים) masc. a scourge or whip, so called on account of its motion to and fro; the scourge of the tongue, i.e. slander; the overflowing scourge, i.e. an invading army that overruns the country,

שׁוּג equiv. to שָׁטַח to incline, to turn towards something, e.g. קָנַב lying.

שָׁבַח (particip. שָׁבֵחַ) 1) equiv. to שָׁבַח, orig. to twist, entwine; next, to hedge in, to fence, transf. to protect; with מַעֲרֵב, to make a hedge round one, i.e. to protect him; 2) to enclose, to shut up, to block up the road. Pi. שׁוּבַח to twist, to weave, e.g. Job 10:11, Thou hast woven me out of bones and sinews; the Auth. Vers. renders it in the sense of signif. 1, "Thou hast fenced me with bones and sinews."

שׁוּח (with suff. שׁוּחָה) m. entwining of branches, hedge, fence.

שׁוּכָה f. the same.

שׁוּכָה (for שׁוּכָה thorn-hedge) p. n.

of a city in the territory of Judah.

שׁוּכָה gent. noun of a place שׁוּכָה.

שָׁלַל (not used) to hang down, and to move to and fro; related to שָׁלַל. The root is also found in שָׁלַל.

שָׁלַל (pl. שָׁלָל) masc. 1) train (of a garment), equiv. to שָׁלַל; to turn up the trail is a phrase indicative of the greatest dishonor; 2) the seam or hem of a garment.

שָׁלַל (probably for שָׁלַל) masc. 1) stripped naked, hence in conjunction with שָׁלַל, from שָׁלַל to pull off; 2) bound in chains, from the same root, from which שָׁלַל in modern Hebrew; according to others, a prisoner.

שָׁלַל p. n. fem. (probably formed from שָׁלַל = שָׁלַל, from which it is a gent. noun).

I. שָׁלַל (only 3 pret. שָׁלַל, Ecc. 3:17) to value, to appraise; with מַעֲרֵב, to test something whether it is good or bad; the verb is very common in modern Hebrew.

II. שָׁלַל (not used) to be pale green, of plants; or related with the root in שָׁלַל to exhale, comp. שָׁלַל. From which:—

שָׁלַל (pl. שָׁלָל) m. leek, garlick, so called either on account of its pale green colour, or on account of its strong smell.

שָׁלַל (pret. שָׁלַל, fut. שָׁלַל, seldom שָׁלַל, inf. abs. שָׁלַל, const. שָׁלַל) 1) to



set, to place, to put, like the root in שׂוּם, but in the signif. like שׂוּם, to set a tree, i.e. to plant it; to set a building, i.e. to found it; to set a people, i.e. to form a nation; to set the name of God somewhere, i.e. to erect an edifice for divine worship, thus equiv. to שׂוּם; to beget children; to arrange an army or camp, sometimes with the omission of שׂוּם; to appoint a king or judge over (על) something; to determine, to fix; the significations must be determined according to the context; 2) of inanimate objects, to lay; to lay down the wrath, i.e. to heap it up; to take to heart, with שׂוּם, שׂוּם; to lay before one, or to submit to, with שׂוּם or שׂוּם; שׂוּם לְפָנַי to lay something down before one's eyes, i.e. clearly; to impose a burden or a duty, with שׂוּם, שׂוּם; to lay the fire, to put on garments, with accus.; 3) to set or to lay, with the sub-signification of direction, in reply to the question whither, e.g. שׂוּם עֵין, שׂוּם, שׂוּם to direct the heart, the face, the eye, towards something, construed with שׂוּם, שׂוּם, שׂוּם, seldom with the omission of שׂוּם; 4) to make to something, i.e. to change one's circumstances or

position; שׂוּם שׂוּם to make dumb, with acc., שׂוּם, שׂוּם, of the predicate; next generally, to make, to do, e.g. wonders; followed by שׂוּם of the person, to prepare something for some one, to give, to afford. Hiph. often in the abridged form שׂוּם for שׂוּם, but entire in the signification of Kal. Hoph. only in the Keri, pass.

שׂוּם (Aram.) the same, שׂוּם שׂוּם to give a name, שׂוּם שׂוּם to regard; שׂוּם שׂוּם to be concerned for something or some one. Ith. שׂוּם שׂוּם to be laid in timber (in the wall), to be made into something, to be changed to something.

I. שׂוּם (not used) equiv. to שׂוּם to be still, to be quiet, from which שׂוּם, which see.

II. שׂוּם (not used) to piss, from which שׂוּם to piss, and the denom. שׂוּם, which see.

שׂוּם p.n. m. (fortunate one). The patron. has the same form.

שׂוּם (probably contracted from שׂוּם שׂוּם two resting places) p.n. of a city in the territory of Issachar; gent. m. שׂוּם שׂוּם f.

שׂוּם (Kal, not used) to call, to cry (related to שׂוּם), hence Pi. שׂוּם to cry for help in trouble, to cry loudly in prayer; hence synon. with שׂוּם, שׂוּם and forming a

paranomasia with הַשְׁעָה Psalm 18:42.

שׁ (not used) equiv. to הִשַּׁע to be wide, broad, spacious; hence equiv. to רָחַב to be enlarged, i.e. happy, rich, powerful, in contrast to צָר to be straitened or in trouble; from which the noun תְּשׁוּעָה, and not from שָׁע.

שָׁ (with suff. שְׁוֹעִי) m. cry for help, imploring, prayer.

שִׁ m. 1) (the happy, rich, noble one) from שׁוֹעַ; 2) equiv. to שְׁוֹעַ cry for help.

שִׁ (with suff. שְׁוֹעִי) m. 1) abstract: riches, fortune, happiness, from שׁוֹעַ; 2) cry for help, from שְׁוֹעַ; 3) p.n. m. (the rich one), equiv. to שׁוֹעַ.

שׁוֹעַ (probably abbreviated from שְׁוֹעִי) p.n. m. the rich one.

שְׁוֹעַ call or cry for help, formed from שְׁוֹעַ.

שׁוֹעַ (pl. שְׁוֹעִים and שִׁ) m. 1) orig. one that excavates, digs out; hence, a fox, a jackal, or a similar animal, which digs its own cave or hole, from שָׁעַל to hollow out; 2) p.n. m.; 3) complete אֶרֶץ שְׁוֹעַל (jackal-land), p.n. of a district in the territory of Benjamin; comp. the proper names שְׁוֹעִלִים and שְׁוֹעִלִּים.

שָׁחַ (denom. from שָׁחַ gate) masc. gate-keeper.

I. שָׁחַ (only fut.) equiv. to שָׁחַ to pierce, to stick into something; hence in the Targum for מִכָּדָה, construed with accusative; transf. to break to pieces, to bruise, Job. 9:17.

II. שָׁחַ to veil, wrap round, to cover; חֹשֶׁךְ יִשְׁחָכֵנִי darkness shall cover me.

שׁוֹכֵךְ p. n. m. he that throws up the earth for a rampart, otherwise for it שֹׁכֵךְ.

שׁוֹפָטִי patron. from שָׁפַט, which see.

שׁוֹפָר (const. שׁוֹפֵר, pl. שׁוֹפְרוֹת, const. שׁוֹפְרוֹת, with suff. שְׁוֹפְרֵי) m. trumpet, horn, so called on account of its being hollowed out, like חֲלִיל and Aram. אֲצוּב; it is distinguished etymologically from חֲצֹצֶרֶת, which is so called from its clear tone; שָׁחַ to blow the trumpet; poetically שׁוֹפָר whenever the trumpet sounds. The root is שָׁחַ in the sense of to hollow out, and the nominal form is like עוֹלָם; from the same root is the modern Heb. שְׁמוֹפֶרֶת for שְׁפֹרְפֶרֶת that which is hollowed out, a tube.

I. שָׁחַ (Kal, not used) to join closely, to attach oneself to some one (thus related with the root in שָׁחַ, שָׁחַ, שָׁחַ); next, to desire,

wish, long for something. Poel.  
 פִּינֵי to long, yearn for something;  
 also, to have pleasure, delight in  
 something (accus.), from which  
 נִפְיֵי.

II. **פָּשַׁע** (Kal, not used) to flow, to run, related with **פָּשַׁע**, from which Poal **פָּשַׁע**, to overflow, to water the soil abundantly. Hiph. **פָּשַׁע** to overflow with something. It is construed with accus., like all verbs of plenty, from which **פָּשַׁע** water-trough.

**שׁוֹק** (dual שׁוֹקִים, const. שׁוֹקַי) f. leg or lower thigh (of man or beast); poetically, foot-soldiers or people on foot; comp. **שׁוֹקֵי**; **וַלְהֵ נֶשׁ** to uncover the thigh, a phrase indicating leading into captivity; **הִכָּה אוֹתָם שׁוֹק עַל יָרֵךְ** he smote them hip and thigh, i. e. altogether. The general derivation of the noun from **שׁוֹק** to run about is very uncertain.

שוק (שוקים, comp. שווקים for שווק) masc. street, market, or market-place. The derivation is uncertain.

I. שָׁא (generally without a fut.) orig. to sound; next, to sing something (accus.), to sing praises; with לְ, to sing to some one, i. e. to praise; with מִן, to sing of something; with עַל, to direct a song to some one. High. הִשְׁא, or in

the abridged form **שָׁר**, in the same sense as **קָל**, by which some grammarians were misled to take **שָׁר** for the root. **פִּשְׁרָה** to attune a song, to praise. Part. **פִּשְׁרָה** male singer, **פִּשְׁרָה** female singer. **הִפְשִׁיחַ** to be sung (a song).

II. **הָלַךְ** (fut. **יֵלֵךְ**) to run about, to walk about, to travel, journey (for mercantile purposes); with **לְ**, to go to some one; **יֵלֵךְ** to go to some one with ointment, or with anointed head. From which **מְשֻׁחָה**; related is **חָלַל**.

III. **נָשָׂא** (fut. **יִנָּשֵׂא**) to look, to view, to behold, to look down, to watch, either for a hostile purpose, or to assist or care for some one; related to **נָסַח** to spy. Po. **שׂוֹנֵד** to lie in wait for some one; part. **שׂוֹנֵד** for **שׂוֹנֵד** one who lies in wait, or watches an enemy.

IV. **שׁוּ** (not used) to be straight, erect, just; thus related with the root in **שׁוּב**, **שׁוּבָה**, **שׁוּבָה**. According to others, the orig. signif. of the root is to put in order, to arrange, to adjust; from which **שׁוּב** and **שׁוּבָה**.

שָׂאָר (pl. with suff. שְׂאָרִי m. 1) he that watches or lies in wait, an enemy, from שָׂאָר III.; 2) (with the pl. שְׂאָרוֹת, with suff. שְׂאָרוֹתֵם) a wall,

from שור IV.; next, houses, or a row of houses; 3) p.n. of a city on the borders of Egypt and Palestine.

There is now a place called Shur, in the vicinity of Suez. שור is the present Deschofar.

שור (def. שור, ארמ.) Aram. masc. a wall.

שור (with suff. שור, pl. שורים) m. a bullock, an ox, epically used for a cow (Job 21:10). Its general signif. is an animal of the ox kind; the collective of it is שור. The verb שור in Aram., is derived from שור. See שור.

I. שור (only inf. with suff. שור) equiv. to שור to turn away from (שור) some one, to move back, to deviate. The Masora counts this word among those that must be read with D.

II. שור (fut. apoc. שור) *errare*, to saw, from which שור, for which a root שור, has been erroneously adopted.

III. שור equiv. to שור, שור to rule, to prevail, fut. apoc. שור. The original signif. appears to be, to shine; thus שור, שור, equiv. to שור, from which the sense of greatness, distinction, and next, to rule. Hiph. שור to cause to rule, to appoint for a ruler.

IV. שור (not used) to put in order,

in a row, arrange (related to שור, שור). From which שור, but שור is from שור II.

שור f. a row, series; as an adv., in rows.

שור see שור.

שור (not used) to be white or grey, as is evident from the derivatives שור, שור, שור, שור, שור, שור, שור, שור.

שור (fut. שור, inf. שור, const. שור) orig. to hop, to spring; next, to rejoice, to be glad; comp. שור (the same signification is, according to some, in שור); with שור or שור to rejoice over something, שור to rejoice in the Lord. Hiph. (in the preterite only in the abridged form, שור for שור, fut. שור) the same.

שור p.n. m., a corrupted form of שור, which see.

שור m. 1) a lily, origin. the white flower; שור lily-formed work, as an ornament on the pillars; 2) name of a song or melody, or a musical instrument, but only in connection with שור; 3) p.n. of the metropolis of Susiana, where Schusch is now situated, on the river Choaspes. See שור.

שור (only pl. שור) m. 1) lily, like שור; 2) lily-formed work on columns; 3) name of an instru-



ment. In all three significations only in the plural.

ששן f. lily. The root is שש.

ששכני (Aram.) gent. plur. from ששן, an inhabitant of Susa.

ששק p. n. Ketib for the Keri ששק.

I. שש (not שש, hence the pret.

שש, שש; joined with the affixes ש, ש, the radical ש is united with

them, as שש, שש, inf. abs. שש,

but in the fut. the Hiph. form is

used), to put, to set, to place, to

lay; thus synon. with שש, and

like it in the various significations.

Hiph. (in the abridged form שש

for שש, but only used in the

future, imperative, and infin.), like

Kal. The significations may be

thus classified: 1) to set, to put,

to lay; to form an army, even with

omission of שש; to spread a

net; to place a watch or sentinel;

with שש, to array oneself against

some one; to ordain over some-

thing; to add; to appoint to

something; with שש of the place,

to put one somewhere or in an-

other position; to add some one

to a number or class; to receive

one among (שש) others; to give

one a place under some one;

שש to place together, to com-

pare; to set or fix a boundary or

term; 2) to lay, e.g. under the

feet, i.e. to submit, subjugate; to

lay the hand upon (שש) something,

i.e. to protect, or of the judge,

to decide; שש to join

some one, to have intercourse

with him; שש to with-

draw the hand from some one,

even with omission of שש; שש

to remove something from one

place to another; שש to

put on an ornament; שש to

impose upon some one (a burden,

a debt); to lay the blame upon

some one; 3) to direct, to turn

in a certain direction, as שש,

שש, שש, שש, שש, שש, שש,

to direct the face

or the eyes towards somewhere,

i.e. to purpose something; to

direct the heart towards some-

thing, i.e. to regard it, to attend

to it, with שש; and in all other

gradations of the orig. signif., as

in שש. Hoph. pass. with שש to

be laid upon, e.g. שש a ransom.

II. שש (not used) equiv. to שש

to weave, to spin, to mix, to knot,

to entwine; from which שש, שש.

שש p. n. masc. (probably a cor-

ruption or an abbreviation from

שש, patron. שש).

שש (Pael, not used) Aram. to leave

(a place); to remove from some

one or something; next, to go

about freely, without being confined to one place (related is שׁוּב in the same sense, as in the phrase *נעצור ונשוב*). Only Paal שׁוּב or שׁוּב (fut. יִשׁוּב, inf. שׁוּבוּ) to release, to let escape; next, generally, to save, construed with בָּן.

שׁוּב equiv. to שׁוּב to look, to behold; the interchanging of פ and ב to be regarded like that of ז with ב; possibly, however, the orig. signif. is to glow, to burn, related to שׁוּב from which the the signification to look forward ardently or fervently may be derived.

שׁוּב (Kal, not used) to twist the thread. Hoph. past. כִּשְׁוּר *fine-twined linen, byssus*. The root lies in שׁוּב.

שׁוּב adj. m. orig. to be bowed down, sunk, of the eyes; hence, dejected.

שׁוּב (with suff. שׁוּבוֹ) masc. equiv. to שׁוּב thought, reflection.

שׁוּב (fut. יִשְׁוּב) origin. to award; hence, to present, to make a gift, especially for bribing, to purchase deliverance from punishment; שׁוּב בָּעַד to bribe for some one; שׁוּב אֶת to bribe some one.

שׁוּב masc. a present, gift; hence, a bribe; שׁוּב לָקַח to receive a bribe (of a judge); שׁוּב בֶּן to judge according to a bribe.

שׁוּח (imp. שׁוּח) equiv. to שׁוּח to stoop, bow down, to couch.

Hiph. שׁוּח to bring, throw, or

press down. Hith. שׁוּח (with

interpolation of ו before final ה,

as in שׁוּח; fut. יִשְׁוּח, pause

שׁוּח—, plur. (יִשְׁוּחוּ) to bow or

throw oneself down as a sign of

worship and reverence, sometimes

with the addition of אֶרְצָה,

and with עַל, לְפָנַי, of the

person before whom one bows;

to bow down before God, i.e. to

worship Him; next, to worship

generally. The form שׁוּחֵיכֶם

is a form of conjugation from the

participle, as in the Aram.

שׁוּח (inf. const. שׁוּחוֹת) to swim, related to שׁוּח (Aram.) to bathe.

Hiph. to make to swim, bathe,

according to the orig. signif.

שׁוּח (after the form שׁוּחוֹת) f. swimming.

שׁוּחוֹת masc. bowing down, dejection, humiliation.

שׁוּחוֹת see שׁוּחוֹת.

שׁוּחוֹת see שׁוּחוֹת.

שׁוּחוֹת see שׁוּחוֹת.

שׁוּח m. blackness, as an abstract noun from שׁוּח.

שׁוּח (after the form שׁוּחֵיכֶם, with suff. שׁוּחוֹתוֹ) fem. pit, ditch, orig.

deepening, from שׁוּח=שׁוּח.

שׁוּח (3 pret. שׁוּח, 1 sing. שׁוּחֵיכֶם,

3 plur. **שָׁחִי** Milrang, but also the analysed form **שָׁחִי**; fut. **שָׁחַ**, and probably as an exceptional form (**שָׁחַ**) to be bowed down, downcast, e.g. to the dust **שָׁחַ**; to destruction **שָׁחַ**; of the hills being brought low, of the humbling of pride (**שָׁחַ**), etc. **שָׁחַ** is a noun but not inf. Kal. Niph. to be bowed down, to be depressed, of the voice of the singer. Hiph. **שָׁחַ** to bring or throw down. Hith. **שָׁחַ** to be cast down, dejected, humbled.

**שָׁחַ** 1) orig. to cut in pieces (the root is **שָׁחַ**, and related with which is **שָׁחַ**); next, to slaughter, beasts for sacrifices, also of human sacrifices; next generally to slay animals, transf. to murder, slay; **שָׁחַ** deadly arrow; the infin. **שָׁחַ** only Hosea 5:2; 2) probably only a transposition of **שָׁחַ** to spread out, to expand; hence, **שָׁחַ** beaten gold, i.e. good gold.

**שָׁחַ** (fut. **שָׁחַ**) to press out, or squeeze out (grapes), Aram.

**שָׁחַ** f. the slaughtering (of sacrifices).

**שָׁחַ** masc. inflammation, a boil, a sore, an ulcer, especially of the elephantiasis or of the boils of leprosy. Root **שָׁחַ**.

**שָׁחַ** see **שָׁחַ**, as in the parallel passage.

**שָׁחַ** (const. **שָׁחַ**) m. something meagre, thin; next, a thin piece of wood.

**שָׁחַ** (pl. **שָׁחַ**) fem. pit, ditch, deepening, from **שָׁחַ**.

**שָׁחַ** see **שָׁחַ**.

**שָׁחַ** (not used) to roar, of a lion.

**שָׁחַ** (not used) to peel off, to separate.

**שָׁחַ** m. the roarer, lion, from **שָׁחַ**.

**שָׁחַ** f. shells of muscles, which, when burnt, yield a fragrance. The root is **שָׁחַ**.

**שָׁחַ** (not used) to glow, to burn, related to **שָׁחַ**; next, to be inflamed.

**שָׁחַ** see **שָׁחַ**.

**שָׁחַ** m. an unclean bird, so called on account of its leanness; according to some, the sea-gull; according to others, the horned or night-owl. From which:—

**שָׁחַ** (not used) to be thin, lean, diminished, of the body.

**שָׁחַ** fem. consumption, origin decreasing.

**שָׁחַ** (not used) to walk proudly, haughtily; the derivation is obscure.

**שָׁחַ** m. pride, haughtiness; also, majesty; hence **שָׁחַ** the lions, or the great beasts of prey generally.

שחצוים (haunt of beasts of prey) p.n. of a place in Issachar. The Ketib has שחצוים.

שחך to pound, to bruise, e.g. to pound spices to dust, figur. to scatter the enemy. The root is שחך, related to חך (Aram.).

שחך (fut. יִשְׁחַךְ) 1) to laugh, to mock; with על, at something; with אֶל, to laugh or smile with some one or upon something; with ל, to deride at something; 2) to joke, to jest, to sport. Pl. שחך to play, to sport; שחך לִפְנֵי to sport, to have a mock fight before some one; מְשַׁחֵךְ a player (on an instrument), dancer, etc. Hiph. const. with על, to mock, to deride, to scorn.

שחך (in signif. 2, the plur. שְׁחָכִים) masc. 1) that which is pounded, dust; 2) thinness; hence, thin cloud, thin vapour which obscures the sky; in the pl. heavens, the seat of the clouds.

שחך (plene שחך) masc. laughing, jesting, scorning, mocking, or concrete, subject of scorn; also in a good sense, cheerfulness, joy, laughter.

I. שחך 1) origin. to glow, to burn; hence, to shine, to illuminate, from which שחך; 2) to be black, as in שחך, a mode of transferring the sense from glowing, burning.

II. שחך to seek, to search, to inquire after something; the root is related with that in שחך and שחך; hence, to desire, long for something; generally, however, Pl. to seek after something (accus.), or to apply inquiringly to (אֶל) something. The connection of the two roots may be thus explained; the orig. signif. of שחך II. being to try, search, thus synon. with שחך, and proceeding from the original sense to glow.

שחך (with suff. שחך) m. the morning light, dawn, from שחך to brighten up; שחך the wings of the morning dawn; שחך the morning star; עלה השחר the dawn appears; הָיָה שחך ל a morning dawn for him; שחך, שחך, are used as adverbs in the sense of, early, in the morning, swift; לֹא יָרַע שחך not observing the suddenness (of an occurrence).

שחך (pl. שחך) adj. masc., שחך (pl. שחך) f. black, of the colour of the face, or of the hair, etc.).

שחך m. blackness. See שחך.

שחך see שחך.

שחך fem. blackness of the hair; thence transf. to the age of black hair, i.e. youth, in contrast to שחך. In the Talmud, שחך lads, boys.



שחור (after the form שחלחל) adj. m., שחורה f. black, blackish, of colour.

שחורה p.n. masc. (early visitation of God).

שחרים p.n. m. (morning and evening dawn).

שח (Kal, not used) to destroy, to corrupt. Niph. to be corrupted or destroyed, physically or morally; transf. to be desolate. Pi. 1) to destroy, devastate (cities or countries); to wound, hurt (men); to slay, uproot (a people); to destroy or cast off compassion; to destroy wisdom, i.e. to neglect it; 2) to act corruptly, to do evil. Hiph. to lay waste (countries, cities, kingdoms); to slay (men); to corrupt the walk, the deed, i.e. to act corruptly; equiv. to שחץ; part. מושחית destroyer; השחית the destroying angel. The heading of some Psalms אל תשחית destroy not, is probably taken from the beginning or burden of the song.

שחח (Aram.) the same, to destroy; hence particip. pass. שחחית base, corrupt; the fem. שחחית is used also as a subst.

שחית (formed from שחח, like נחת from נח) f. pit, for the preserving of water, for the securing of wild beasts, for the confining of a

prisoner, for interring a corpse, etc.; hence, cistern, dungeon, grave. The LXX. renders it sometimes "destructive," as if derived from שחח.

שח (pl. שחים) he that turns away or deviates (from the good path), the backslider, sinner, wicked one. The form is a participial one.

שחח (fut. ישחח, apoc. ישחח) to turn away, to deviate from something, e.g. from a way; hence, figur. of a wife that becomes unfaithful; construed with הלא יושב.

שחח (pl. שחים) f. 1) a thorny plant, from שחח to sting, to prickle; next specially the acacia tree, particularly in pl. in connection with שחח; 2) (place of acacias) p.n. of a valley in Moab, on the borders of Palestine.

שחח (fut. ישחח) 1) to spread out, to expand (in space); hence, to make wide, spacious; 2) to scatter about (bones, etc.). Pi. שחח to spread out (the arms). The root is שחח.

שחח m. a scourge, whip, equiv. to שחח. The form is for שחח.

שחח (fut. ישחח) to hate, to be hostile, persecute, probably related with שחח which has the same sense originally.

שחח (particip. שחח) to be hostile, to oppose, to hinder, persecute;

with שׂוּ, adversary to the soul, i.e. to the life; שׂוּ persecutor.

שׂוּ m. the hater, adversary, opponent (in war or before justice); שׂוּ as an opponent or hinderer to some one; שׂוּ the adversary, enemy; in later theology, of an angel of evil, Satan.

שׂוּ f. 1) hatred, enmity, accusation; 2) (well of contention) p.n. of a well.

שׂוּ (fat. שׂוּ) to gush or stream out, to flow in abundance (related to the root in שׂוּ), to pour forth in streams (of rain), to overflow, overwhelm, inundate (with accus. of the object); to wash away (the dust of the earth); to sweep or wash away; figur. of righteousness, to overflow, i.e. to be powerfully practised; transf. to the overrunning of a country by an army; or the plunging of a horse. Niph. pass. Pu. to be washed, rinsed, of a vessel.

שׂוּ (once שׂוּ) m. an overflowing of water, a flood, stream, inundation, and in the transf. signif. like the verb שׂוּ adv. with a flood, i.e. suddenly.

שׂוּ to inscribe, engrave (comp. שׂוּ with the same orig. signif.); hence, 1) to write (synon. with שׂוּ), comp. Aram. שׂוּ written

document; 2) to oversee, direct, probably so called from the writing down of law proceedings; hence שׂוּ overseer, officer. It is possible that שׂוּ, in the orig. sig., is identical with שׂוּ to order, arrange, adjust.

שׂוּ (Aram.) m. a written document; according to some, from שׂוּ to write; according to others, rule, dominion; more probably, however, it is to be taken as equiv. to שׂוּ a side.

שׂוּ p.n. m. (writer).

שׂוּ (after the form שׂוּ, שׂוּ, שׂוּ, שׂוּ) m. a present, gift, orig. debt, tribute, from שׂוּ (comp. שׂוּ): the presents in the East being considered as the liquidation of debts.

שׂוּ belongs to שׂוּ. See שׂוּ.

שׂוּ m. eminence, greatness, formed from שׂוּ.

שׂוּ (desolation, devastation) p.n. of a city in Issachar.

שׂוּ (top, height) p.n. of the mountain of Hermon.

שׂוּ see שׂוּ.

שׂוּ (with suff. שׂוּ) m. old age.

שׂוּ f. the same, שׂוּ an aged hoary-headed man; sometimes שׂוּ is omitted.

שׂוּ f. 1) sitting, abiding, staying, concr. habitation, dwelling, from שׂוּ; 2) returning, coming home;

returning; concrete, they who return home, from שׁב.

שׁב m. turning or moving back, from

שׁב I. = שׁב; hence, departure.

According to Kimchi, business, affair, from שׁב to reach, attain.

שׁ m. lime, plaister, whitewash, to spread over walls, from שׁד.

שׁב as a verb see שׁד.

שׁ adopted as the root for שׁשׁ Deut. 32:18. See under שׁשׁ.

שׁ see שׁשׁ.

שׁ (not used) to love ardently; after the Arab.

שׁ p.n. m. (the beloved one).

שׁ see שׁב.

שׁ as a verb, see שׁד.

שׁ (with suff. שׁו, pl. שׁוים) m.

1) a plant, shrub, bush, e.g. שׁ

שׁ from שׁ I. to sprout, to

shoot up; 2) a saying, speech,

word, from שׁ II.; transf. to

song, lamentation, thought, medi-

tation, quite in as manifold signi-

cations as the verb.

שׁ (from שׁ) f. equiv. to שׁ pit; only in the Ketib.

שׁ (fem. equiv. to שׁ) thought, speech, prayer, meditation, devotion.

שׁ also שׁ, שׁ (the black, turbid, river) p.n. of the Nile, according to the Semetic manner, like the Greek *Málas*, Latin *Melo*,

for which otherwise שׁ. It stands also for שׁ, by which *Rhinoceros* is understood.

שׁ (the glass-river) p.n. of a river in the territory of Asher, the Belus, from the sand of which glass was first made.

שׁ m. 1) equiv. to שׁ scourge, only Ketib, from שׁ; 2) an ear, equiv. to שׁ.

שׁ (resting-place, from שׁ, after the form שׁ) p.n. of a city in Ephraim, where the tabernacle was erected. The gent. שׁ indicates an original form שׁ; also שׁ, שׁ, שׁ occur for it. In the passage, Gen. 49:10, some take it as a p.n., either of the tabernacle or of the Messiah, and others as a common noun in the above signification.

שׁ Ketib for שׁ, which see.

שׁ 1) gent. from שׁ, compare שׁ from שׁ; 2) for שׁ, where שׁ is the basis.

שׁ see שׁ.

שׁ p.n. m. (the appointed one).

שׁ as a verb belongs to שׁ. See שׁ.

שׁ (only plur. שׁים) m. urine, the Keri always transcribes this noun.

שׁ from שׁ, which see.

שׁ as a verb, see שׁ.

שׁ (with suff. שׁו, שׁו, plur.

שירים, with suff. (שיריכם) m. a song, sometimes also, of the playing of instruments, which are called שיר קמלתיים; קמל שיר the playing of cymbals. The further applications of שיר, either as a heading of songs, or in special relations, are easily understood from the context.

שירה f. a song or a parable arranged according to metre.

שיש masc. marble (white), alabaster, from שיש to be white.

שישא see שירה.

שישא p. n. of a king of Egypt, contemporary with Jeroboam, who, according to Manetho, was called Sesochis.

שית see שאת.

שית m. wrapper, dress, from שאת II.; hence שית עטוף to be wrapped in a garment, שית וזנה the mask of a harlot.

שית (with suff. שיתו) m. thorn-hedge, from שאת II.; next, collectively, thorns; comp. a similar gradation in סבך.

שית inf. from שכת, which see.

שית (only plur. שכבים) thorn, from שכת I. in the signification of to prick, to cut.

שית (with suff. שכבו) masc. a hedge, fence, from שכת II. to entwine.

I. שכב (fut. ישכב, inf. שכב, with

suff. שכבה, but also שכב, hence, with suff. (שכבך) orig. to lie down, especially for sleep, or to lie sleeping, to rest; שכב is also used in the sense of lying sick, to lie dead, to die, as in the phrase שכב עם אבותיו to lie down with his ancestors; with עם or את to lie by or with some, with accus. to have connubial intercourse. Niph. the same of a woman. Pu. the same. Hiph. to cause to lie down, to cast down. Hoph. to be laid down, also to lie.

II. שכב probably a transposition from שכת-שכת to pour out, pour forth, which signif. the Kal probably has, in the sense of copulation. Hiph. to empty (a vessel), Job 38:17, and also in some derivatives, which, however, is uncertain.

שכבה (const. שכבת) f. 1) copulation, complete שכבת ורע, and to have connubial intercourse שכב שכבת ורע; 2) lying down, layer, row; hence, שכב חסל the dew lay down.

שכבת (with suff. שכבתו) after the form (כתבת) f. copulation, connubial intercourse, נתן שכבתו, נתן את שכבתו לרע or גאשה אל to copulate, to have connubial intercourse.



**שָׁחָה** a root adopted for **שָׁחָה**, Jer. 5:8, which some render in the sense of **שָׁחָה** to run to and fro; others adopt a verb **שָׁחָה** for it; more probably, however, **שָׁחָה** is contracted from **שָׁחָה**, and derived from **שָׁחָה**.

**שָׁחָה** (not used) to look, view, behold, related to **שָׁחָה**, **שָׁחָה**, etc. From which **שָׁחָה** and **שָׁחָה**.

**שָׁחָה** f. a thorn, prickly, transf. to a pointed weapon, from **שָׁחָה**.

**שָׁחָה** (prospect) p.n. of a place near Ramah.

**שָׁחָה** an extended form of **שָׁחָה**, m. view (of the heart or mind), insight, transf. to the heart, as the seat of reflection. In modern Heb. **שָׁחָה** signifies the cock, so called on account of his proverbial sagacity in exactly distinguishing day from night.

**שָׁחָה** (after the form **שָׁחָה**) m. childlessness, origin. being deprived, transf. to a forsaken state, like **שָׁחָה**.

**שָׁחָה** adj. m., **שָׁחָה** (pl. **שָׁחָה**) f. robbed of the young, or forsaken (speaking of the young).

**שָׁחָה** (pl. **שָׁחָה**, const. **שָׁחָה**) adj. m., **שָׁחָה** f. (after the form **שָׁחָה**, **שָׁחָה**) drunk, intoxicated; frequently used as a subst. the

drunken, intoxicated one, drunkard.

I. **שָׁחָה** (but in pause **שָׁחָה**, fut. **שָׁחָה**) to forget something (acc.) or followed by the inf. with **שָׁחָה**, to leave something behind through forgetfulness. Niph. to be, or become forgotten. Piel, to make forget. Hiph. to cause to be forgotten. In the orig. signif. the verb is equal to **שָׁחָה** in the sense of being removed, forsaken, somewhat like **שָׁחָה**.

II. **שָׁחָה** (Kal, not used) to find, as in the Aram.; hence Hith. to be found, to be, exist, extant.

**שָׁחָה** (pl. **שָׁחָה**, const. **שָׁחָה**) adj. m. forgetting, forgetful.

**שָׁחָה** (Peal, not used) Aram. to find; hence, Ithp. **שָׁחָה**, with **שָׁחָה**, of the place where something is found; to be found, i.e. to prove (accus.) pious. Aphal **שָׁחָה** to find, to find out, obtain. Comp. **שָׁחָה**.

**שָׁחָה** p.n. m. (appeased with God) from, **שָׁחָה** formed from **שָׁחָה**.

**שָׁחָה** (only pl. **שָׁחָה**) fem. image-work, a figure or picture made for public view, according to the LXX.; according to some, a sight, appearance.

**שָׁחָה** (in modern Heb. the pl. **שָׁחָה**) m. a knife; the root is **שָׁחָה** to

cut, related with **שָׁחַט** and the root in **שָׁחַט** is the original sense of sticking in, and **יִ** is the nominal suff. as in **שָׁחִיתָ**, **שָׁחִיתָ**, etc.

**שָׂכִיר** (c. **שָׂכִיר**, with suff. **שָׂכִירְךָ**, pl. with suff. **שָׂכִירֶיךָ**) m. a hiring, a labourer by the day, or any labourer hired for a certain time. Root **שָׂכַר**.

**שָׂכִירָה** f. hiring, hired, or as a conc. hired people, hirelings, from **שָׂכַר**.

**שָׁכַד** (inf. **שָׁחַד**) equiv. to **שָׁחַד** to bow down, to stoop (of a fowler); next generally to sit, lie down, to settle, to subside (of water, wrath). Hiph. **הִשְׁכִּיחַ** to still, quiet an uproar or murmuring from or against (**שָׁחַד**) some one. In modern Heb. the Pi. **שָׁכַח** is used.

I. **שָׁכַח** (not used) to cut, to stick in, related to **שָׁחַט**, from which **שָׁחִיתָ**, which see.

II. **שָׁכַח** (not used) to entwine, to entangle; hence, to hedge in, to fence; from which **שָׁחַח**, **שָׁחַח**.

**שָׁחַל** (1 pers. pret. **שָׁחַלְתִּי**, pause **שָׁחַלְתִּי**, fut. **שָׁחַל**) orig. to cease, to perish (the root is related to **שָׁחַל**), from which to be deprived of a possession, especially to be deprived of children, either being childless or losing the children. Part. pass. **שָׁחַלָה** the childless one (of a female). Pi. **שָׁחַל** to make childless by killing the child-

sen, or the young of beasts, or through being devoured by wild beasts; hence, fig. of the slaughter of young men in war, making the state childless, as it were; also used of the miscarriage of a woman, both trans. and intrans.; of the vineyard being unfruitful. Hiphil, to slaughter the young warriors; to have a miscarriage, e.g. **רָחֵם מִשְׁבִּיל** a barren womb. From which **שָׁחַל**, **שָׁחַל**.

**שָׁחַל** (pl. with suff. **שָׁחַלְיָם**) m. childlessness, state of childlessness, or of being forsaken.

**שָׁחַל** orig. to look at, to behold; next, to look mentally, to have insight, to be prudent, wise; with **כֵּן** following, to be wiser than. Pi. **שָׁחַל** (Gen. 48:14) he laid the hands intentionally, if **שָׁחַל** is not to be taken in this passage in the sense of **שָׁחַל** to pervert. Hiph.

1) to behold, contemplate (some beloved object), to consider, to attend to, have care upon (accus., **שָׁחַל**, **שָׁחַל**, **שָׁחַל**) something or some one; 2) to have insight (**שָׁחַל**) into something, to be or become wise or intelligent, to have understanding; part. **שָׁחַל** a wise, intelligent one, transf. to a pious, religious one; in this sense the inf. **הִשְׁכִּיחַ** and **הִשְׁכִּיחַ** are used as

substantives; also trans. to make wise, to instruct; 3) to act prudently, wisely; transf. to be successful, prosperous, considered as a consequence of prudence; also in a transferred sense, to cause one to prosper or thrive, equiv. to הִצְלִיחַ. הַשְׁכִּיל also occurs as a subet. in the heading of Psalms, where it is rendered by some, song, and by others, song of instruction, or moral poem.

שָׁכַל (Aram.) the same; hence, Ithpacl שִׁכְלָה to look upon (3) something, to regard, consider.

שָׁכַל and שָׁכַל (with suff. שְׁכָלוֹ) m. wisdom, understanding, prudence, cunning. The origin. signif. is view, appearance, equiv. to מֵאֵדָה; thus מִוִּבְתַּ שָׁכַל, not unlike מִוִּבְתַּ מֵאֵדָה : מֵאֵדָה שָׁכַל to give the understanding or sense of any thing. The root is either שָׁכַל, in the sense of beholding, or the noun is formed from שָׁכַח, לְ- being a nominal suffix.

שָׁכְלוֹת fem. folly, equiv. to שְׁכָלוֹת, from שָׁכַל-שָׁכַל.

שָׁכְלוֹת fem. Aram. wisdom, understanding.

שָׁכַם (in pause שָׁכַם, with הָ finis שְׁכָמָה, with suff. שְׁכָמִי) masc. 1) the shoulder, on which burdens are carried; the upper part of

the back or the neck; rather different from שָׁכַם : שָׁכַם is considered as the limb for carrying a burden, yoke, rule; שָׁכַם אֶחָד with one accord (to serve); שָׁכַם הַמֶּדְבָּר the rod for the back; הִשְׁכֵּם to turn the back to go; שָׁכַם שְׂמֹת to make some one turn the back, i. e. to drive to flight (comp. שָׁכַם עָרָה); fig. like שָׁכַם שְׂמֹת, i. e. tract of land; 2) (land-tract) p. n. of a Levitical town in Ephraim, Sychem, the present Nablous; שָׁכַם שְׁכָמָה towards Sychem; 3) p. n. m.

שָׁכַם (Kal, not used) denom. from שָׁכַם, and only Hiph. הִשְׁכִּים, orig. to lay upon the shoulder (a burden), to load; next, in the language of the nomades, to rise up early for journeying with their burdens, in contrast to שָׁכַם to loosen, to unpack, i. e. to return home when the day expires. Later the verb שָׁכַם is used generally for rising early, and in connection with other verbs, as an adverb, early, eagerly, urgently, e. g. הִשְׁכִּים הָלַךְ to pass away early (of the dew; הִשְׁכִּים וְדָבָר to speak urgently; הִשְׁכִּים הַשְׁמָחִית to destroy relentlessly, i. e. to act wickedly; אֶשְׁכָּם Jeremiah 25:3, stands for הִשְׁכָּם.

שָׁכַב p. n. m. (shoulder) patron. שֹׁכֵב.

שָׁכַב Job 31:22, for שָׁכַב.

שָׁכַב (but in pause, as in many in-

trans. verbs, with a *seve* שָׁכַב, fut.

שָׁכַב, inf. with suff. שָׁכַב, after the

form (שָׁכַב) orig. to let itself down,

to rest, e. g. of a pillar of fire,

cloud; to encamp (of man and

beast), to dwell, with *ל* of the

place; to inhabit, with accus.,

especially of the tranquil dwelling;

of God, שָׁכַב עוֹד dweller (of heaven)

in eternity, fig. to possess; hence

שָׁכַב עֲרוֹמָה to possess prudence;

שָׁכַב is also used in the sense

of being inhabitable, inhabited.

Particip. pass. שָׁכַב inhabitant,

originally, domiciled. Pl. 1) to

cause to dwell, e. g. the name of

God, i. e. to place the residence of

His glory somewhere, comp. שָׁכַב

שָׁכַב; 2) to pitch or erect a tent.

Hiph. שָׁכַב 1) to cause some one

to dwell, to lay down, e. g. שָׁכַב

into the dust; 2) to erect a tent.

שָׁכַב (Aram.) the same. Pa. שָׁכַב to

cause to dwell (the name), to cause

the glory of God to dwell some-

where.

שָׁכַב (origin. particip. const. שָׁכַב, pl.

שָׁכַב) adj. m., שָׁכַב (with suff.

שָׁכַב, pl. שָׁכַב) f. only subst.

dweller, inhabitant, neighbour,

neighbouring state, etc.

שָׁכַב (only with suff. שָׁכַב) m. dwell-  
ling-place; probably שָׁכַב is only  
an inf. with suff.

שָׁכַב p. n. m. (faithful servant of  
God) for which stands, in a paral-  
lel passage, שָׁכַב.

שָׁכַב p. n. m. (the same).

I. שָׁכַב (not used) to seethe, to boil;  
next, to brew, comp. שָׁכַב, שָׁכַב,  
etc., from which:—

שָׁכַב masc. strong drink, intoxicating  
liquors, of wine or of other pre-  
pared beverages, orig. that which  
is prepared by boiling or brewing.  
from which denom.:—

שָׁכַב (fut. שָׁכַב) to get drunk (with  
שָׁכַב, to be intoxicated, and gene-  
rally, drinking of anything leading  
to merriment or intoxication,  
with accus. or *ל* of the beverage;  
transf. to be senseless, uncon-  
scious; שָׁכַב the drunken one.  
Pl. to make drunk, intoxicated;  
fig. to plunge into ruin. Hiph.  
the same. Hith. to conduct one-  
self as being drunk. From which  
שָׁכַב, שָׁכַב.

II. שָׁכַב (not used) equiv. to שָׁכַב to  
reward, present, from which שָׁכַב,  
if it is not equiv. to שָׁכַב.

שָׁכַב (fut. שָׁכַב) to barter for wages,  
to buy (at a price), to hire  
troops; transf. to buy some one,  
i. e. to bribe him. Niph. to hire



oneself (שכר for bread). Hith. the same. According to others, to gain or profit by purchase. The root שכר is related to that in שָׂרָה and שָׂרָה.

שָׂכָר (const. שָׂכָר, with suff. שָׂכָרִי) m. 1) price of hiring or of purchase, wages of a labourer; next generally, reward; 2) p. n. masc. (after the form שָׂרָה) hireling.

שָׂכָר reward; אָשָׂה שָׂכָר to acquire a reward.

שָׂכָרוֹן masc. drunkenness, intoxication.

שָׂכָרֶה (place of the palm wine) p. n. of a city on the northern border of Judah.

שָׂלַח (from שָׂלַח after the form שָׂלַח from שָׂלַח) masc. erring, trespass, offence; the same is שָׂלַח in Aram.

שָׂלַח (later) part. to signify a relation, either of one noun to another, thus to denote the genitive case, or of two sentences; generally, however, its use is like that of שָׂלַח and שָׂלַח (followed by *dagesh forte*), with which it is etymologically connected. In compounds, שָׂלַח is equiv. to שָׂלַח אֲשֶׁר לְ on account of; שָׂלַח אֲשֶׁר לְ equivalent to שָׂלַח אֲשֶׁר לְ on account of whom; שָׂלַח אֲשֶׁר לְ on my account or on account of me. שָׂלַח אֲשֶׁר לְ which

once occurs (if the reading is correct) is equiv. to שָׂלַח אֲשֶׁר לְ because of.

שָׂלַח (equiv. to שָׂלַח) adj. m. at ease, quiet, tranquil, secure, prosperous. The root is שָׂלַח, with interpolation of ל, as in שָׂלַח.

שָׂלַח (Kal, not used) to entwine, to knot together; hence Pu. שָׂלַח, joined, Auth. Vera. "set in order against one another."

שָׂלַח (plur. שָׂלַחִים, comp. שָׂלַחִים, plur. שָׂלַחִים) masc. ledge, corner-ledge, from שָׂלַח, as these ledges connected the two sides; modern Heb. sprout.

שָׂלַח (not used) to shine, to glitter, to be white. From which:—

שָׂלַח m. snow, origin. that which shines. From which:—

שָׂלַח only Hiph. שָׂלַח to be white as snow, used of the bones of the slain growing pale.

שָׂלַח (Kal, not used) to err, to totter (the root is also found in שָׂלַח). Niph. to err, to commit oneself. Hiph. to lead astray, to mislead, to deceive. From which שָׂלַח. In Aram. שָׂלַח signifies the same, from which שָׂלַח and שָׂלַח.

שָׂלַח (after the form שָׂלַח) Aram. f. error, trespass, sin. Only occurs in Ketib for שָׂלַח.

שָׂלַח 1) f. contracted from שָׂלַח,

request; 2) p. n. m. for שָׁלַח (the erring one); from which patron. שָׁלַח.

שָׁלַח p. n. m. of a city. See שָׁלַח.

שָׁלַח (not used) according to some, to be fat (after an Arab. analogy); according to others, equiv. to שָׁלַל to sound forth; from which שָׁלַח.

שָׁלַח f. flame, from the root שָׁלַח; in Aram. the verb שָׁלַח is formed therefrom. The form שָׁלַח is, according to some, fem. from שָׁלַח.

שָׁלַח (1 pers. שָׁלַח, but the 3 pers. שָׁלַח for שָׁלַח, 3 fut. שָׁלַח, as is sometimes the form in the לִי) to be quiet, peaceable, prosperous, syn. with שָׁלַח. The form שָׁלַח is either to be referred back to שָׁלַח = שָׁלַח, or to שָׁלַח, the latter being elliptical.

שָׁלַח (const. pl. שָׁלַח) adj. m., שָׁלַח f. quiet, at ease, contented, prosperous; but also, in a bad sense, careless, inconsiderate, frivolous, wicked, forgetful of God. As a noun, שָׁלַח signifies: tranquillity, prosperity. The root is שָׁלַח.

שָׁלַח m. quiet, ease, prosperity.

שָׁלַח (as a verb) Aram. equiv. to שָׁלַח in Heb.; particip. pass. שָׁלַח for שָׁלַח.

שָׁלַח (Aram.) f. error, trespass, sin from שָׁלַח.

שָׁלַח see שָׁלַח.

שָׁלַח (in pause שָׁלַח and שָׁלַח, plur. שָׁלַח) f. a quail, origin. the fat bird, always collective.

שָׁלַח (with suff. שָׁלַח) Aram. fem. ease, quiet, prosperity.

שָׁלַח (pl. שָׁלַח) fem. 1) ease, tranquillity, prosperity, and in the same sense the plur. שָׁלַח suddenly, origin. in the midst of security or prosperity; 2) carelessness, criminal security.

שָׁלַח (only pl. שָׁלַח) m. origin. abstract, the sending away, dismissal, but generally concr.; 1) bill of divorce; 2) dowry given to a daughter at her marriage; comp. שָׁלַח; Pi. from שָׁלַח.

שָׁלַח (after the form שָׁלַח, pl. שָׁלַח)

1) adj. m. in health, well, prosperous, peaceable, uninjured, safe, complete in number, friendly; in pl. the peaceable ones, the tranquil ones; 2) as a subst. wellbeing, welfare; especially in this sense in the phrases שָׁלַח לְשָׁלוֹם; שָׁלַח לְשָׁלוֹם; שָׁלַח לְשָׁלוֹם; שָׁלַח לְשָׁלוֹם; שָׁלַח לְשָׁלוֹם, etc.; transf. to salvation, happiness, quiet, ease; 3) peace (in contrast to שָׁלַח, e.g. שָׁלַח לְשָׁלוֹם לְ מָרָא לְשָׁלוֹם לְ to offer some one peace; שָׁלַח לְשָׁלוֹם לְשָׁלוֹם to answer peaceably; שָׁלַח לְשָׁלוֹם לְשָׁלוֹם to give peace; שָׁלַח אִישׁ a man of peace;

שלח a word of peace; 4) friendship, concord; שלחן a friend, a confederate; שלחן a friendly word; as a p.n. it is found in אבשלום and אבשלום.

שלח see שלח.

שלח (also שלח, pl. שלח) m. payment, reward, requiting, retribution, from שלח.

שלח p.n. m. (either equiv. to שלח, or it is derived from שלח to rob, to plunder.

שלח see שלח.

שלח equiv. to שלח.

שלח (fut. שלח, inf. abs. שלח, const.

שלח and שלח) 1) to send some one

(acc. seldom ל) to שלח, seldom שלח

some one; the acc. of the person is

sometimes omitted and replaced

by שלח; to send help, a plague

(of God); שלחן to send a

message or order through (שלח)

some one; to send word through

some one, with or without adding

לשלח; to bid or command some

one, in one instance including the

sense of calling (2 Sam. 15:12);

in the sense of sending word, the

message is construed with the

acc., and in the sense of charging

some one with something, with

double acc.; 2) to send off (without

reference to any purpose or object),

to dismiss, to let go, or let loose

(the hand or mouth); hence,

שלחן to withdraw, draw back

(the hand) from something; 3) to

stretch out or forth, e.g. the finger,

as an indication of scorn;

the staff, the hand; in this sense

the form שלחן is variously used

according to the prepositions fol-

lowing; with שלח, to lay hands upon

some one (to injure him), to vio-

late some one's property; with שלח,

to put forth the hand after some-

thing; with שלח, as with שלח;

with שלח, to put forth the hand

somewhere. Particip. pass. שלחן

stretched out, slim, slender;

שלחות sprouts, shoots. Niph.

(inf. abs. שלחות) to be sent. Pl.

1) in the intensive form, to send

forth plagues, pestilence, punish-

ment (of God), with שלח, שלח of the

person or subject; to discharge,

dismiss (a slave, a prisoner), hence

the phrase, to send a daughter

away, i.e. to give her away in

marriage; to send a wife away,

i.e. to divorce her (see שלחות);

to dismiss some one, to deliver him

up, generally with the addition of

שלח or שלח of the person into whose

power something is given; to cast

off something, get rid of it; 2) to

throw (arrows), to send forth (fire

into a city, to set on fire, for

which also the form **שָׁלַח** is used), to stretch out (the hand), to spread (the branches); next, to send generally, with **עַל**, to some one. Pu. to be sent, dismissed, released, forsaken, driven away, as pass. both of Kal and Piel. Hiph. almost like Pi.

**שָׁלַח** (fut. **יִשְׁלַח**) Aram. the same, to send, send forth, stretch out (the hand), to lay hands upon (?) something, and in as various significations as the Hebrew.

**שֶׁלֶךְ** (with suff. **שְׁלָחוֹ**) m. 1) shot, missile, weapons, or a pointed weapon, a spear, dart, sword; from **שָׁלַח** in the signif. of throwing, **וְעָבַר בְּנֶפֶשׁ** to perish by the shot, Author. Vers. by the sword; 2) a sprout, shoot, from **שָׁלַח** to spread out, to stretch out, comp. **שְׁלַחוּ**; in this sense only the plur. with suff. **שְׁלָחוֹתָם**; 3) streaming; next, a stream, probably equiv. to **שְׁלַחַת** the well-known pond or spring on the south-west of Jerusalem; 4) p.n. m. (the shooter).

**שֶׁלֶךְ** (for **שְׁלַחַת** streaming, comp. **יְהִיּוֹן**) a gushing fountain p.n. of a conduit or pool on the south-west of Jerusalem.

**שָׁלַח** f. a sprout, shoot, from **שָׁלַח** to spread out.

**שֶׁלֶךְ** p.n. m. (shooter or shot).

**שְׁלָחוֹת** (streams), p.n. of a city in Judah.

**שְׁלָחוֹת** (const. **שְׁלָחוֹת**, plur. **הַשְּׁלָחוֹת**) m. origin. that which is spread out from **שָׁלַח**, a table, **שֶׁלֶךְ** those that eat at one's table, friends; the table of God, i.e. the altar; **שֶׁלֶךְ הַחֵמֶת** the table of shewbread, also called **שֶׁלֶךְ הַחֵמֶת** to spread or set a table.

**שָׁלַם** (once **שָׁלַם** in a transitive signif., fut. **יִשְׁלַם**) origin. to lead; next, to rule over, to be master of (**שָׁ**, **עַל**) something. In the transitive sense, **שָׁלַם** signifies, to empower. Hiph. to let rule, give power or permission, synon. with **הִתְקִיף** (Eccl. 6:10) in the same sense.

**שָׁלַם** (fut. **יִשְׁלַם**) Aram. the same, to rule or have power over (**שָׁ**) something; also, to attack something. Aphal, to cause to rule, to appoint as a ruler.

**שָׁלַם** (not used) to protect, to shelter, to cover (the root **שָׁלַם** is related to **לָמַס**, **לָמַס**, Aram. **שָׁלַם**; hence in the Talm. **שְׁלִמָּה** covering of the head. From which:—

**שָׁלַם** (only pl. **שְׁלָמוֹת**, const. **שְׁלָמִי**) m. a shield, origin. that which protects, synon. with **מָגֵן** of a similar derivation; **שְׁלָמֵי הַזָּהָב** the golden shields—the **שְׁלָמוֹת** (shields) were sometimes hung up



on the walls for ornament; to fill the shield, i.e. to arm oneself with them; to fill the hand with the shield; i.e. to lay hold of it.

שליִּי masc. mighty, powerful, e.g.

"where the word of the king is, there is power" (Eccles. 8:4); וְיִשְׂרָאֵל

אֵין שָׁלִי there is no power over, etc.

שליִּי (const. pl. שְׁלֵי—) Aram. m. an officer, a ruler (of a province).

שליִּי (const. שְׁלֵי) Aram. m. rule, power, dominion, command. The pl. signifies kingdoms, dominions; also concr. rulers, regents.

שְׁלֵי fem. from שלי, which see.

שלי (only pause שְׁלִי) m. rest, quietness, stillness, from שָׁלַח; שְׁלֵיִי adv. softly, quietly, secretly, orig. in the quiet, in secrecy.

שְׁלֵי (with suff. שְׁלֵיִי) f. the after birth, probably from שָׁלַח in the signification of hanging down, suitable to the explanation by the ancients, bag, in which the child was considered to lie in the mother's womb.

שְׁלֵי and שְׁלֵיִי equiv. to שְׁלֵי, which see.

שְׁלֵי (pl. שְׁלֵיִים) adj. m., שְׁלֵיִת, (as if from שְׁלֵי) f. 1) ruling, having power; next, as a subst. the powerful, mighty one; 2) in a bad sense, harsh, violent; also, impetuous, shameless, of a hanket.

שְׁלֵי (pl. שְׁלֵיִים) Aram. adj. m. 1)

mighty, powerful, having power; hence, as a subst. a ruler, high officer; 2) as an abstr. power; hence, with the addition of לְ before the infinitive, it is permitted, allowed to be done.

שְׁלֵי (pl. שְׁלֵיִים) masc. 1) a third part, triental, as a corn measure, the third part of an ephah, or a large measure containing three smaller ones, which, however, cannot be defined now; שְׁלֵי is an adverb formed in the accusative, full in measure or according to measure, e.g. thou givest them to drink in great measure (בְּרִמְעוֹת שְׁלֵי); 2) a musical instrument, according to Kimchi, consisting of three strings; probably, however, a triangle; 3) a kind of warriors or combatants in chariots, three standing together in the chariot, two of whom served as seconds to the combatant. The ancient commentators explain the word similarly to שְׁלֵיִי the second after the king; thus שְׁלֵיִי the third in rank. שְׁלֵיִי occurs in a sense similar to שְׁלֵיִי head of the chariotmen; rarely in this sense שְׁלֵיִי or שְׁלֵיִי with אָפֶן.

שָׁלִישׁ (pl. שְׁלִישִׁים) adj. m., שְׁלִישִׁיהָ or שְׁלִישֶׁיהָ fem. the third, from שָׁלַח, e.g. the chamber on the third floor, the third part, the third day; reckoned from the time of speaking; thrice, repeating something three times; the third year, etc.; שְׁלִישִׁית adv. a third time; שְׁלִישִׁית הַיּוֹם אַחֲרָיו about this time the day after to-morrow (Author. Vers. "about to-morrow any time or the third day," which rendering is adopted in consequence of the שְׁלִישִׁית separating אַחֲרָיו from יוֹם).

שָׁלַח (Kal, not used) orig. equiv. to שָׁלַח to send off, to cast off, but only Hiph. in this sense; הִשְׁלִיךְ הָאֵל to throw upon some one (a missile); also in a spiritual sense, to cast something upon some one, i.e. to commend or entrust it to him; הִשְׁלִיךְ נַפְשׁוֹ סָגוּר to cast one's life away, i.e. to expose it; הִשְׁלִיךְ אַחֲרָיו גֵּא to throw something behind one's back, i.e. to disregard it; הִשְׁלִיךְ מִלְּפָנָיו (spoken of God) to cast some one away from His countenance, i.e. to withdraw His providence from him. It is used besides in a physical sense in manifold significations. Hoph. הִשְׁלָךְ and הִשְׁלָךְ pass. and also in the figur. sense

הִשְׁלָךְ to trust in one entirely.

שָׁלַח masc. the cormorant or the plungeon, so called from its shooting down, like an arrow, from the high cliffs, and plunging into the water to seize its prey. From שָׁלַח.

שָׁלַח (Piel-noun) f. 1) the falling (of a tree), or the dropping of the leaves from the tree; 2) p. n. of a gate in the temple.

שָׁלַח (3 pers. שְׁלָחוּ, inf. abs. שֶׁלַח, fut. יִשְׁלַח) 1) to pull off, to pull out: 2) to plunder, to rob, especially of booty, to spoil; שָׁלַח שָׁלַח to make booty. The root is related to that in שָׁלַח, שָׁלַח, שָׁלַח. Hithpael הִשְׁתַּלַּח (for הִשְׁתַּלַּח according to Aram. analogy) to be plundered, spoiled, to become a prey. See שָׁלַח.

שָׁלַח (const. שָׁלַח, with suff. שְׁלָלָהּ) m. origin. that which is drawn away from the enemy; next, booty generally; also in a figur. sense, gain, profit, or anything acquired by a struggle.

שָׁלַח (particip. שָׁלֵם, fut. יִשְׁלַם) orig. to be whole, entire, sound, complete, in contrast to חָסֵר; hence, 1) to be well, affluent, happy, prosperous, peaceable, to live in friendship with others, secure;

particip. **שָׁלַם**, equiv. to **שָׁלַח**  
**שָׁלַם** a friend; particip. pass.  
**שָׁלֵם** peaceable; 2) to be com-  
 pleted, finished, e.g. of a building,  
 of a time. Pi. **שָׁלַם** in a trans.  
 sense, 1) to preserve in happiness,  
 prosperity; 2) to make complete,  
 finish, transf. to restore (that  
 which is stolen), to pay (a debt),  
 to discharge (an obligation), to  
 fulfil (an offering, a vow), to re-  
 compensate, requite, reward, gene-  
 rally with the addition of **שָׁלוֹם**.  
 Pu. pass. 1) to be paid, recom-  
 pensed, requited, rewarded; 2) to  
 be befriended; hence, used of the  
 Hebrew nation **שָׁלַם**, equiv. to  
**שָׁלַח** orig. a friend, or one de-  
 voted to God. Hiph. 1) to be  
 peaceable, or to live in peace with  
 (עַם, אִישׁ) some one, to submit,  
 subject himself to some one; 2)  
 to fulfil, to make an end of,  
 complete something.

**שָׁלַם** (particip. pass. **שָׁלֵם**) Aram.  
 the same, but only in the signif.  
 of completing. Af. **שָׁלַם** 1) to  
 make an end of, complete; 2) to  
 restore, recompense, deliver back.

**שָׁלַם** (def. **שָׁלַם**, with suff. **שָׁלַם**)  
 Aram. masc. wellbeing, welfare,  
 prosperity, peace, equiv. to **שָׁלוֹם**  
 Hebrew.

**שָׁלַם** (pl. **שָׁלָם**) adj. m., **שָׁלָם** (pl.

**שָׁלָם**) fem. 1) whole, uninjured,  
 complete; hence, full, in reference  
 to weight, measure, or number;  
 complete, in numbers or number-  
 ing of an army; untouched, or  
 not hewn, of a stone; 2) in a  
 mental sense, peaceable, friendly,  
 devoted; hence **שָׁלַם** devoted  
 to God, in which sense **שָׁלַם**  
 is sometimes omitted; 3) p.n. of  
 the city, later called **שָׁלָם**,  
 which name is the basis to the  
 subsequent appellations.

**שָׁלַם** (pl. **שָׁלָם**) m. reward, thanks,  
 recompense, for which generally  
 the plur. in the abstract sense;  
 hence **שָׁלָם** peace or thank-  
 offering, equiv. to **שָׁלָם**.  
 Sometimes **שָׁלָם** is omitted, with-  
 out altering the sense.

**שָׁלַם** (after the form **שָׁלַם**) m. 1)  
 recompense (in connection with  
**שָׁלַם**); 2) p.n.m. for which once  
**שָׁלַם**; patron. **שָׁלַם**.

**שָׁלַם** p.n.m. (recompenser). This  
 name is often found.

**שָׁלַם** see **שָׁלַם**.

**שָׁלַם** (formed from **שָׁלַם**) recom-  
 pense, retribution (of the sinner).

**שָׁלַם** p.n. of the renowned and wise  
 king Solomon. The name is  
 formed from **שָׁלַם**, with the ter-  
 mination **שָׁלַם**—**שָׁלַם**—**שָׁלַם** and signifies  
 the peaceful one.

**שֶׁלֶמָה** (const. **שֶׁלְמָה**, with suffix **שֶׁלְמָתוֹ**, plur. **שֶׁלְמוֹת**, with suffix **שֶׁלְמוֹתֵי**) f. 1) garment, transposed from **שֶׁמְלָה**, which contains the orig. signif., though **שֶׁלְמָה** occurs very frequently; 2) p.n.m.

**שֶׁלְמוֹן** p.n.m. (the clothed one) for which also **שֶׁלְמָה** occurs.

**שֶׁלְמִי** p.n.m. (the same).

**שְׁלָמִי** p.n.m. (the peaceable one).

**שְׁלִמְיָאֵל** p.n. masc. (befriended by God).

**שְׁלִמְיָהוּ** p.n.m. (devoted to God).

**שְׁלָמִית** 1) p.n. fem. (the peaceable one); 2) p.n. f. (friendship).

**שֶׁלְמָן** p.n. of a king of Assyria; complete **שֶׁלְמָמָסָר**.

**שֶׁלְמָן** (only pl. **שְׁלָמָנִים**) m. recompense, reward, also bribe, from **שָׁלַם** to reward.

**שָׁלַף** (fut. **יִשְׁלַף**) to draw (the sword), to pull off (the shoe), to pull out (grass), to draw out an arrow from the body which it has penetrated; most frequently, however, of the drawing of a sword; hence **שָׁלַף** **הָרֶבֶץ** a warrior, origin. he that draws the sword.

**שְׁלָף** p.n. of a people in Arabia Felix, probably the *Zalawhvol* of Ptolemy.

**שְׁלָשׁ** **שְׁלָשׁ**, const. before makkaph **שְׁלָשׁ** cardinal number; f. **שְׁלָשָׁה** (const. **שְׁלָשָׁה**, with suff. **שְׁלָשָׁתוֹ**)

masc. three, generally before the noun, and but rarely after the noun. The numeral itself, however, is often considered as a noun, and therefore stands in the constructive state when it occurs before a noun; but when it occurs after a noun, it stands in the absolute state; e. g. **בְּכֶשֶׁלֶשׁ** **חֳדָשִׁים** at about after three months; **בְּשָׁנַת שְׁלָשׁ** in the third year; joined with **עֶשְׂרֵה** for the fem., or with **עֶשֶׂר** for the masc., it signifies thirteen; the plur. **שְׁלָשִׁים** signifies thirty.

**שְׁלָשׁ** p.n.m. (triune).

**שְׁלָשׁ** see **שְׁלָשׁ**.

**שְׁלָשׁ** (Piel, formed from **שָׁלַשׁ**) 1) to divide into three parts; 2) to do something on the third day (from the day spoken of); 3) to do something the third time; joined with other verbs, it stands as an adv. taken from the numeral. Pu. to be threefold, or three years old; hence, part. **שְׁלָשׁ**.

**שְׁלָשׁ** (after the form **שְׁלָם**) masc. the third (i. e. grandson) after the son, viz. great-grandson. A son of the **שְׁלָשׁ** is called **רְבִיעַ**.

**שְׁלָשָׁה** p.n. of a district in Ephraim, wherein the city **בְּעַל שְׁלָשָׁה** (according to Eusebius, **גִּית שֶׁ**) is situate, and, according to the



same authority, fifteen Roman miles north of Diospolis.

שָׁמַר p.n.m. (tribune).

שָׁמַר (formed from שָׁמַר with the adverbial termination שָׁמַר) adv. the day before yesterday, orig. three days ago; generally in connection with שָׁמַר, שָׁמַר.

שָׁמַר see שָׁמַר.

שָׁמַר (with שָׁמַר שָׁמַר) dem. adv. 1) there, of the place, in reply to the question, where? שָׁמַר שָׁמַר relative, in which place, the relative being separated from שָׁמַר by the insertion of several words; שָׁמַר-שָׁמַר yonder-there, שָׁמַר שָׁמַר from thence, שָׁמַר שָׁמַר-שָׁמַר from whence; שָׁמַר שָׁמַר thither, denoting a motion towards a place; 2) there, then, of time, transf. from the sense of locality; 3) there, rather like a demonstrative, and equiv. to, this; also in reference to the material; hence שָׁמַר שָׁמַר out of, from out.

שָׁמַר (before makkaph שָׁמַר, with suff. שָׁמַר, plur. שָׁמַר, const. שָׁמַר) m. 1) sign, mark (by which one is recognised); שָׁמַר שָׁמַר Yah is His name, i.e. He is identified by that name; next, name generally; שָׁמַר שָׁמַר by name; שָׁמַר שָׁמַר to call by name; שָׁמַר שָׁמַר a man of repute, renown; שָׁמַר שָׁמַר of no repute or distinc-

tion; שָׁמַר is especially used of a good name, or of good report (in contrast to שָׁמַר שָׁמַר), or remembrance, good memory (after death); hence, to blot out the name, i.e. to obliterate the memory; sometimes as a concrete, that which perpetuates the remembrance, i.e. monument, memento; applied to God, שָׁמַר signifies the manifestation of his glory or majesty, etc.; hence the many phrases in this sense, e.g. for the sake of His name, to call upon the name of God, to know the name of God, etc.; 2) p.n.m. Shem, from whom, according to Mosaic analogy, descended the nations of South-western Asia, as the Persians, Assyrians, Syrians, Hebrews, etc., and which nations are called the "Semitic."

שָׁמַר (with suffix שָׁמַר, plur. const. שָׁמַר, and with suff. שָׁמַר) Aram. the same.

שָׁמַר (equiv. to שָׁמַר, a contracted form from שָׁמַר) p.n.m. (the celebrated one).

שָׁמַר (probably of foreign origin) p.n.m.

שָׁמַר (equiv. to שָׁמַר fame) p.n.m. שָׁמַר see שָׁמַר.

שָׁמַר (sometimes *plene* שָׁמַר, compounded from שָׁמַר) m. orig.

the obscure or less known part of the world, the north; comp. נחש in the same sense and of a similar derivation; transf. to the north side, the left side; נחשית on or from the left, followed by the genitive or dative; ל נחשית north of. The root is נחש equiv. to נחש, נחש, to conceal, hide, from which נחשית is formed (with the termination ית), like נחשית, נחשית, נחשית. From which denom. נחשית, נחשית, נחשית to be at, or to turn to, the left; also to use the left hand.

נחשית adj. m., נחשית f. left, to be on the left; in contrast to נחשית. See נחשית.

נחשית (equiv. to נחשית fame) p. n. m. interchanging with נחשית.

נחש p. n. m. (the signification is obscure).

נחש (Kal, not used) to cut off, to destroy; related with נחש and נחש, which see. Hiph. נחשית (like נחשית) to destroy, to uproot, to blot out, e.g. people, nations; also of inanimate beings, to desolate, lay waste (cities, altars, etc.); the inf. נחשית is used as a noun, destruction. Niph. to be destroyed, desolated (of places), to be blotted out (of people, nations).

נחש (Aram.) the same; hence, Af.

נחשית like Hiph. in Heb.

נחש (not used) to be high, elevated, as in the Arab. From which נחשית.

נחש see נחש.

נחש (from נחש, pl. נחשית) fem. 1) desolation, transf. to astonishment, amazement, terror, shuddering; 2) p. n. m. probably contracted from נחשית fame, in which also נחשית and נחשית occur. The forms נחשית and נחשית which occur for it, stand probably for נחשית and נחשית in the same signif.

נחש p. n. m. (valuation), only occurs as a patron. נחשית.

נחשית see נחשית.

נחש (Aram.) pl. from נחש.

נחש p. n. masc. (contracted from נחשית, heard by God).

נחש p. n. m. (the famed one). See נחשית.

נחשית (const. נחשית, pl. נחשית) f.

1) concrete, that which is announced, i. e. tidings, news, rumours, report (either good or bad); applied to God, it signifies, a message from, or instruction by, Him, also doctrine; 2) abstract, the announcing, informing. Root נחש, proceeding from the signif. in Hiph.

נח Ketib for נח, which see.

נח (fut. נח) origin. to shine, to be bright (comp. נח); next, to be cheerful, glad, to rejoice at (נח, על, ב) something, or with נח in the sentence following; with נח, to rejoice before some one; but with ל, to rejoice or triumph at the misfortune or hurt of another. Pl. נח to rejoice, gladden some one; with ל, על, ב, to cause some one to rejoice or triumph over another's misfortune. Hiph. like Pl.

נח (pl. נח, const. נח, once נח) adj. m., נח f. rejoicing, being glad, cheerful, at something, with ל, על, etc.

נח (plur. נח) joy, rejoicing, gladness, cheerfulness, merriment; transf. to feast or festival of rejoicing; נח to rejoice greatly, exceedingly.

נח (fut. נח) 1) to cast, to break loose (of the beasts of burden), to fling (out of the window); the Targum renders it נח; the root is נח, which is found again in נח; 2) to remit, e.g. a debt, to release, e.g. the land, i.e. to let it lie uncultivated; with ב, to cease from something. Niph. to be scattered, to be loosed, to be thrown down, e.g. from

a rock. Hiph. to release, remit (a debt). Another נח in the signif. of נח, is found only in modern Hebrew.

נח f. remission (of a debt), release (of a land from being cultivated); hence נח year of release, i.e. every seventh year, when debts were cancelled and agriculture intermitted; נח matter referring to the year of release.

נח p.n. m. (perhaps compounded from נח the famed one).

נח p.n. m. (famous in knowledge), contracted from נח; patron. נח.

נח fem. mattress or bed-cover, from נח to stretch along.

נח (pl. from a sing. נח, comp. נח from a sing. נח; const. נח, with ה finis נח) m. original height; transf. to heavens in the remotest sense; often joined with נח and נח; the heaven of heavens. It is often used for "God," as in many modern languages.

נח (plur. from נח, def. נח) Aram. m. the same.

נח (formed from נח) adj. m., also as an ordinal number, נח f. the eighth. The fem. נח signifies also, a musical instru-

ment of eight strings, or, according to some, a certain melody or tone (*ottava*), which, however, cannot be defined.

שָׁמַר (with suff. שָׁמַרְךָ) m. 1) thorn, thistle, or collectively, thorn-bush; figur. enemies, from שָׁמַר to invade, penetrate, pierce; 2) a diamond, used for engraving, from the same original signif.; 3) p. n. of two cities; 4) p. n. m. for which in the Ketib שָׁמַר.

שָׁמַרְמוֹת p. n. m. (same of eminence).

In modern Hebrew (Esth. Rabba) Semiramis was so written.

שָׁמַל (not used) but is the basis for שָׁמָלָה masc. garment, raiment, covering, from שָׁמַם to cover, with the ancient form of termination לָ, as in סָפַל, נָבַל, עָרַל, etc.; but the fem. form only is used.

שָׁמָלָה (plur. שָׁמָלוֹת, with suffix שָׁמָלוֹתָם) f. a garment, covering, especially the spacious and broad robe in which the orientalists wrap themselves, from which שָׁמָלָה is transposed, with a similar signif.

שָׁמָלִי p. n. m. see שָׁמָלִי.

שָׁמָלִי see שָׁמָלִי.

שָׁמַם (Kal used in the dissolved form, imper. שָׁם, inf. שָׁמֹת, fut. trans. יִשָּׁם, but pl. יִשְׁמֹוּ, intrans. יִשָּׁם, after the form יָחַת, יָצַח, יָצַר, יָצַד; in the intrans. signif. the futures

of Kal and Niph are blended together, as is the case with קָלַל and דָּמָה) 1) to terrify, to cause amazement; hence, to lay waste, to desolate; שָׁמָם the desolater, ravager, tyrant; שָׁמָם the abomination (idol) of the desolater; 2) intrans. to shudder, gaze, to be amazed at (עַל) something; transf. to be waste, desolate, ruined, and in this sense שָׁמָם desolate; applied to people, it signifies, languishing, perishing, solitary; pl. שָׁמָמוֹת desolate, waste places, ruins. Niph. נִשְׁמָם to be amazed, to gaze at (עַל) something; next, as in Kal, waste, desolate, forsaken; of people, to be perishing, lonely, languishing. Hiph. הִשְׁמָם (fut. יִשְׁמֹם, inf. הִשְׁמֹם, particip. מִשְׁמֵם) 1) to amaze, terrify; transf. to lay waste, to desolate; 2) intrans. as in Kal, to be amazed, terrified at (עַל) something. Hoph. הִשְׁמָם (3 pl. הִשְׁמֹוּ) to be amazed; transf. to be laid waste. Hith. הִשְׁמָם (future יִשְׁמֹם) to be amazed, stunned, disheartened. The root is identical with that in שָׁמַר and שָׁמָל.

שָׁמָם (Aram.) the same; hence Ithp. אִשְׁמָמוֹם.

שָׁמָם adj. m., שָׁמָמָה fem., desolate, waste.



**נָחַץ** (not used) origin. to exhale;  
generally, to diffuse a bad odour;  
also, to poison; comp. **נָחַץ** in  
modern Hebrew.

שִׁמְמָה (pl. c. שִׁמְמוֹת and שִׁמְמוֹת) f.

1) terror, amazement, astonishment, shuddering; 2) desolation, devastating; concr. a waste, a ruin, a wilderness.

**שִׁמְרָה** f. the same.

**horor** m. amazement, astonishment,  
shuddering, terror.

**שָׂסִית** fem. a species of venomous lizard (Anth. Ver. "the spider").

In several MSS. the reading is  
שְׁמִי.

**יָבֵשׁ** (fut. **יִבֵּשׁ**) to be or become fat, corpulent. Hiph. 1) to make fat (the heart), a scriptural figure indicating stubbornness, a heart inaccessible to exhortation; 2) to grow fat. The verb seems to have arisen as a denom. from **יָבֵשׁ**.

**חֲמִיץ** adj. m., **חֲמִיצָה** f. fat, corpulent;  
fertile, of a soil; nourishing, of  
bread.

שֶׁמֶן (with suff. שְׁמִי, plur. שְׁמִיִּם, with suff. שְׁמִיָּהּ m. 1) fat, corpulence, e. g. of the bull (Isaiah 10:27); transf. to fat viands, hence מִשְׁעָה שְׁמִיָּהּ a fat or sumptuous feast; fruitfulness, fertility, of a soil; 2) oil, so called on account of its fatness; hence

שֶׁן שֶׁן oil tree (the wild one),  
transf. to spiced oil, ointment,  
either for anointing, or as a  
means of cure. The root seems  
to be שֶׁן, and שֶׁן is as in שֶׁן,  
שֶׁן, שֶׁן, שֶׁן, שֶׁן, שֶׁן, שֶׁן,  
שֶׁן, שֶׁן, שֶׁן a form of termi-  
nation.

פְּרִי (after the form פֶּקֶד, hence pl.  
פְּרִיִּים, after the form פְּקִידִים) m.  
fame, fruitfulness (of a country  
district); hence, a fruit district.

שְׁמֹנֶה (const. שְׁמֹנֶה) cardinal number, fem. שְׁמֹנֶת (const. שְׁמֹנֶת) m. eight; the pl. שְׁמֹנִים is common, and signifies eighty. From which שְׁמֹנִי.

**שָׁמַע** (3 pers. pl. in pause **שָׁמְעוּ**, fut. **שָׁמְעוּ**) 1) to hearken to, or to hear some one (accus.) speak something (accus.); to listen to, with accus., **לְ**, **לָהּ**, of the person, or to listen to something (with **לְ**); 2) to hear or hearken to (applied to God) some one (accus. or **לָהּ**, or **עַל קוֹל, קוֹלָהּ, קוֹל לָהּ**); 3) to obey, with **לָהּ, לְ**, **עַל קוֹלָהּ, קוֹלָהּ**; 4) to understand, synon. with **יָדַע**. Niph. 1) to be heard by (?) some one, to be understood, thus pass. of **Kal**; 2) to shew obedience, from the sense of obeying, in **Kal**. Pi. to call, proclaim, announce. Hiph. 1) to cause some

one to hear (his voice or cry), to let some one hear ; with omission of קול, to cause to sing, or sound forth ; 2) to proclaim, announce.

From the Hiph. thenoun שְׁמִיעָה is formed, which see.

שָׁמַע (Aram.) the same ; with שָׁל, to hear something of or about some one. Ith. to obey, to show obedience, to submit.

שָׁמַע p. n. m. (the obedient one).

שָׁמַע (in pause שָׁמַע, with suff. שָׁמַעִי, שָׁמַעִים) m. the hearing ; transf. to report, repute, renown, information ; also in the sense of a clear sound, and in all significations of the verb.

שָׁמַע p. n. m. (report).

שָׁמַע (fame) p. n. m. of a city in Judah.

שָׁמַע (with suff. שָׁמַעִי) m. report.

שָׁמַע p. n. m. (for שָׁמַעִי the renowned one). Sometimes שָׁמַע and שָׁמַע (for שָׁמַעִי) are used for it, which signify the same.

שָׁמַע p. n. m. (the same), patron.

שָׁמַעִי. See שָׁמַע II.

שָׁמַע (with the article) p. n. masc. (the same).

שָׁמַע see שָׁמַע.

שָׁמַע p. n. m. (the one that is heard or answered), patron. שָׁמַעִי.

שָׁמַע p. n. m. (the renowned one).

שָׁמַע p. n. m. (heard or answered by God).

שָׁמַעִי p. n. m. (the same).

שָׁמַע p. n. f. (renown, fame).

שָׁמַע (not used) probably only a secondary form from שָׁמַע, by which the following nouns will be easily explained:—

שָׁמַע masc. a short gentle sound, a whispering. Comp. שָׁמַע.

שָׁמַע fem. an evil report, disgrace ; comp. שָׁמַע רָע ; also smiting, thrusting, overthrow.

שָׁמַע (fut. יִשְׁמַע) orig. to penetrate, impress, urge (comp. שָׁמַע) ; next, 1) to impress on the memory, to keep (in remembrance), to keep or retain the anger (sometimes אָז or עֲבָרָה are omitted) ; with accus., to keep a thing in memory concerning some one ; 2) to observe, to notice (the way, the walk, a deed), construed with עַל or אֵל of the person ; to observe a command, a covenant, a sabbath, or to keep anything promised ; to observe, i. e. to besiege a town ; 3) to guard, to watch (a flock, a garden, a house), and in a spiritual sense, to protect, maintain, with accus., אֵל, אֵל or עַל of the object ; with מִן, to guard or preserve from something. In this sense שָׁמַע a keeper, guard, shepherd ; transf. to a prophet ; 4) almost reflective, like Niph., to

guard oneself, to beware from (שָׁמַר) something or some one. Niph. 1) pass. to be kept, watched, guarded; 2) reflective, to keep or guard oneself from (שָׁמַר, שָׁמַרְתִּי) something, to beware from (also with שָׁ) something; frequently with the inf. following, or with (שָׁמַר) and the fut. in the concluding sentence, and in the imp.; often with the addition of לְנַפְשׁוֹתֵיכֶם, לְנַפְשׁוֹתֵיכֶם to give emphasis to the caution; 3) to do something attentively, carefully, with לְעֵשׂוֹת following. Po. to keep as an observance. Hith. to guard oneself from (שָׁמַר) something, to keep a law, to take heed.

שָׁמַר (only pl. שָׁמַרִים) m. 1) origin. the remainder, or that which is retained; hence, the dregs, the sediment at the bottom of a cup or cask, the lees of wine, also used of wine that keeps well; שָׁמַרְתָּ אֶל שָׁמַרִים, קָמָא עַל שָׁמַרִים "to rest upon one's lees," is a figure, indicating to continue quietly, unconcerned, in one's former condition.

שָׁמַר p. n. m. (watch); once שָׁמַר (guard) is used for it.

שָׁמַר (only pl. שָׁמַרִים) m. observance of a festival; according to others, preservation.

שָׁמַר 1) p. n. m. (keeper), once for שָׁמַר; 2) p. n. f., for which once שָׁמַרִית.

שָׁמַרִית f. eyelash. The derivation is obscure.

שָׁמַרִית f. watch, guardianship; formed from a masc. form שָׁמַר.

שָׁמַרִית p. n. m. (guard), patr. שָׁמַרִי.

שָׁמַרִית Samaria (watch mountain), p. n. of a mountain, and also of a city built thereon, which was the metropolis of the kingdom of Israel and the royal residence; later a village called Sebaste, also Shemrun or Shemrin; transf. to the kingdom of Samaria. Gent. שָׁמַרִי.

שָׁמַרִי p. n. m. (keeper).

שָׁמַרִית p. n. m. (guarded by God).

שָׁמַרִית p. n. m. (the same).

שָׁמַרִית (Aram.) equiv. to שָׁמַרִית in Hebrew.

שָׁמַרִית p. n. f. (female watcher). See שָׁמַר.

שָׁמַרִית p. n. m. (guard).

שָׁמַרִישׁ (Poal, not used) Aram. to serve, to wait, attend upon; also of frequent use in modern Heb. Paal, to serve, especially of divine service; hence in Targum for שָׁמַר and שָׁמַרִית.

שָׁמַרִישׁ (with suff. שָׁמַרִישִׁי, pl. שָׁמַרִישִׁים, with suff. שָׁמַרִישִׁי) com. the sun; under the sun, i. e. on earth;

before the face or under the eyes of the sun, figur. expressions for indicating: publicly, openly; the sun goeth forth, i.e. rises; the sun returns, i.e. sets. The pl. signifies the sun's rays, or anything protruding as rays, e.g. battlements, pinnacles, turrets (on a wall).

שָׁמְשׁוֹן Samson, p.n.m. (the brilliant one), formed from שָׁמַשׁ.

שָׁמְשִׁי p.n.m. the same.

שָׁמְשָׁרִי p.n.m. (compounded from שָׁמַשׁ and שָׁרִי).

שָׁמְתִי see שָׁמָה.

שָׁן (before makkaph שָׁן, with suff.

שָׁן, dual שָׁנַיִם) com. 1) origin.

point, edge, prong; hence, sharp cliff, point of a rock; next, tooth

of a human being, and also of an elephant, ivory, thus שָׁן וְחֵי שָׁן ivory

palaces; the dual form is used on account of the two rows of teeth;

to carry the life between the teeth, is a scriptural figure for risking

one's life; 2) (edge of a rock)

p.n. of a place, perhaps of a rock.

שָׁנָה a rare form for שָׁנָה, which see.

שָׁנָה (3 plur. שָׁנוּ, fut. יִשְׁנֶנָּה) Aram.

equiv. to שָׁנָה in Heb. to change,

to become different, e.g. of the changing of the general colour of

the face; especially to change for the worse; with כִּן, to be different

from something. Paal יִשְׁנֶנָּה (3 pl.

יִשְׁנֶנָּה) to change; with כִּן, to turn

something different from another;

to alter the word of the king, i.e.

to transgress his command. Itbp.

to be altered, changed, disfigured;

and also reflective, to alter (one-

self). Af. יִשְׁנֶנָּה to change (the

times); also like Pa. to transgress

a royal order.

שָׁנָה (a secondary form from שָׁנָה)

f. sleep; see שָׁן.

שָׁנָה (Aram.) f. sleep.

שָׁנָה (fut. יִשְׁנֶנָּה, inf. שָׁנֵנָה) orig. to

cut, stick into something (related

to שָׁנָה), transf. to hate; hence,

שָׁנָה a hater, an enemy; with suff.

שָׁנָה, equiv. to לוֹ שָׁנָה. Niph.

pass. to be hated. Pi. to attack

violently. Part. מְשָׁנֵה violent

enemy.

שָׁנָה (particip. pl. שָׁנֵנָה) Aram. the

same as שָׁנָה in Heb.

שָׁנָה p.n. masc. (the etymology is

obscure).

שָׁנָה (origin. inf. Kal) fem. 1) the

hating; 2) conc. hatred.

שָׁנָה (the plur. in modern Hebrew

שָׁנֵנָה) masc. probably equiv. to

שָׁנָה repetition; thousands of

repetitions (Ps. 68:18), i.e. many

many thousands; according to

others, שָׁנָה signifies an angel,

and they render the passage in the

Psalms, thousands of angels.



שנא p.n. m.

שנ (not used) to entwine, related to ענב in a similar sense, from which משנב lattice, window. In a similar manner חרד, חרד, and שוכח are derived from verbs signifying to entwine.

I. שנה (fut. ישנה, once שנה, and the N appears also in the derivative שנה 1) to repeat, to do something a second time; hence, to continue in (ש) something, to stir up something (ש) anew, as if the verb were a denom. from שנים; 2) to be different from (מן) something, to differ always, i.e. to be changeable, uncertain; hence, שנים the uncertain ones; 3) to alter (for the worse), to be disfigured. Niph. to repeat itself (of a dream). Pl. (once שנה) 1) to change (the dress), to alter (the course of life), to change justice for injustice, i.e. to pervert justice; 2) to disfigure the countenance, fig. in the phrase שנה את מעמו to disfigure one's understanding, i.e. to pretend to be mad or foolish; 3) to change the place of anything, i.e. to carry it to another. Pu. pass. to be changed, altered. Hith. השנה to change one's dress, i.e. to disguise oneself.

II. שנה (not used) to shine, to

glitter; after the Arab. From which שני, which see.

שנה (const. שנה, with suff. שנה, dual שנותים, pl. שנים const. שני; poetically שנות, const. שנות, with suff. שנותיה fem. orig. circuit, return (of time); hence, a year, comp. annus a year, orig. a circle; שנה שנה, מדי שנה בשנה, שנה בשנה from year to year, annually; the plur. signifies an uncertain number of years, and transf. to the produce of years. The dual שנותים is often joined to ימים, to denote uninterrupted continuation. Joined with numerals, the latter always succeed שנה, and sometimes שנה is again added, following the numerals. The root is שנה.

שנה (from שנה) f. sleep; transf. to a dream.

שנה (pl. שנה) Aram. f. 1) a year; 2) sleep; in both significations like the Hebrew.

שנהבים (formed from a singular שנהב f. ivory, orig. elephant's teeth.

שנה (a root adopted for שנה to pierce. See שנה.

שני (formed after the usual manner from שנה, const. שני, pl. שנים) m. the crimson colour obtained from the turtle insect, coccus ilicis

(תולענח); trans. to materials dyed with this colour; especially the pl. in this sense. The root is שנה II., to shine; comp. שנה in Aram. According to others, the root is שנה I., and the origin. signif. is double dyed, which may be etymologically correct; but is not substantiated as a matter of fact.

שני (formed from שני, pl. שנים) ordinal number, m., שנית f. the second. The pl. masc. signifies especially, the second row or class, or the rooms in the second story. The fem. sing. signifies a second time.

שני adj. m., שנית f. hated, hateful.

שנים (const. שני, with suff. שנים) cardinal number, m., שנים (const. שני) f. two; שנים שנים two and two, a pair; שנים שנים both of them; the fem. also signifies two kinds, or at a second time; שנים שנים once and again. The form שנים is not a dual one, but is formed from שנה, after the manner of לילה. The f. form שנים is contracted from שנים, from which שנים, and the נ was subsequently dropped. The abridged forms שנים, שנים, only occur in connection with שנה and שנה. From which שני; see also שני.

שנה fem. sharp, piercing words, mockery, scorn, derision, from שנה to sharpen.

שנה (coat of mail) p.n. of a ridge of mountains of Hermon (among the Amorites), equiv. to שני (among the Sidonians).

שנה (denom. from שנה, 1 pers. pret. שנה, plur. שנה) to sharpen (the sword); to sharpen the tongue, i.e. for slander; to sharpen or point (the arrows). Pi. to sharpen (in a spiritual sense), to teach diligently, to exhort, to inculcate. Hith. שנה to be penetrated or pierced (with pain).

שנה (Kal, not used) to pinch, to compress, related to שנה; hence Pi. שנה to gird (the loins).

שנה p.n. of the plain before Mesopotamia, or of the territory of Babylon; in the former, the ancient commentators recognise the river and town of Singara. The word is of foreign origin, and signifies the land of lions.

שנה (not used and only adopted for שנה) to enclose; hence שנה coat of mail.

שנה f. equiv. to שנה sleep. The root is שנה.

שנה (particip. pl. שנים) equiv. to שנה orig. to tear off, to snatch; next, to plunder; שנים plunder-

- ers, robbers. Poel. **שחץ** (for **שחוק**) to spoil, to rob.
- שחץ** (3 plur. with suff. **שחצו**, fut. **שחצו**, particip. **שחצו**, after the Syriac manner for **שחצו**) the same, to plunder, spoil, rob. Niph. **שחצו** (fut. **שחצו**) to be plundered.
- שחצו** to make an incision, to cleave, split; also intrans. **שחצו שחצו** to divide the hoof, to have a cloven foot. Pi. to tear in pieces (a lion), to make a rent; figur. to chide, rebuke.
- שחצו** m. a cleft, splitting or dividing of the hoofs.
- שחצו** (Kal, not used) to split, to cut in pieces, to hew. The root is **שחצו**, and related with that in **שחצו**, **שחצו**. Pi. to tear in pieces, to split.
- שחצו** (only def. **שחצו**, **שחצו**) Aram. f. orig. glance, look; next, twinkling of the eye, a moment, equiv. to **שחצו**; transf. to a certain definite time, an hour. In biblical Aram. it signifies, a while, a short time.
1. **שחצו** (fut. **שחצו**, apoc. **שחצו**) to look, behold, related to **שחצו**, **שחצו** to look about or forward (for help), to look graciously upon (**שחצו**) something (spoken of God); to look upon (**שחצו**, **שחצו**, **שחצו**) something; to look away from (**שחצו**)

or (**שחצו**) something. Hiph. to look attentively, or to gaze at something; with **שחצו**, to look away. The imp. in the apoc. **שחצו**. Hith. **שחצו** (fut. apoc. **שחצו**) to look forward for help, to look at one another, i.e. to measure one another for a combat. From which the Aram. **שחצו**, which see.

II. **שחצו** (fut. **שחצו**) to spread over (with paint), related to **שחצו**, fig. of the eyes being overspread, i.e. dazzled, closed, blinded; generally to labour under an illusion.

**שחצו** belongs to **שחצו**, which see.

**שחצו** (not used) to tread, to pace, to stamp with the feet. From which:—

**שחצו** (after the form **שחצו**, const. **שחצו**) f. the stamping (of horses' hoofs).

**שחצו** (a foreign word), m. a cloth made of different threads, e.g. of wool and linen. The commentators differ as to its etymology, and orig. signif.

**שחצו** (const. **שחצו**, pl. **שחצו**) adj. m., **שחצו** (pl. **שחצו** fem. 1) hairy, rough, formed from **שחצו**, especially of the hairiness of the body; 2) as a subat., a buck or he-goat, so called on account of his hairiness; **שחצו** a kid of the goats; **שחצו** a she-goat,

always joined with שַׁעִיר; שַׁעִירִים and the pl. שַׁעִירִים are next used to signify wild men or demons in the form of he-goats, similar to the Grecian satyrs; 3) שַׁעִירִים showers of rain, from שַׁעַר II.

שַׁעִיר 1) p.n. masc. (the hairy one) synon. with שַׁשׁוֹ; 2) (foliage) p.n. of a mountain-district, extending from the Dead Sea to the Flanitic Gulf. The northern part of that district is now called Djebal, the southern, El Shera. .

שַׁעִירָה f. 1) a she-goat, see שַׁעִיר; 2) p.n. of a place in the mountain of Ephraim.

שַׁעַל (not used) equiv. to שַׁאֵל to hollow out, to excavate (see שַׁאֵל); next, intrans. to be hollow, from which מִשְׁעַל, שְׁוַעַל and—

שַׁעַל (with suff. שַׁעַלִי) m. the hollow of the hand, a handful; comp. שַׁף with a similar derivation.

שַׁעַל (pl. שַׁעַלִים, const. שַׁעַלִי) masc. handful.

שַׁעַלִב (only pl. שַׁעַלִבִים and שַׁעַלִבִין) p.n. of a city in the tribe of Dan. As an apell. it signifies the haunt of jackals, equiv. to שְׁוַעַל, with addition of ב; gent. שַׁעַלִבִי.

שַׁעַלִים (jackal district) p.n. of a district in Benjamin.

שַׁעַן (Kal, not used) to lie, to rest, related to שַׁאֵן; hence Niph. to

lean, to stay, to support oneself upon (על) something; על יד to lean on the hand of some one, as oriental monarchs do on the hand of their officers; transf. to the leaning or bordering of one country on another, construed with ל; fig. to rely upon, to trust in (על, אל, אֶל) something.

שַׁעַן (i.e. שַׁעַן, imp. pl. שַׁעַן) equiv. to שַׁעַן II. to spread over, to make smooth, or intrans. to be over-spread (of the eyes) blinded. Hiph. (imp. שַׁעַן) to overspread, close (the eyes), i.e. they will not see. Pülpel שַׁעַן, orig. to smooth. to flatter; next, generally, to delight oneself, to play. Pülpel שַׁעַן to be flattered, caressed. Hithpalpel שַׁעַן to delight oneself at or with (א) something. As to the reduplicated forms, the original root may correspond with that in שַׁעַן to be enlarged, from which the sense of delighting, rejoicing. See שַׁעַן.

שַׁעַן (not used) probably equiv. to שַׁאֵן panting or snorting for something, e.g. for revenge. From which:—

שַׁעַן p.n.m. (snorting with revenge).

שַׁעַן (not used) equiv. to שַׁחַן to split, divide; next, fig. to judge, decide, try, prove; comp. שַׁחַם



and שַׁעַר with a similar origin.

signif. From which:—

שַׁעֲרֹת (only pl. שַׁעֲרֹת, const. שַׁעֲרֹת) masc. thoughts or visions (in a dream), orig. the powers of deciding and judging. It is erroneous to adopt שַׁעֲרֹת for the basis of this form.

I. שַׁעַר origin. to divide, to cut in pieces, to split, related is שַׁעַר (from which שַׁעַר); hence transf. as in שַׁחַת, שַׁחַת to decide, determine, decree, and especially to fix (the price), to value, measure. From which in modern Heb. שַׁחַת task, שַׁחַת price, etc. From which שַׁחַת.

II. שַׁעַר (not used) equiv. to שַׁחַת to shudder, to be amazed; also, to shower, to storm, to rage; comp. שַׁחַת II.

שַׁחַת (denom. from שַׁחַת) to watch at the gate; hence שַׁחַת gatekeeper; comp. שַׁחַת from שַׁחַת, שַׁחַת from שַׁחַת.

I. שַׁחַת (not used) equiv. to שַׁחַת I. to split, to divide, to separate, synon. with שַׁחַת, from which שַׁחַת; from which שַׁחַת, שַׁחַת, שַׁחַת, שַׁחַת.

II. שַׁחַת (fut. שַׁחַת) 1) to storm, to rage, to shudder or shiver from fear or anguish, to be amazed at (על) something; next, generally, to be terrified; 2) trans. to assail

with violence, to storm. Niph.

to be carried away by a storm;

also, to rage, be tempestuous.

Pi. to carry away in a storm, to sweep away. Hith. to storm, to rage like a tempest. Comp. שַׁחַת and שַׁחַת II.

שַׁחַת (with ה finis שַׁחַת, dual שַׁחַת, pl. שַׁחַת, const. שַׁחַת, with suff. שַׁחַת) f. 1) origin. cleft, division, a breaking through, from שַׁחַת I.; next, a gate, of a camp, city, castle; and the gate having been formerly the place of public meetings, it signifies also a forum or tribunal of justice, assembly, principal part of the city, and city generally; שַׁחַת openly, publicly; שַׁחַת within thy gates, i. e. in thy cities. The following are special names of gates of Jerusalem; שַׁחַת הַמַּיִן the fountain-gate; שַׁחַת הַמַּחְסוֹת (שַׁחַת הַמַּחְסוֹת) the dung-gate; שַׁחַת הַנָּחַל the valley-gate; שַׁחַת הַחֵמָה or שַׁחַת הַחֵמָה the corner-gate; שַׁחַת הַיְשָׁנָה the old gate; שַׁחַת הָרְחֵק the eastern gate; שַׁחַת הַדָּג the fish-gate; שַׁחַת הַחֹמֶה the horse-gate; שַׁחַת הַצֹּאן the sheep-gate; שַׁחַת הַמַּיִם the water-gate; שַׁחַת הָאֶפְרַיִם the gate of Ephraim; שַׁחַת הַמִּשְׁפָּט the review-gate, or the gate of justice; שַׁחַת הַחֵמָה the potter's

gate; שַׁעַר הַמִּקְדָּשׁ the prison-gate;

2) only pl. שְׁעָרִים measures. See the verb.

שָׂעַר (only plur. שְׂעָרִים) adj. m. (the form probably from שְׂעָר (שְׂעָר) abominable, hateful, vile, detestable, mean, from שָׂעַר II. The plural שְׂעָרִים, with which it is joined in the constructive state, Jer. 29:17, is used as a masc.

שָׂעַר m. 1) equiv. to שָׂעַר storm; 2) shuddering, shivering, as a const. from שָׂעַר. See שָׂעַר.

שָׂעַר (const. שָׂעַר, once שָׂעַר, with suff. שְׂעָרוֹ) m. origin. that which is split; hence, a hair, generally collective; joined with other nouns it is used as an adj. hairy; שָׂעַר בְּעַל אִשָּׁר a man with a hairy garment; compare etymologically שָׂעַר and the Aram. שְׂעִיר.

שָׂעַר (Aram.) m. the same.

שָׂעַר (only pl. שְׂעָרִים) m. only Ruth 3:15, measure, equiv. to שָׂעַר 2.

שָׂעַר fem. only another reading for שָׂעַר, storm, tempest.

שָׂעַר (c. שְׂעָרָה, with suff. שְׂעָרָתוֹ, const. pl. שְׂעָרוֹת) f. a hair, whilst שָׂעַר is a collective; this form, however, is rarely used as a collective.

שָׂעַר (pl. שְׂעָרִים) f. a kind of rough corn or barley, so called on account of the roughness of its

ears, from שָׂעַר rough. The sing. is used of the barley when it is yet in the ear; but the pl. is used of the grain. The same distinction is between שָׂעַר and שְׂעָרִים.

שָׂעַר adj. m., שְׂעָרָה f. something terrible, horrible, abominable, orig. that which causes shuddering.

The fem. is used also as a subst.

שָׂעַר adj. m., שְׂעָרָה fem. the same.

שְׂעָרָה f. the same.

שְׂעָרָה p.n. m. (decision of God).

שְׂעָרִים (double gate, compare שְׂעָרִים double window, שְׂעָרִים double gates) p.n. of a city in the territory of Judah.

שְׂעָרִים p.n. m. (hairiness).

שְׂעָרִים (foreign) p.n. of a Persian eunuch.

שְׂעָרִים (pl. שְׂעָרִים) m. subject of joy or delight, comp. שְׂעָרִים.

I. שָׂעַר (not used, and adopted only for שָׂעַר I.) to hold, contain. The root שָׂעַר is related with שָׂעַר in this sense, and also connected with שָׂעַר.

II. שָׂעַר (not used, and adopted only for שָׂעַר II. שָׂעַר and שָׂעַר) to heap up, to gather in heaps. Related with the root in שָׂעַר and שָׂעַר.

III. שָׂעַר (Kal, not used) to be plain, even, probably related to שָׂעַר;

hence Niph. לְשַׁפֵּה to be bald, naked, without foliage, etc. (of a mountain). Dual, שְׁפָה of bones stripped of flesh. From which שְׁפָה.

שְׁפָה belongs to the const. pl. שְׁפָהִים, see שְׁפָה.

שְׁפָה (not used) to hold, contain, take up; but not, as according to some, equiv. to סָבַח to drink. From which:—

שְׁפָה (dual שְׁפָהִים, const. שְׁפָהִים, with suffix שְׁפָהִי; the const. שְׁפָהִים, which has for a sing. שְׁפָה, not used) f. 1) the organ which takes up, the mouth, the lip, comp. מְלָקוֹחַ, transf. to speech, word, language, etc.; the word of the lips, i.e. babbling, idle talk; burning lips, i.e. warm professions of friendship; of deep lips, עֲמִיקָה i.e. of unintelligible language; 2) border of a vessel, border or hem of a garment, border of a river or coast of the sea, border or boundary of a country, etc.

שְׁפָה p. n. m. (nakedness, baldness), for which שְׁפָה once stands.

שְׁפָה (pl. שְׁפָהִים) m. chastisement, punishment. See שְׁפָה.

שְׁפָה (probably equiv. to שְׁפָה) p. n. m.

שְׁפָה p. n. m. (the same).

שְׁפָה to join, adhere, annex; thus

related with שְׁפָה. From which שְׁפָה and שְׁפָה.

שְׁפָה belongs to שְׁפָה, which is probably only a denom. of שְׁפָה, in the signification to scrape, to take off the scurf, or to make bald (the head), to cause the hair to fall off (by sickness).

שְׁפָה (תָּה, with suff. שְׁפָהִי, pl. שְׁפָהִים, const. שְׁפָהִים) f. a hand-maid, a female servant, orig. one who joins the house, the family.

שְׁפָה (fut. יִשְׁפָּח) 1) orig. to cut, to split, to part; hence, like most verbs signifying cutting, to decide, to judge; שְׁפָה בֵּין וּבֵין or לְ וּלְ to judge between two parties; שְׁפָה a judge; 2) to afford justice, with acc. of the person to whom justice is afforded; to save some one from some one, construed with מִיָּד or מִן; 3) to sentence, to condemn, to punish (the guilty); 4) to judge, with the secondary signif. of ruling, inasmuch as the judgment in the Orient proceeded from the ruler, and among the Israelites the judges were at one time also the rulers. Niph. 1) to contend with (שָׁחַד, שָׁחַד, שָׁחַד) some one, about (עַל, עַל) some matter, to manifest oneself as judge or ruler of some one; applied to God, it signifies to punish,

to exercise punishment; 2) to be judged. Poal (part. **שפּוֹלֵם**) to judge. The root of the verb is **שפּ**, and related with **שפּ**.

**שפּוֹלֵם** (particip. pl. **שפּוֹלְמִים**) Aram. the same.

**שפּוֹלֵם** (for 1, only the plur. **שפּוֹלְמִים**; but for the 2, only in the sing.) m. 1) chastisement, punishment, judgment; **שפּוֹלֵם שׁוֹרֵף** to execute judgment on some one; **שפּוֹלְמִים רָעִים** calamitous judgments; 2) p. n. m. (judge).

**שפּוֹלֵם** p. n. m. (God is the judge).

**שפּוֹלְמִיהוּ** p. n. m. the same.

**שפּוֹלֵם** p. n. m. (judge).

**שפּוֹלֵם** (after the form **שפּוֹלֵם**, plur. **שפּוֹלְמִים**).

**שפּוֹלֵם**, in many manuscripts, **שפּוֹלֵם**, in pause sing. **שפּוֹלֵם** from **שפּוֹלֵם** m. 1) origin. a plain, like **שפּוֹלֵם** a bald place, i. e. not covered with wood; transf. Job 33:21, in Ketib, to the baldness of bones, i. e. stripped of the flesh; 2) a bald cavern, mountain, or hill, i. e. without wood or foliage, as the hills in a forest; 3) p. n. masc. (baldness for the bald one). See **שפּוֹלֵם**, with which it interchanges.

**שפּוֹלֵם** p. n. m. (from **שפּוֹלֵם** I.) piercing, wounding, bruising.

**שפּוֹלֵם** m. a kind of serpent, *cerastes*, from **שפּוֹלֵם** to wound, to bruise.

**שפּוֹלֵם** (beauteous city) p. n. of a city otherwise unknown.

**שפּוֹלֵם** (Aram.) adj. m., pleasant, fair.

**שפּוֹלֵם** (fut. **שפּוֹלֵם**) 1) to pour out, to pour forth, to spill, to shed, e. g. blood, water; to pour out the soul or the heart, i. e. to break forth in tears and lamentations; to pour out the wrath over (**על**) something or some one, i. e. to be very wroth; 2) to pour out or empty (of solid objects); to spend, squander (money), to throw up (a rampart, wall). Niph. 1) to be poured out (of fluids), to be poured like water, i. e. to be powerless, faint; 2) of solids, to be spent, wasted. Pu. to slip, of the steps. Hith. to pour itself out, of the soul, in tears and lamentations, of the wrath, of prayer, etc. The root is related to **שפּוֹלֵם**, and that in **שפּוֹלֵם** is found also in **שפּוֹלֵם**.

**שפּוֹלֵם** m. the pouring out (of ashes), but generally concrete, the place of pouring out; hence the rendering in the Targ. **בֵּית מִשֵּׁד קִטְמָא**.

**שפּוֹלֵם** (from a masc. form **שפּוֹלֵם**) f. the testicles, origin. entwining of testicles, from **שפּוֹלֵם** in the sense of **שפּוֹלֵם** to entwine; or the orig. signif. is channel; comp. **שפּוֹלֵם** and **שפּוֹלֵם** in modern Heb. channel, gutter, spout.



**שָׁפַל** (fut. **יִשְׁפַּל**, inf. **שָׁפַל**, after the form **שָׁכַב** 1) to sink, fall down; also of inanimate objects, e.g. the forest, i.e. the trees are felled; also of a city, but generally of persons; 2) in a spiritual sense, to be low, humbled; to be subdued, of the voice, etc. Hiph. 1) to lower, to make low, to humble (in contrast to **הִרְיָם**); in connection with other verbs it is used as an adv. e.g. **הִשְׁפִּיל שָׁבֶת** to set low; also intrans. to be brought low, to be cast down; 2) to thrust down, to cause to fall (the walls).

**שָׁפַל** or **שָׁפַל** (Pael, not used) Aram. the same. Aphal **הִשְׁפִּיל** 1) to subdue, oppress, humble; 2) to throw down (kings from the throne).

**שָׁפַל** (const. **שָׁפַל**, pl. **שָׁפְלִים**) adj. m., **שָׁפְלָה** (const. **שָׁפְלָה**) f. low, used in as manifold significations as the verb; hence, of a deep mark of leprosy; of the sinking of the earth; of lowness, humbleness, dejection of spirit; of lowness or meanness in reference to position or rank, i.e. contemptible, mean, despised; also, of lowness of stature.

**שָׁפַל** (Aram.) adj. m. the same.

**שָׁפַל** (with suff. **שָׁפְלִי**) m. lowness, low place, low position, condition, rank.

**שָׁפְלָה** f. lowness, meanness.

**שָׁפְלָה** (from a masc. **שָׁפַל**, with suff. **שָׁפְלָהּ**), fern. lowness; with the article, the low country from Joppa to Gaza, and in this sense frequently used.

**שָׁפְלָהּ** f. the letting down or slackening (of the hand); used as a figure of sluggishness, indolence; only used in connection with **יָד**.

**שָׁפַל** (not used) adopted as the root for **שָׁפַל**, **שָׁפַל**, **שָׁפְמוֹת**; this signification is obscure.

**שָׁפַל** (not used) adopted as a root for **שָׁפַל**; the signif. is obscure.

**שָׁפַל** p. n. masc. (the cunning one), from **שָׁפַל**, equiv. to **שָׁפַל**.

**שָׁפַל** (perhaps identical with **שָׁפַל**) p. n. of a place in Judah; from which the gent. **שָׁפַל**.

**שָׁפַל** (with suff. **שָׁפְמוֹ**) masc. beard, especially the 'beard over the mouth, on the lips; according to some, the whole chin; **שָׁפַל** to arrange, trim the beard; **שָׁפַל** to wrap up, cover the beard as a sign of mourning.

**שָׁפְמוֹת** (equiv. to **שָׁפַל**) p. n. of a place in Judah.

**שָׁפַל** (not used) according to some, equiv. to **שָׁפַל** to conceal or hide oneself, from which **שָׁפַל** a rabbit, so called on account of its hiding itself in the cave; according to

others, to be artful, cunning, after the Arab., which signification is also applicable to the rabbit; more correct, however, is the signif. to hop, to spring, as rendered in the Targum.

שָׁבַע probably equiv. to שָׁבַע, שָׁבַע to hide, conceal; שָׁבַע שְׁמַיִם the hidden, i.e. the valuable or precious treasures.

שָׁבַע (pl. שָׁבַעִים, after the form שָׁבַע, pl. שָׁבַעִים) m. 1) a springing hare, or rabbit, from שָׁבַע to hop, to spring; the Targum renders it שָׁבַע the springer; 2) p.n. masc. springer.

שָׁבַע (not used) to overflow, to stream; related is שָׁבַע and שָׁבַע.

שָׁבַע masc. overflowing, abundance, wealth; שָׁבַע יָמִים the abundance or wealth of the seas.

שָׁבַע (formed from the m. שָׁבַע) f. overflowing, multitude (of water), a troop (of horses, camels); transf. to a multitude of men, a band, a troop.

שָׁבַע p.n. m. (the rich, wealthy one).

שָׁבַע (not used) to pierce, to bruise, wound, like שָׁבַע in Aram.; related is שָׁבַע I. above..

I. שָׁבַע (fut. שָׁבַע) equiv. to שָׁבַע, to clap the hands together, indicating the concluding of a covenant, but also as a sign of wonder and

amazement; with שָׁבַע, to clap the hands together over some one.

Hiph. שָׁבַע to enter with (שָׁבַע) some one into a covenant by the clapping of hands, or to close an alliance, e.g. שָׁבַע בְּנֵי־יָדֵי שָׁבַע with the children of strangers, Author. Version, "and they please themselves."

II. שָׁבַע (fut. שָׁבַע) to overflow, to exist in abundance, fulness; to suffice, to be sufficient; comp. שָׁבַע in Aram. A similar signification is originally in שָׁבַע to suffice.

שָׁבַע (with suff. שָׁבַע, according to some) m. fulness, abundance, e.g. in the fulness of his sufficiency he shall be in straits (Job 20:22); also, beware lest abundance mislead thee (Job 36:18), from שָׁבַע

II. The Author. Vers. renders it in the sense of clapping, striking; "beware lest he take thee away with his stroke," from שָׁבַע I.

שָׁבַע (Kal, not used) orig. to hollow out, to deepen out, for holding something, or for any other use. The root is שָׁבַע, and related to that in שָׁבַע. From which Pl. שָׁבַע to hollow, to arch, of the arched expansion of a tent; fig. of the arched heavens. From this root are the derivatives שָׁבַע, שָׁבַע, and שָׁבַע.

שֶׁמֶר equiv. to כָּסַר to shine, to glimmer (see כָּסַר); the root lies in שֶׁמֶר, and is found again in דְּמַר, עֲמַר, and others. Transf. to be beautiful, fair, lovely, agreeable, pleasant, acceptable; with עַל to be pleasant to some one. Derivative שֶׁמֶר.

שֶׁמֶר (fut. יִשְׁמַר) Aram. the same, with קָרַם or עַל like in Hebrew. From which שֶׁמֶר and שֶׁמֶר.

שֶׁמֶר masc. 1) beauty, brightness, pleasantness; 2) (beautiful mountain) p. n. of a mountain in the Arabian desert.

שֶׁמֶר f. 1) beauty, brightness, lustre, like שֶׁמֶר; thus, according to some, Job 26:13, by his spirit his hand has adorned (Author. Vers. "garnished") the heavens. The word יָדוּ his hand, which occurs in the parallel passage of that verse, refers back to the first part of the verse; 2) p. n. fem. (beauty).

שֶׁמֶר (after the form סִנְרִיר, in the Ketib שֶׁמֶר) m. a tent, probably so called from its arched shape, from שֶׁמֶר; according to others, "an elegant covering." שֶׁמֶר to spread the tent.

שֶׁמֶר (def. שֶׁמֶר) Aram. m. the dawn of morning, *Aurora*, light or brightness of the morning, from

שֶׁמֶר to be bright. In Targum, the word is used for the Hebrew נִהַר.

שֶׁמֶר (fut. יִשְׁמַר) to set, lay, put, place, synonym. with שָׂם, שָׂמָה. The root is in שֶׁמֶר, which is also found in רָפַד שֶׁמֶר to put or set the kettle on.

שֶׁמֶר (only pl. שֶׁמֶר) fem. cheese, equiv. to חֲרִיץ חֲלָב, from שָׂהַר to be heaped up; שֶׁמֶר צֶמֶר cow-cheese.

שֶׁמֶר (after the form שֶׁמֶר, dual שֶׁמֶר) m. stalls or stables for cattle, consisting of two rows; hence the dual form. If such cattle stalls are in the open field, it signifies a pen, a hurdle. According to others, it also signifies a nail or hook, in the court of the temple, from which the cattle for sacrifices were suspended whilst taking off the skin, which signification is in accordance with שֶׁמֶר. See שֶׁמֶר.

שֶׁמֶר (Peal, not used) Aram. to make an end of something, to destroy; from which Pael שֶׁמֶר and שֶׁמֶר to blot out, to annihilate. This rare Pael form is on account of the otherwise clashing of the two dentals י and ש.

שֶׁמֶר (not used) probably only a secondary form from שֶׁמֶר in the

signification of overflowing, pouring forth. From which:—

שפ m. equiv. to שפ Prov. 27:4, the pouring forth (of anger).

שפ (only pl. with suff. שפ) Aram. m. thigh, shank, leg.

שפ (with suff. שפ, pl. שפ, with suff. שפ) m. a sack, a kind of coarse hair-cloth, either for wrapping oneself up in (as a sign of mourning) or to wrap or pack up something in; figur. mourning-garments generally, or the dress of the prophet. The root is שפ, which see.

שפ (fut. שפ) 1) to hasten away, like שפ in Aram.; 2) the sense of hastening transferred to that of zeal; hence, to be zealous, to watch something zealously, to be eager for or intent upon something, to be awake, vigilant, watchful (of the watchman); to attend carefully, to lie in wait (of the leopard). The part. Pu. שפ see under שפ.

שפ (Kal, not used) to engrave, to indent, after the Aram.; according to Kimchi, to knot, to tie; related to שפ. Niph. to be tied fast; according to the former opinion, to be engrafted, indented.

שפ (pl. שפ) m. 1) almond-tree, so called on account of the earliness

of its flowers and fruit; 2) almond (the fruit), from which denom. שפ to be formed like the blossoms of almonds, of ornaments.

שפ (Kal, not used) according to the ancient interchanging of פ with ת equivalent to שפ, comp. שפ and שפ; from which Hiph. שפ to cause to drink, i.e. to water (the cattle, the soil); to give to drink (of man), hence שפ butler; in a fig. sense, to allot or award something to some one. Niph. only Amos. 8:8, where the form שפ stands for שפ. Pu. to become or grow fresh, moistened, sapful (of the marrow of bones).

שפ (for שפ, pl. with suff. שפ) m. drink, beverage.

שפ (plur. with suff. שפ) m. the same, especially of wine; figur. revival; origin. moistening, refreshing.

שפ (pl. שפ) m. abomination, disgust, detestation; transf. to unclean things in a religious sense, especially to idols, which are frequently designated abominations.

שפ (fut. שפ) equiv. to שפ to be quiet, silent, calm, undisturbed שפ by war; also, to rest, to have repose, to be inactive, applied to God, it signifies, with



holding His support. Hiph. to cause to rest, to still, to appease, to silence (the dispute), to afford rest, ease; also, to enjoy rest, to diffuse quietness (of the calmness of the air); infin. שָׁקַע as a subst. rest, quiet.

שָׁקַע masc. quiet, ease, tranquillity, rest, peace.

שָׁקַע (fut. שָׁקַע, but with ה, שָׁקַעְהוּ, as if the basis were שָׁקַע) orig. to shake, related in the root with שָׁקַע, שָׁקַע, שָׁקַע, in reference to the shaking of the scales; next and generally, to weigh, to weigh out, to put on the scales; שָׁקַע is construed with ה, שָׁקַע, in the signification of weighing to some one, i.e. paying some one by weight, as formerly payments were made by weighing uncoined gold and silver. Niph. pass. to be weighed, paid out.

שָׁקַע (pl. שָׁקַעִים, const. שָׁקַעִי) masc. origin. weight; a certain weight, consisting of 20 gera, by which gold and silver were weighed. It is supposed to be equal to 240 grains of Troy weight. The shekel of the sanctuary appears to have been different from the king's shekel.

שָׁקַע (not used) a verb adopted for the root of שָׁקַע.

שָׁקַע (the pl. שָׁקַעִים and שָׁקַעִי; the first pl. may be explained like the pl. of שָׁקַע, שָׁקַע, שָׁקַע, but there appears to be a m. form שָׁקַע as the basis) fem. a sycamore tree, the leaves of which resemble mulberry leaves, and the fruit, figs. The fruit grows out of the trunk and larger branches.

שָׁקַע (fut. שָׁקַע) to sink, to sink down (in modern Hebrew, of the sinking or setting of the sun); to sink or fall (of a country); to be overflowed (of the Nile); to burn down (of the fire which sinks). Niph. (only Ketib שָׁקַע, Amos 8:8, for the Keri שָׁקַע) pass. Hiph. שָׁקַע to let sink (water), i.e. to cause it to fall; transf. to press down the tongue (Job 39:25) (Auth. Ver. "or his tongue with a cord which thou lettest down").

שָׁקַע (only pl. שָׁקַעִים) f. deepening, sinking, cavity, hollow place. The root is שָׁקַע, but not שָׁקַע; the שָׁ is only preformative.

שָׁקַע (not used) to cover, to overlay; transf. to arch, to lay the beams. Related is שָׁקַע in Aram., from which שָׁקַע, beams, arches.

שָׁקַע (Kal, not used) to look, to behold, not connected with שָׁקַע. Hiph. שָׁקַע to look upon some thing or some one, especially to

look down from an eminence;  
construed with accus., <sup>ל</sup>ע, <sup>ל</sup>א;  
with <sup>ל</sup>ע, to look through some-  
thing, i.e. through the window.  
Niph. to be visible, to be seen far  
off, to bend forward for seeing;  
construed like the Hiph.

<sup>ל</sup>ק m. arch work, roofing; <sup>ל</sup>ק<sup>ל</sup>  
<sup>ל</sup>ק<sup>ל</sup> the square roofing, from  
<sup>ל</sup>ק<sup>ל</sup>. Comp. <sup>ל</sup>ק<sup>ל</sup> 2, and <sup>ל</sup>ק<sup>ל</sup><sup>ל</sup>.

<sup>ל</sup>ק (only pl. <sup>ל</sup>ק<sup>ל</sup>) adj. m. 1) look-  
ing through (describing the win-  
dow); <sup>ל</sup>ק<sup>ל</sup> <sup>ל</sup>ק<sup>ל</sup> equiv. to  
<sup>ל</sup>ק<sup>ל</sup> <sup>ל</sup>ק<sup>ל</sup> windows for look-  
ing through, in contrast to <sup>ל</sup>ק<sup>ל</sup>  
<sup>ל</sup>ק<sup>ל</sup> blind windows; 2) arched,  
vaulted, but generally as a subst.,  
arch work, vaulting.

<sup>ל</sup>ק (not used) to be wearied of, or  
disgusted with, something; related  
with <sup>ל</sup>ק, <sup>ל</sup>ק; hence Pl. <sup>ל</sup>ק<sup>ל</sup> to  
loathe, to abominate, make un-  
clean; to pollute <sup>ל</sup>ק<sup>ל</sup> (the soul),  
to despise or hate, as an abomi-  
nation (idols).

<sup>ל</sup>ק see <sup>ל</sup>ק<sup>ל</sup>.

<sup>ל</sup>ק m. abomination, that which is  
unclean, loathsome.

<sup>ל</sup>ק (fut. <sup>ל</sup>ק<sup>ל</sup>) origin. to run about,  
to run to and fro, origin. to flow,  
to stream along; of the swift  
running of the locust, of the  
tramping of the greedy bear, of  
the eager running of a thirsty

person. Hith. <sup>ל</sup>ק<sup>ל</sup> to rove  
about (in the streets). The orig.  
signif. is obviously from the mo-  
dern Heb., where <sup>ל</sup>ק<sup>ל</sup> signifies  
to give to drink, to water. From  
which <sup>ל</sup>ק<sup>ל</sup>, but <sup>ל</sup>ק<sup>ל</sup> is from  
<sup>ל</sup>ק<sup>ל</sup>.

<sup>ל</sup>ק (not used) to knot, to tie to-  
gether. Comp. <sup>ל</sup>ק<sup>ל</sup>, in the signif.  
of binding, fettering. From which  
<sup>ל</sup>ק<sup>ל</sup>.

<sup>ל</sup>ק (Art. <sup>ל</sup>ק<sup>ל</sup>) orig. to colour, to  
paint, related to <sup>ל</sup>ק<sup>ל</sup> in Aram.;  
transf. to lie, to speak lies, to  
deceive; construed with <sup>ל</sup> of the  
person, belied or deceived. Pi.  
with <sup>ל</sup>, to act as a liar towards  
some one, or to violate a cove-  
nant; to deceive, to break faith.

<sup>ל</sup>ק (Kal, not used) to twinkle or wink,  
like <sup>ל</sup>ק<sup>ל</sup> in Aram. According to  
others, to paint, use false colours,  
like <sup>ל</sup>ק<sup>ל</sup> in the orig. signif. Pi.  
to ogle or wink, indicating co-  
quetry, Auth. Vers. "wanton eyes."

<sup>ל</sup>ק (pl. <sup>ל</sup>ק<sup>ל</sup>, with suff. <sup>ל</sup>ק<sup>ל</sup>)  
masc. a lie, falsehood, deception;  
<sup>ל</sup>ק<sup>ל</sup>, <sup>ל</sup>ק<sup>ל</sup> adv. falsely, also used as a  
concrete: deceiver or for <sup>ל</sup>ק<sup>ל</sup>  
liar; <sup>ל</sup>ק<sup>ל</sup> or <sup>ל</sup>ק<sup>ל</sup> adv. in vain.

<sup>ל</sup>ק (pl. const. <sup>ל</sup>ק<sup>ל</sup>, as if the  
sing. were <sup>ל</sup>ק<sup>ל</sup>) fem. drinking-  
trough, from <sup>ל</sup>ק<sup>ל</sup>. It is possible,  
however, that the root is <sup>ל</sup>ק<sup>ל</sup>.

שָׂרָא (pl. שָׂרִים, const. שָׂרִי) m. ruler, prince, chief, officer, captain (of the body guard), courtier, etc. In the later epoch of the language, שָׂרָא is applied to God; שָׂרִי to the priests; and שָׂר to the chief or archangel.

שָׂרָא (with suff. שָׂרָא, with *dagesh* in *resh* according to the Massorah, or according to the dissolved form שָׂרָא, for which no other noun can be assumed as the basis; comp. שָׂרָא, m. 1) nerve, sinew, muscle, from שָׂרָא to knot, to tie; next generally, 2) the navel, strictly the navel string.

שָׂרָא (only once שָׂרָא, particip. plur. שָׂרִין, inf. שָׂרָא) Aram. 1) to untie, loosen (a girdle), comp. שָׂרָא Hebrew; next, to go about freely, loosened (from bonds), orig. from the untying of beasts of burden for resting; 2) to dwell, to alight, turn in; orig. to untie the beasts of burden, which, among the nomades, was done on turning in. Pa. שָׂרָא (3 pl. שָׂרִין) to dissolve, also to begin, to open, comp. the same gradation of the sense in שָׂרָא. Ithp. שָׂרָא to be dissolved; "the bands of the loins are dissolved," is a figure signifying he can no longer keep erect.

שָׂרָא p.n. masc. (according to the Persian, prince of the fire).

שָׂרָא (not used) to glow, to burn, related with שָׂרָא, שָׂרָא, שָׂרָא.

שָׂרָא masc. heat of the sun, transf. equiv. to שָׂרָא parched ground, waste land, from שָׂרָא to burn.

שָׂרָא p.n. m. (fire of God).

שָׂרָא (orig. for שָׂרָא, with *l* interpolated, but שָׂרָא is then equiv. to שָׂרָא) m. sceptre, rod.

שָׂרָא (Kal, not used) to entwine, to knot, interweave; Aram. שָׂרָא, Heb. שָׂרָא, from which Pu. שָׂרָא to be or become entwined, interwoven. Hith. to be interwoven, fastened, שָׂרָא round the neck.

I. שָׂרָא (not used) to join, sew together (a coat of mail), the same שָׂרָא in Aram. From which שָׂרָא.

II. שָׂרָא (not used) to be red, according to Kimchi; according to others, equiv. to שָׂרָא to make an incision, to cut in, to indent; from which שָׂרָא.

III. שָׂרָא to flee, escape, hasten away (after a general defeat), from which שָׂרָא, which see.

שָׂרָא m. a garment in the form of a coat of mail, as the curtains of the tabernacle and the official garments of the priests were wrought.

The root is שָׂרָא I.

שָׂרָא m. red chalk for drawing, or red

earth, from שָׂרָה Il.; according to others, the tool used by workmen to mark out an image on a rough block.

שָׂרָה (fut. יִשְׂרָה, with suff. יִשְׂרָהּ) equiv. to שָׂרָא Aram. to loosen, to let loose, transf. to send off; thus, Job 37:3, He sends it (the thunder) off (Auth. Vers. directeth it) under the whole heaven. Pi. שָׂרָה, only Jer. 15:11, to loosen the bonds, i.e. to release, as rendered by Dunash, and which is suitable to the context.

1. שָׂרָה (not used) to join, to tie together, comp. שָׂרָה; from which שָׂרִיחַ, שָׂרִיחַ, etc.

שָׂרָה (only pl. שָׂרוֹת) f. a wall, equiv. to שָׂרָה, which see.

שָׂרָה to rule, to prevail, to contend, orig. to array for battle.

שָׂרָה orig. f. from שָׂרָה; 1) princess, mistress, the first in rank; 2) p.n.f. (princess).

שָׂרָה (only pl. שָׂרוֹת, possibly, however, from a sing. שָׂרָה) fem. small chain as an ornament round the arm, from שָׂרָה to link together; the other forms שָׂרָה and שָׂרָה are also derived from שָׂרָה in the orig. signif. to link together.

שָׂרָה p.n. m. (vine-branch, or the interweaver).

שָׂרָה (שָׂרָה) abode of grace) p.n.

of a place in the territory of Simeon.

שָׂרָה m. latch, joined with שָׂרָה, shoe latch, from שָׂרָה to tie, entwine.

שָׂרָה (formed from שָׂרָה, from שָׂרָה in the signification of a plain) p.n. of a district between Joppa and Caesarea; always with the article. From which שָׂרָה is the gent.

שָׂרָה (only Ketib) fem. hissing or shrieking. See שָׂרָה.

שָׂרָה see שָׂרָה.

שָׂרָה fem. the beginning, from שָׂרָה after the Aram., but the reading of the Keri שָׂרָה is more correct as a Pi. from שָׂרָה. See שָׂרָה.

שָׂרָה p.n. m. (abundance) probably equiv. to שָׂרָה.

שָׂרָה (fut. יִשְׂרָה) to cut in, to make an incision in the skin. Niph. to tear, hurt or wound oneself (by lifting). Related is שָׂרָה in Aram. The root is related to that in שָׂרָה, שָׂרָה, שָׂרָה.

שָׂרָה m. cut, incision.

שָׂרָה p.n.m. equiv. to שָׂרָה (scribe).

שָׂרָה f. incision, cut.

שָׂרָה p.n. m. (redeemer).

שָׂרָה p.n. m. (princess).

שָׂרָה (שָׂרָה) m. entwining of vine branches, from שָׂרָה to entwine, interweave.

שָׂרָה (after the form שָׂרָה, plur. שָׂרָה, const. שָׂרָה, with suff.



שָׁרִידִין m. 1) one that escaped or remained; collective, they that escape or are saved; 2) the rest, remnant, syn. with אֲחֵרִית.

שָׁרִיָּה fem. coat of mail, habergeon, from שָׁרַף to join together, with reference to the scales.

שָׁרָף p.n. masc. (God is the ruler).

This name is found corrupted in שִׁיָּא, שִׁיָּאָה, שִׁיָּאָה, in which, however, the same signification can hardly be assumed.

שָׁרִיָּן (pl. שָׁרִיָּם, and שָׁרִיָּת) m. 1) a coat of mail, habergeon, equiv. to שָׁרִיָּה; the same is also שָׁרִיָּן; 2) p.n. of the mount שָׁרִיָּר, among the Sidonians, probably so called on account of the similarity of the ridge of that hill to a coat of mail.

שָׁרִיָּן m. the same.

שָׁרִיָּק adj. m., שָׁרִיָּקָה (pl. שָׁרִיָּת) f. combed, hatchelled, used as an attribute to שָׁרִיָּתִים flax.

שָׁרִיָּקָה (only pl. שָׁרִיָּת) f. 1) hissing, mockery, derision, for which in the Ketib שָׁרִיָּקָה; 2) piping, piping, of the herdsmen. The root is שָׁרַק, which see.

שָׁרִיָּר (only const. pl. שָׁרִיָּרִי) m. equiv. to שָׁרִיָּר sinew, muscle, especially of the muscles and sinews of the body.

שָׁרִיָּרָה f. origin. that which is en-

twined, fastened; hence, firmness, transf. to obduracy, stubbornness, joined with לָב or לָבָד to continue acting stubbornly, obdurately.

שָׁרִיָּת a rare reading for שָׁרִיָּת.

שָׁרִיָּד (Kal, not used) equiv. שָׁרִיָּד to entwine, interweave, to make intricate; hence Pu. שָׁרִיָּד to run about in various directions, applied to a swift camel that maketh her way intricate, i.e. runs wild with the desire of copulation.

שָׁרִיָּם (not used) to cut in, to plough; related is שָׁרִיָּם II. in its original sense. From which:—

שָׁרִיָּמָה (only pl. שָׁרִיָּמָה) fem. field, plough-field, orig. equiv. to שָׁרִיָּה, so called from ploughing; another reading for it is שָׁרִיָּמָה, which see.

שָׁרִיָּמָה p.n. of a chief of the eunuchs in the army of Nebuchadnezzar.

שָׁרִיָּע to stretch out, to extend; related is שָׁרִיָּע; hence part. pass. שָׁרִיָּע having a limb preternaturally large, especially of the ear, one who has a long ear. Hith. שָׁרִיָּע to stretch oneself out.

שָׁרִיָּעָה (only plur. שָׁרִיָּעָה) masc. a thought; the ה is interpolated, and the word is identical with שָׁרִיָּעָה.

שָׁרִיָּעָה (fut. שָׁרִיָּעָה) 1) equiv. to שָׁרִיָּעָה.

בָּרַח to burn, to burn off, in the widest sense, e.g. of the burning of houses, cities, etc., often with the addition of אֵשׁ in fire; also, of the burning of a dead body and other funeral rites; 2) to burn, in the sense of cementing by burning, e.g. bricks. Niph. pass. Pu. the same. In modern Heb. שָׂרַח has the signif. of sapping or sipping, from which שָׂרַח gum, rosin. שָׂרַח (not used) to cringe, crawl, for which root there are analogies in other languages. From which:— שָׂרַח (pl. שָׂרָחִים) m. 1) serpent, comp. the appellation of the serpent זָחַל שָׂרַח is the same as שָׂרַח שָׂרָח; 2) seraph, a kind of angel, symbolically of the serpent; 3) p.n. m.

שָׂרַח fem. burning, conflagration; hence, a mountain of burning, i.e. a devastated mountain, especially of the burning of dead bodies; to become a burning, i.e. to be burnt away.

שָׂרַח (fut. יִשְׂרַח) to creep, to crawl, to swarm, to increase abundantly; probably the verb is a denom. from:—

שָׂרַח m. equiv. to שָׂרַח a worm, a reptile, creeping things; also, of winged reptiles, e.g. a bat; likewise, small aquatic reptiles, small

fishes. The root appears to be in שָׂרַח, and שָׂרַח is an ancient nominal suffix.

שָׂרַח (fut. יִשְׂרַח) to help, with שָׂרַח, to lure by hissing, e.g. flies, bees, nations; transf. to deride; with שָׂרַח, to hiss at some one or something; with שָׂרַח, to hiss or hoot one away from his place.

שָׂרַח (not used) to comb, to hatchel (flax); related to שָׂרַח in Aram. The origin. signif. is probably, to beat in pieces, to bruise. From which שָׂרַח, which see.

שָׂרַח (not used) origin. to shine; related to שָׂרַח; transf. to be red, reddish.

שָׂרַח (only plur. שָׂרָחִים, with suff. שָׂרָחִי) adj. m. 1) reddish, of the colour of roses; 2) a kind of branch with red grape. Both significations from שָׂרַח.

שָׂרַח m. 1) a kind of wine-branch, choice species of vine, and is to be explained like שָׂרַח 2; 2) (grape-valley) p.n. of a valley between Gaza and Askalon.

שָׂרַח f. hissing, derision.

שָׂרַח f. vine-branch.

שָׂרַח (not used) 1) to tie, to bind; the root is שָׂרַח and is found in שָׂרַח, שָׂרַח; from which שָׂרַח, שָׂרַח and שָׂרַח; 2) to link, to join, from which שָׂרַח, שָׂרַח and שָׂרַח,

if these forms are not to be derived from שד related to שדד. The particip. שדד in the sense of an enemy belongs to שד.

שדד (particip. שדד; of the fut. שדד, it is uncertain whether it belongs to this root) to rule, to prevail, to govern. Hith. to make oneself a ruler or governor over (על) something or some one. From which probably שדד, שדד.

שדד p.n. m. (the strong one).

שדד a noun erroneously adopted as the dissolved form of שדד, which see.

שדד (not used) to grow, to sprout, to take root. From which:—

שדד p.n. m. (taking root, settling).

שדד (with suff. שדד, const. plur.

שדד, with suff. שדד) m. 1) origin. sprout which shoots up; and in a spiritual sense, descendant; 2) a root, as being the first sprout from the seed; transf. to the undermost, i.e. the root of a thing, e.g. the foot of a mountain, the bottom of the sea, the undermost part of the foot; fig. ground for complaint or dispute; settling of a people; from which denom. שדד (in a privative sense), to uproot, to annihilate. Pu. pass. Po. שדד pass. to take deep root. Hiph. שדד to cause to take

root; sometimes with the addition of שדד to thrive, mature.

שדד (pl. with suff. שדד) Aram. m. the same.

שדד (abbreviated from שדד, const. pl. (שדד) f. small chain, proceeding from the original sense of linking together.

שדד (Keri שדד) Aram. f. uprooting, annihilation, figur. ejection. Comp. שדד in Hebrew.

שדד f. a chain, redoubled from שדד.

שדד (Kal, not used) to serve. Pi.

שדד (particip. fem. שדד for

שדד, inf. שדד) to serve un-

remittingly, i.e. to do service; to

officiate, partly of the higher and

voluntary service (different from

שדד), and partly of the service of

the priest, and religious service

generally; hence, to serve in the

name of God, i.e. to worship

Him, call upon His name. The

etymology is obscure.

שדד (not used) and only adopted for

the derivative שדד to engrave,

to indent, to ingraft; related to

שדד to make an incision, and

שדד II. See שדד.

שדד m. service (the holy one) e.g.

the vessels for the holy service.

I. שדד a cardinal number, f., שדד

(const. שדד) m. six. The plur.

שש signifies sixty; from this numeral arose the verb שש to divide into six parts, or to give the sixth part.

- I. שש (formed from שש) masc. 1) white marble, equiv. to שש; 2) white (Egyptian) cotton, *byanus*, and next, the cloth made therefrom. The name has also a Heb. etymology.

שש Ezek. 39:2. See שש.

שש (foreign) p. n. masc. (fire-worshipper).

שש m. see שש.

שש as a verb see שש.

שש (const. שש) m. joy, gladness, synon. with שש; oil of joy signifies that which is used for anointing at festival banquets.

Root שש.

שש p. n. m. (commander; see שש).

שש p. n. of a giant (commander).

שש a secondary form for שש, chosen for the sake of a paronomasia with שש.

שש an ordinal number, m. (from שש) f. the sixth; שש the sixth part.

שש see שש.

שש p. n. of a Babylonian province or city. The etymology is obscure.

שש p. n. m. (illy) comp. שש.

שש p. n. m. (desire).

שש (not used) to be red, probably

from the reduplicated form שש, for which the simple root ש is the basis.

שש (in pause שש) m. red chalk or red colour, probably red earth for dyeing; ruddle.

שש (pl. שש) m. a pillar, foundation, from שש to place; comp. שש pillar, from שש; figur. chief of a state, corner stone of a building, support (of the people), the distinguished one, the head.

I. שש in the sig. of tumult of war, contracted from שש, syn. with שש. See שש.

II. שש in signif. 1, the plur. שש m. 1) the posteriors, the buttocks, from שש to sit; the pl. is as if formed from שש; 2) p. n. masc. (orig. sprout, sproutling).

שש only a contracted form from שש.

שש, שש (Aram.) equiv. to שש in Heb. six. The pl. שש sixty.

I. שש (fut. שש, apoc. שש, inf. const. שש) to drink, origin. to quench the thirst, *sedare sitim*, to satisfy the thirst, related with שש and שש; שש is construed with the accus. Hiph. שש, to drink a part of the whole; with שש, to drink from a vessel, with the sub-signification of comfort; transf. to banquet, feast, in the



signif. of to sit down at the table, figur. to drink iniquity or wrath, i. e. to be full of it. Niph. pass. to be drunk (of a beverage); for the Hiph. **שָׁתָה** is used.

II. **שָׁתָה** (not used) to spin, to weave, like the root **שָׂתָה**. From which **שָׂתָה** 2.

**שָׁתָה** (3 pl. **שָׁתוּ**, with H. preformative; particip. **שָׁתֵּה**, plur. **שָׁתִּים**) Aram. to drink, like **שָׁתָה** I. in Hebrew. From which **שָׁתָה**.

**שָׁתָה** see **שָׂתָה**.

**שָׁתָה** m. 1) the drinking, transf. to feasting, banqueting; 2) origin. woven, specially the warp, from **שָׁתָה** II., in contrast to **שָׂתָה** the wool.

**שָׁתָה** (formed from **שָׁתָה**) fern. the drinking, feasting, banqueting.

**שָׁתָה** (const. pl. **שָׁתִּילִי**) m. a plant, sprout, from **שָׁתָה** to set, to plant.

**שָׁתָה** see **שָׂתָה**.

**שָׁתָה** (fut. **שָׁתֵּל**, hence 1 pers. fut. with suff. **שָׁתֵּלְכָּם**) orig. to place firmly, to fix; next, to plant, for which generally **נָטַע**.

**שָׁתָה** (like **שָׁתָה** in modern Heb., e.g. end of *Mishna*, *Abode Sara*) to break open, to open (the eyes), in contrast to **שָׁתָה**; hence **שָׁתָה** used in parallel with **שָׁתָה**.

**שָׁתָה** equiv. to **שָׁתָה**, which set.

**שָׁתָה** a form from **שָׁתָה** (see **שָׁתָה**), from which Hiph. **שָׁתָה** to make water, to piss; **שָׁתָה** a piaser; **שָׁתָה** be that piaser against the wall, according to some, a little boy, and according to others, a dog.

**שָׁתָה** (fut. **שָׁתֵּה**) orig. to cease, to rest, to stand still; hence, to be silent from dispute, to be quieted, subdued (of the waves), etc.

**שָׁתָה** (another reading for **שָׁתָה**, Kal not used) to break asunder, to break forth, to break out (of a swelling), related with **שָׁתָה** and **שָׁתָה**, having the same original signification in the root. Niph. to break out (of ulcers, boils).

**שָׁתָה** (foreign) p. n. m. (star).

**שָׁתָה** p. n. m. (luminous star).

**שָׁתָה** (3 pl. **שָׁתוּ**) orig. equiv. to **שָׁתָה**,

**שָׁתָה** to place, to put; hence, lay

down (of a herd of cattle), to set

the mouth against something, i. e.

to speak against something. Niph.

**שָׁתָה** (3 f. **שָׁתָה** for **שָׁתָה**, comp.

**שָׁתָה** for **שָׁתָה**, in pause **שָׁתָה**.

to which also belongs 3 pl. **שָׁתוּ**)

to cease, to vanish (of power,

strength), to fail, dry up (of water),

to be immovable, motionless (of

the tongue from thirst).

ת

ת *tau* (ת, plur. תת) is the twenty-second letter of the alphabet, and signifies, as a numeral, 400. The word ת signifies a sign, mark. As to the pronunciation of the letter, according to modern researches ת (without *dagesh lene*) is pronounced like *th* in English, ת (with *dagesh lene*) like *th* or *t*. ת interchanges with all other *t* sounds, and also with ש. The following are its peculiarities; 1) a considerable number of verbs commencing with *t* sounds harmonise with such as commence with ת, e.g. תת and תת to dwell; תת and תת to be firm, strong; תת and תת, תת and תת, and many more; 2) in many verbs the ת appears to be preformative for the formation of new roots from some already existing and having no ת, e.g. תת and תת, תת and תת, תת and תת, תת and תת, תת and תת, תת and תת, and others; 3) is inserted as a middle consonant in some verbs, according to an old form of conjugation, e.g. תת from תת, עת from עת, etc.

תת (pl. תת, const. תת, with suff. תת and תת) masc. a room,

chamber, from תת in the signification of תת to dwell, corresponding with תת.

I. תת equiv. to תת, to long, wish, desire after (ת) something.

II. תת (Kal, not used) only a secondary form of תת; hence, Pl. תת to despise, hate, abhor, loathe, abominate.

תת f. longing, desire, wish, from תת I.

I. תת (not used) probably equiv. to תת to err, rove or wander about; or equiv. to תת to be waste, desolate. From which תת.

II. תת (Kal, not used) to mark, to note, make a sign, equiv. to תת; next, to mark off, to set a landmark, a boundary. Pl. תת to denote, mark off, set a limit or boundary.

תת f. desire, wish, longing; in a bad sense, lust; concrete, the object desired or wished for, the object of lust; in a good sense, that which is desirable, agreeable, lovely, pleasant, delightful, ornamental. Root תת.

תת (only plur. תת, once def. תת, const. תת) m. twins. See תת.

תת (only pl. תת), masc. labor, toil, trouble, tribulation, hardship, from תת I. or תת.

**תֵּאֵלָה** *f.* a curse, from **אָלָה**.

**תֵּאָמֵם** orig. to be entwined; next, to be double, twofold, twins; hence, particip. **תְּאֵמִים** twins, double. Hiph. to bring forth twins, if it is not a denom. from **אָמֵם**.

**תֵּאָמֵם** (const. pl. **תְּאֵמִים**) masc. twin, from which Hiph. denom. to bring forth or bear twins.

I. **תָּאֵן** (not used, probably the root belongs to **תֵּאָנָה**, **תֵּאָנָה**, **תֵּאָנִיָּה**, and **תָּאֵן**) equiv. to **אָנָה**, 1) to surround, encompass, also of con-nubial embrace; likewise to cause, occasion, induce, like **דָּכַב**; 2) to moan, to lament; from which, 3) to weary, fatigue oneself.

II. **תָּאֵן** (not used, belongs to **תֵּאָנָה**) probably equiv. to **תָּן** to stretch along, to expand, which root is also applied in western languages to the designation of trees.

**תֵּאָנָה** *f.* copulation, sexual desire or heat in animals, from **תָּאֵן** or **אָנָה**; according to others, the gasping for or aspiring at something.

**תֵּאָנָה** (but the pl. **תֵּאָנִים**, with suff. **תֵּאָנִיָּם**) *f.* fig-tree, from **תָּאֵן** to stretch out, to extend; transf. to the fruit, a fig.

**תֵּאָנָה** (formed from the masc. **תָּאֵן**, and stands for **תֵּאָנָה**) *f.* opportunity, occasion. See **אָנָה**.

**תֵּאָנִיָּה** fem. mourning, lamentation, grief, sadness. See **אָנָה**.

**תֵּאָנִים** see **תָּאֵן**.

**תֵּאָנָה שִׁלֹּה** (circumference of Shiloh) p.n. of a place in Ephraim.

**תָּאָר** origin. to mark out, to make prominent (a plain), to designate (compare **תָּאָר** equiv. to **מָרָאָה**); next, to mark off a boundary. The Kal is generally used intrans. in the sense of being marked off, as the boundary. Pi. to denote, mark off, describe. Pu. **תָּאָר** to extend, in which sense **רִשְׁוֹן הַשָּׂדֶה תָּאָר** Jos. 19:13.

**תָּאָר** (with suff. **תֵּאָרִי** and **תֵּאָרֶיךָ**) m. 1) form (of the body), visage, syn. with **מָרָאָה**, used of man or beast; 2) a beautiful form, beauty.

**תֵּאָרַע** p.n. m. (cunning, or the cunning one) equiv. to **תֵּהָרַע**.

**תֵּאָשָׁר** masc. sherbin, a species of cedar, from **אָשָׁר** to be straight, erect; according to other versions, fir, poplar.

**תָּבָה** (not used) probably to dig out, to deepen (for containing something). Probably related with **אָבָה** in **אָבָה** especially as **אָב** occurs in this sense.

**תֵּבָה** *f.* chest, box, transf. to a ship, ark, boat, vessel, from **תָּבָה**.

**תֵּבֻואָה** *f.* that which is brought in (in the threshing floor or barn),

increase, produce, product (of the field, the threshing floor, the wine-press); transf. to any product, profit, or gain; and like תָּבַר, is also used in a spiritual sense.

תְּבוּנָה m. wisdom, understanding, only with suff. תְּבוּנָם, which, however, may stand for תְּבוּנָתָם. Root תִּבֵּן.

תְּבוּנוֹת f. wisdom, understanding; in the plur. arguments, proofs, wise speaking. Root תִּבֵּן.

תְּבוֹסָה f. treading down, ruin, destruction.

תָּבוֹר (mountain top, equiv. to תְּבוֹר)

1) the Tabor, p.n. of a mountain in Galilee; 2) p.n. of a grove of turpentine trees in the tribe of Benjamin; 3) p.n. of a Levitical city in Zebulun.

I. תָּבַל (not used) to flow, to moisten, related with פָּלַל to wet, and שָׁבַל to moisten; transf. to produce, bring forth. From which תָּבַל and תְּבַלֵּל.

II. תָּבַל (not used) equiv. to פָּלַל to mix, to mingle, especially in a sexual sense. From which תָּבַל and תְּבַלִּית.

תְּבֵלָה (from תָּבַל I., according to others, from תְּבֵלָה fem. origin. the earth, i.e. the productive one, which produces fruit and plants, syn. with אֶרֶץ; but is also used

generally for the globe, the world, the inhabited earth; fig. the inhabitants of the world. Sometimes it is used of a country only.

תְּבֵלָה (from תָּבַל II.) m. sexual mixing, carnality; transf. to impurity, pollution, lewdness, sin or wicked deed. According to others, from פָּלַל, after the form תְּבֵלָה.

תְּבֵלָת f. shameful, wicked deed, thus according to some, identical with תְּבֵלָה, which rendering is preferable to that of deriving it from פָּלַל to consume, to waste, destroy. According to others, the reading (Isaiah 10:25) is תְּבֵלָת, which is also suitable to the context.

תְּבֵלָה (formed from תָּבַל) m. origin. running of the eyes, bleareyedness; according to others, having a white spot in the eye (Author. Ver. "one that hath a blemish in his eye").

תָּבֵן (not used) probably equiv. to אָבֵן to be hard, dry, only used of ears of corn. From which:—

תָּבֵן m. straw, transf. to fodder for cattle, provender, from תָּבֵן. The same etymology has תִּשְׁשׁ and קִישׁ.

תְּבִנִּי p.n.m. (model). Comp. תְּבִנִּית.

תְּבִנִּית f. model, pattern, figure, after which anything is built; transf. to figure, image, or likeness generally. See תְּבִנָּה.



**תַּבְּרִיָּה** (burning-place) p.n. of a place in the Arabian desert.

**תַּבְּרִיָּה** (bright prospect) p.n. of a place not far from Sichem. The root is **תַּבַּר** to shine.

**תַּבְּרָא** (Kal, not used) to be pure, clean, innocent; thus equiv. to **תַּבַּר**. Hith.

**תַּבְּרָא** (for **תַּבְּרָא**) to act or conduct oneself purely, innocently.

**תַּבְּרָא** (Aram.) equiv. to **תַּבַּר** in Heb., to break, to dash to pieces.

**תַּבְּרָא תַּבְּרָא** p.n. of an Assyrian king. The name is also written

**תַּבְּרָא תַּבְּרָא**.

**תַּבְּרָא** m. recompense, reward, benefit, from **תַּבַּר**.

**תַּבְּרָא** (not used) to provoke, to excite; strife or contention. Related is

**תַּבְּרָא**, with a similar signif.

**תַּבְּרָא** (const. **תַּבְּרָא**) f. provocation, strife, contention; transferred to threat, rebuke, punishment. Root **תַּבַּר**.

**תַּבְּרָא** (also **תַּבְּרָא**) p.n. of a northern country, probably Armenia, as the Armenians trace their extraction from an ancestor named Tergom.

**תַּבְּרָא** m. name of a tree, either a plane tree or an oak, from **תַּבַּר** to be firm, strong; according to others, beech, pine, cypress, larch, etc.

**תַּבְּרָא** (Aram.) adj.-m., **תַּבְּרָא** f. continual, constant, the fem. as an adv., e.g. **תַּבְּרָא** constantly, con-

tinually. The orig. signif. is going round in a circle, from **תַּבַּר**.

**תַּבְּרָא** (palm-city) p.n. of one of Solomon's cities, between Damascus and the Euphrates, Palmyra, whose gigantic ruins are yet in existence.

**תַּבְּרָא** p.n. m. (reverence, worship) from **תַּבַּר** equiv. to **תַּבַּר** to fear.

**תַּבְּרָא** (not used) to be amazed, terrified; next, to be waste, desolate; in Aram., to shudder, to be terrified, confounded, amazed at something. From which:—

**תַּבְּרָא** (after the form **תַּבְּרָא**) m. void, desolate, a waste; also as an abst., desolation, destruction, waste; fig. nothingness, emptiness, vanity; **תַּבְּרָא** (as accus.) and **תַּבְּרָא**, are used as adverbs, in vain, vainly.

**תַּבְּרָא** (plur. **תַּבְּרָא**) com. origin. roaring, raging (of the waves of the sea); 1) wave, billow, and generally, flood or multitude of waters; 2) abyss, depth of the sea; next, depth generally. The root is **תַּבַּר**.

**תַּבְּרָא** (not used) to be slack, sluggish, indolent; related is **תַּבְּרָא** and **תַּבְּרָא** in the original signification.

**תַּבְּרָא** (pl. **תַּבְּרָא**) f. praise, fame, glory; also, the subject of praise, fame, or boasting, i.e. that which is deserving of praise, glorification,

or celebration; transf. to song of praise, extolling. The root is תחלל. תחללה (formed from a masc. תחלל) f. slackness, sluggishness, indolence; also, fault, folly, error, defect; שם תחלה to charge one with folly. Root תחלל.

תחלה fem. procession, company, guard.

תחלול (only pl. תחלול) f. falsehood, deceit, perverseness, folly.

תח (const. pl. תח) m. 1) a mark, sign, from תח to mark, draw, engrave, inscribe; 2) signature of a writing or document.

תח see תח.

תח (fut. תח) Aram. equiv. to שוב to return, to come back. Aph. תח (inf. תח, fut. תח) to give or send back; תח תח to send word back, to reply; תח to give advice.

תח (also written תח) p. n. of a people in Asia Minor, west of Meschech.

תח p. n. m. of the inventor of brass and iron-work or smithery. As an appellative, it signifies, a smith who purges the iron or brass of dross, or slacks.

תח Ketib for תח.

תח fem. grief, sorrow, mourning, sadness, from תח.

תח see תח.

תח f. 1) confession; 2) thanksgiving; next, song of-praise; 3) thank-offering; complete תח; תח; sometimes also with omission of תח.

תח (Aram.) equiv. to תח to be astonished, amazed, to be terrified.

I. תח (Kal, not used) equiv. to תח II. to mark off, describe, design. Pl. תח to make marks, signs, or etchings, to scribble upon (על) something. Hiph. like Pl. to mark. Hith. תח for תח to make marks or signs for oneself, to mark off.

II. תח (Kal, not used) equiv. to תח in Aram. to be amazed at something. Hiph. to astonish, amaze, some one; also, to cause some one to feel grief or remorse, or to repent.

תח (Kal, not used) to cut off. Hiph. תח (for תח) to hew off.

I. תח (not used) to cut in pieces, to split; related is תח in modern Heb. to rub in pieces, to bruise, to cut asunder, to split; from which תח.

II. תח (not used) to sink down, to lie down, let oneself down; from which תח after the form תח (from תח),

תח p. n. m. (lowness, the low one).

תח f. hope, expectation, from תח.

**חָדַד** (not used) to divide, split, to cut in pieces; related to **חָדַד**. From which:—

**חֶדֶד** (const. **חָדָה**, with suff. **חֶדְכִּי**) m. midst, middle, origin. the place where an object is divided into two parts; transf. to the innermost part of anything. The constructive state is used as a prep. in, through, among; thus, **בְּחֶדֶד** through the midst, in the midst; **מִחֶדֶד** out of the midst; **אֶל־חֶדֶד** within, the midst; comp. **חֶדְכִּי**.

**חֶדֶד** in the signification of oppression, see **חָדַד**

**חֻכָּה** (from **חָכַד**) f. rebuke, chastisement, instruction, improvement, punishment.

**חֻכָּתָהּ** (with suff. **חֻכָּתֶי**, plur. **חֻכָּתוֹת**) f. 1) the demonstrating or proving (of a matter), defence, rejoinder, orig. the assertion of a right; 2) rebuke, reproach, blame, chastisement, punishment, exhortation, admonition. The root as in **חֻכָּתָהּ**, with which it is formally connected.

**חֻכָּיִם** see **חָכַד**.

**חֻלְדָּה** (begotten) p. n. of a place in Simeon, complete **חֻלְדָּה**, probably name of a Phœnician deity.

**חֻלְדָּתָהּ** (only plur. **חֻלְדָּתוֹת**) f. origin. birth; transf. to family, generation, especially in a genealogical

sense; **חֻלְדָּתָהּ** hook of generations, family register, genealogical history; later also without **חֻלְדָּה**, family history or history generally. Root **חָלַד**.

**חֻלְלָה** (pl. **חֻלְלִים**) m. a robber, especially who carries away captives, from **חָלַל** equiv. to **חָלַל**.

**חֻלְעָה** (pl. **חֻלְעִים**) masc. a worm, in the widest sense of the word, but especially of the kermes, the turtle insect, and the colour prepared from it; it is used rarely for the crimson dye or crimson garments; figur. as a figure of powerlessness and contempt; 2) p. n. m.; patron. **חֻלְעִי**. The root is **חָלַע** or **חָלַע**.

**חֻלְעָה** (and **חֻלְעָתָהּ**) f. the same, but only used in the sing.

**חֻלְעָה** belongs to **חֻלְעִים**. See **חָלַע**.

**חֻלְעָה** once Ketib for **חֻלְעָה**, which see. **חֻלְעָה** (const. **חֻלְעָה**, pl. **חֻלְעָה**) f. that which is to be loathed, abhorred, abomination, loathsomeness, from **חָלַע** to abhor, abominate; transf. to idols, images, or idol worship, or anything unclean, unlawful to use, disgusting, loathsome, horrible.

**חֻלְעָה** f. error, apostasy, backsliding (from God), figur. hurt, injury, calamity, inasmuch as such were

considered the consequences of apostasy and error.

תֹּרֶם (from תָּרַם, equiv. to יָסַע to shine, to glimmer, pl. תֹּרְעוֹת) f.

1) brightness, lustre, transf. to treasure; 2) swift course, swift-ness (of the buffalo or *rehem*), derived from the sense shining, as this gradation of the sense is common in all verbs signifying brightness or shining; 3) weariness, wearisome labour.

תָּרַח (not used) to dry up, to parch, burn, of the burning of dead bodies, of the drying of a cake, etc., as will be seen in the derivatives. Related is the root in תָּרַח. From which תָּרַח, תָּרַח, תָּרַח.

תֹּרֶם (only pl. תֹּרְעוֹת) f. 1) place of going out (from a gate), transf. to a spring, fountain (of life), fig. escape, deliverance, i.e. getting out of danger; 2) end or extent, border, extremity, limit, of a place or country. Root תָּרַח.

תָּרַח (particip. plur. once תָּרַח for תָּרַח; fut. תָּרַח) equiv. to תָּרַח to turn in a circuit, to go about, next like תָּרַח, תָּרַח to spy,) by going about), or carry on traffic, trade, by journeying through the country; from which the signif. of inquiring, searching, construed with עַל; with תָּרַח to follow

after something, to trace something out. Hiph. to spy, search out or through, only Judges 1:23.

I. תָּרַח (with suff. תָּרַח, plur. תָּרַח) m. a turtle-dove, *turtur*, so called from the sound or noise which it makes, fig. of a beloved subject; hence of the Jewish nation as the favourite people of God.

II. תָּרַח masc. a row, a string, from תָּרַח equiv. to תָּרַח to arrange, to string, to link.

תָּרַח (pl. תָּרַח) Aram. m. oxen, for the Heb. שֹׂרֵץ

תָּרַח (formed from תָּרַח in the Hiph. signif., pl. תָּרַח) f. 1) doctrine, instruction, whether of God or man; 2) concrete, the law, precept, containing instruction (syn. with תָּרַח, חֹק), especially the divine law communicated through Moses, the complete name of which is סֵפֶר הַתָּרַח, book of the law.

תָּרַח probably p.n. of a certain province, perhaps of תָּרַח Trachonitis, mentioned in the Targum. Ibn Ezra has also taken it for the name of a place.

תָּרַח (not used) probably equiv. to תָּרַח to be strong, vigorous. The connection of the תָּרַח and תָּרַח is obvious from many verbs. From which תָּרַח.



**תושב** (from **יָשַׁב**) m. a sojourner, a foreigner who has settled in another country (without the right of citizenship).

**תועבה** (formed from **עָבָה**, after the form **הַמְּאִיָּה**) f. 1) assistance, support, comfort; 2) that which is essential (either for profit or loss); 3) wisdom, understanding, origin. the real, essential. See **עָבָה** in its various significations.

**תוקח** (another reading for **תֹּחֵף**, after the form **מִלְחָמָה**) masc. a club, cudgel, from **תָּחַף** or **תָּחַץ**, which see.

**תִּנְיָן** see **תִּנְיָן**.

**תְּנוּנָה** (pl. **תְּנוּנוֹתִים**) fem. whoredom, fornication; figur. idol worship, idolatry. The plur. is used as an abstract.

**תְּנוּלָה** (pl. **תְּנוּלוֹת**) fem. leading, guiding, directing, conducting (of a state), from **תָּנַל** a pilot, or "the man at the helm;" next, generally the act of conducting, council, advice; or perhaps orig. equiv. to **מִנְחָה**, from **תָּנַל** in the orig. signif., like **מָנָח**.

**תֹּחַל** p.n. m. (the low one) equiv. to **תֹּחַל**.

**תַּחֲתָיו** (with suff. always in plur., as **תַּחֲתֵיהֶם**) Aram. prep. under, like **תַּחַת** in Heb.

**תְּחַבְּמוֹן** p.n. m. (the wise one), re-

tained only in a patron. form **מְחַבְּמֵי**. Comp. **מְחַבְּמֵי**.

**תְּחִלָּה** f. beginning, commencement, from **חָלַל**; **בְּתְחִלָּה** in the beginning, previously, formerly.

**תְּחִלָּה** (pl. **אֵימִים**) m. sickness, illness, disease, languishing; from **חָלַל**, equiv. to **חָלָה**.

**תְּחִמָּה** m. name of an unclean bird of prey, probably the male ostrich; from **חָמַם** to rob.

**תַּחֲנוּן** p.n. m. (place of encampment), for **תְּחִנָּה**; patron. **תַּחֲנוּנִי**.

**תְּחִנָּה** f. 1) grace, mercy, compassion; next, supplication, prayer, from **תָּנַן**, which see; 2) p.n. m. **תְּחִנָּה** (pl. **נִימִים**— and **נִימִים**) m. prayer, supplication, likewise from **תָּנַן**.

**תַּחֲנוֹת** pl. m. place of encampment, where the camp is erected, from **חָנָה**.

**תְּחַפְּנִיחִים** (also **תְּחַפְּנִיחִים**) p.n. of a city in Egypt, probably Daphne, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. The Egyptian name signifies "head of the land," capital.

**תְּחַפְּנִיחִים** p.n. of an Egyptian queen. **תְּחַפְּנִיחִים** Ketib for **תְּחַפְּנִיחִים**.

**תָּרַח** (not used) to enclose, to lie firm round the body, probably only transf. from **תָּרַח**. From which:—

**תְּחָרָא** masc. a linen coat of mail or

habergeon; according to some, preparation for war, from תָּחַר.

תָּחַר see תָּחַר.

תָּחַר p.n. m. (artificer).

תָּחַשׁ (plur. תָּחָשִׁים) m. name of a certain animal, whose skin was variously used. The Biblical interpreters do not agree whether it is *tahash*, dolphin, badger, or seal.

תַּחַת (after the form of גַּחַת from גָּחַ, קֶשֶׁת from קָשַׁשׁ, שֵׁחַת from שָׁח; with suff. תַּחְתִּי, but also with suff. pl.) f. 1) orig. sinking, depth; next, the lower part, as an adv., under, below; the same is תַּחְתָּה; under the tongue, under the lips, are used for: in the mouth; "I tremble under me," i.e. my feet are tottering; many verbs are construed with תַּחַת or תַּחְתָּה to signify a downward motion or below something, even in a spiritual sense; with prefixes תַּחַת is used: (a) תַּחְתָּהּ from under, signifying a removal from beneath an object; תַּחְתָּהּ לְּ beneath something; rarely in this sense לְּתַחְתָּהּ, and only in reply to the question, Whither? (b) תַּחַת לְּ under, below, in reply to the question, Where or Whither? 2) in the place of, instead; 3) p.n. of an encampment of the Israelites

in the desert (lower place); 4) p.n. m. The root is תַּחַת.

תַּחַת (with suff. תַּחְתִּי) Aram. the same; for which also stands תַּחְתָּה, which see.

תַּחְתִּי (pl. תַּחְתִּים) adj. m. תַּחְתִּי or תַּחְתִּית (pl. תַּחְתִּיות) f. the lower, under one, deep one; תַּחְתִּית תַּחְתִּית the depths of the earth, the lower regions; figur. in the mother's womb; בְּחֶדֶר תַּחְתִּית the deepest pit; תַּחְתִּים the lowest chambers.

תַּחַת see תַּחַת.

תַּחַת (adj. m., תַּחְתָּה (pl. תַּחְתָּה) fem. the middle one; fem. plur. the middle parts (of a building). This adj. is derived either from תַּחַת or from another noun תַּחַת. תַּחַת (from תַּחַת) p.n. m. (present, gift). The Ketib has תַּחַת, with the same signification.

תַּחַת (also תַּחַת) p.n. of a country and people in the northern desert of Arabia, probably abbreviated from תַּחַת.

תַּחַת (situate in the south) p.n. of an unknown city; from which gent. תַּחְתִּי, which is not to be confounded with תַּחְתִּי.

תַּחַת masc. (it is fem. only when it stands for רֵיחַ תַּחַת) 1) that which lies to the right, the south, southern district (comp. תַּחַת); formed from תַּחַת=תַּחַת; תַּחַת southward;

2) poetically for the south wind, as חֶבֶן for north-wind, in which case it is used as a fem.; 3) p.n. of a people; next, of a country in the east of Idumea (origin. south-country, southern); patron. in this sense is חֶבֶן.

חֶבֶן (only plur. חֶבֶן, but also חֶבֶן) f. a pillar, or column (of smoke) from חֶבֶן, to be prominent. In prose חֶבֶן stands for it. The correct orthography is חֶבֶן.

חֶבֶן (also חֶבֶן) m. that which is gotten from the fruit, i.e. must, new wine; also of the juice of grapes. The root is חֶבֶן to gain, to get, to possess.

חֶבֶן p.n. m. (fear, terror).

חֶבֶן p.n. of a national tribe and country. Josephus, Jerome, and the Jerusalem Targum take it for Thrace, as the name also suggests.

חֶבֶן (pl. חֶבֶן) a buck, a he-goat, from חֶבֶן, equiv. to חֶבֶן, to be strong, powerful.

חֶבֶן (seldom *plene*) m. orig. cheating, usury; next, oppression, violence.

חֶבֶן (Kal, not used) to lie down, to be encamped; hence Pu. חֶבֶן (3 pl. חֶבֶן) to lie down חֶבֶן at the feet of some one.

חֶבֶן f. 1) a place, seat, from חֶבֶן; 2) arrangement, structure, preparation; 3) costliness, costly

apparatus (comp. חֶבֶן), derived from חֶבֶן.

חֶבֶן (only pl. חֶבֶן) m. a peacock; according to others, pheasant. The word is foreign.

חֶבֶן (not used) origin. equiv. to the root in חֶבֶן to bite, but generally, to oppress, to spoil, to snatch away. In Aram. חֶבֶן signifies to punish.

חֶבֶן (only plur. חֶבֶן) m. origin. usury; next, spoliage.

חֶבֶן (not used) equiv. to חֶבֶן to peel, from which חֶבֶן, which see.

חֶבֶן (from חֶבֶן) f. finishing, completion (of a matter).

חֶבֶן (from חֶבֶן) fem. 1) equiv. to חֶבֶן completion, finishing; the completion of hatred, i.e. the utmost hostility; 2) the end, where something ceases or ends, the outmost.

חֶבֶן fem. origin. equiv. to חֶבֶן mussel-shell, from חֶבֶן; next, especially, the purple mussel with blue shell, from the juice of which the bluish or violet purple is made; transf. to bluish purple or thread or cloth coloured therewith.

חֶבֶן equiv. to חֶבֶן to put or place firmly, straight, just (also by weighing); next, to weigh, to prove, try, or test (the spirits, the

hearts), Niph. (תָּכַן) to be levelled, made even, smooth (of a road), to be just, good (of actions); לֹא "the way of the Lord is not right (equal)," Ezek. 33:17, quoted, as said by the wicked. Pl. to establish, to fix; 2) to measure or mete out, to weigh out (synon. with מָדַד, מִשָּׁל) to try, prove. Pu. to be weighed out, e.g. הַכֶּסֶּף הַמִּתְקַן the money weighed out.

תָּכַן m, 1) a task, a work measured out; next, measure generally, number, or quantity; 2) even place, p.n. of a place in the territory of Simeon.

תְּכֵנִית f. 1) a measure, pattern, structure; next, an ornament, beautiful arrangement; 2) perfect in beauty or measure. The word is derived from תָּכַן.

תְּכָרִיד m. a white garment, a mantle, in modern Heb. מְכַרִּיכִים shrouds; from כָּרַד, which see.

תֵּל (with suff. תֵּלָה) m. a hill, a heap (either of stones or rubbish), from תָּלַל; תֵּל is used in the following compounds as a proper noun, תֵּל אָבִיב (hill of ripe ears) p.n. of a place in Mesopotamia, on the river Chaboras; תֵּל הַיָּדָן (hill of the wood) p.n. of a city in Babylonia; תֵּל מֶלַח (salt hill) p.n. of

a city in Babylonia; it also appears in תֵּל אֲשֹׁר, תֵּל אֲשֹׁר (hill of Assur) p.n. of a city in Assyria; the same geographical form is also found in the Phenician, e.g. תֵּל בָּר (corn hill) *Tilibari*.

תָּלַח equiv. to תָּלַה to hang, to be suspended, e.g. of the life, i.e. to be in constant danger, fig. to be inclined, attached to something.

תִּלְאָה (from תָּלַח) f. labour, trouble, distress; comp. תִּלְאָה from תָּלַח.

תִּלְאָה fem. dryness, drought, of a country, dearth; תִּלְאָה land of dearth.

תִּלְאָשׁ (also תִּלְאָשׁ the hill of Assur) p.n. of an Assyrian province, but cannot be defined.

תְּלַבְשָׁת f. a garment, clothing. The root is לָבַשׁ.

תֵּלַג (Aram.) masc. snow, equiv. to שֶׁלֶג Heb.

תִּנְלֹת see תִּנְלֹת.

תָּלַח to hang, to suspend, e.g. to hang on a tree, death punishment; also of the suspending of a shield, etc. Niphal pass. Piel, of the hanging up on something, construed with תָּ and עָל.

תִּלְוָה f. murmurings, from לָוַן.

תִּלַּח (not used, after the Aram.) to break, to dash to pieces.

תִּלְח m. (breach).

תִּלְיָה (with suff. תִּלְיָה) m. the quiver



or weapon, origin. that which is suspended at the side of the body.

תליתי (Aram.) adj. masc. the third, formed from תלת three.

I. תלת to raise or heap up, used of something that is thrown up to make a heap; related is תלת.

II. תלת orig. equiv. to תלת, תלת, to move to and fro, to shake, e.g. of locks of hair; transf. like תלת to throw away, to despise, to mock, especially in Hiph. and Hoph. where the ת. of the Hiph. was adopted as a radical, and hence the formation of a secondary root תתל.

III. תלת (not used) equiv. תלת to spoil, rob, plunder; from which תלת.

I. תלת adopted for תלת, which, however, is uncertain, as the latter might have been formed from תלת.

II. תלת (not used) to be bold, courageous, related to תלת in Aram., transf. to be daring, to rob; from which תלת p.n.

תלת (formed from תלת with the nominal formation תלת, pl. תלתים, const. תלת) m. furrow-hill, the furrow is called תלת.

תלת p.n.m. (the violent one), from תלת II.

תלת (later) m. a disciple, a pupil; from תלת.

תלת (not used) 1) equiv. תלת to swallow, to lick off; next, to eat off, to destroy; 2) after the Arab. to stretch the neck out long; from which תלת, and from this as a denom. Pu. תלת to be clothed in crimson. The p.n. תלת is from תלת 2.

תלת (not used) equiv. to תלת in Aram. to entwine, to join, to link. From which:—

תלתית (only pl. תלתיות) f. terrace, so called from its being in rows; according to others, an armoury where weapons were hung up, as on the turrets and walls of eastern cities.

תלת see תלת.

תלת (Aram.) cardinal number, fem., תלת, תלת m. three, like the Heb. תלת, plur. תלתין thirty. The form תלת belongs to תלת. תלת (only def. תלת for תלת) Aram. adj. m. the third (in rank) who follows the תלת; subst. the third in rank.

תלת (Aram.) adj. m. the same.

תלת (only pl. תלתים) m. lock of hair, so called on account of its motion, origin. waving branch, like תלת.

תלת adj. m., תלת f. orig. complete, finished; next, perfect, just, upright, pious, innocent, blameless,

used in both genders as a subst.; as an abstract, innocence. Root **תמח**.

**תח** (Aram.) equiv. to **תח** Heb., with **ח**, **תח** there.

**תח** (once **תח**, before makkaph **תח**, with suff. **תחי**) m. orig. completion, perfection; **תח** in their fullness, i. e. complete; hence, 1) like **תח**, of a similar signif. in the original, happiness, peace, prosperity; **תח** in the midst of his prosperity; 2) in a moral sense, integrity, innocence, piety, with or without **לח**; **תח** to walk in innocence; 3) (only pl. **תחי**, connected with **תח**) truth, next specially, revelation. The root is **תמח**.

**תחי** see **תחי**.

**תח** (fut. **תחי**) to wonder, to be astonished, to be amazed at (**על**) something; often, with the signification of fear or terror, to gaze at one another with amazement. Hith. **תחי** to wonder, to be astonished.

**תח** (Aram.) the same. From which:—

**תח** (pl. **תחי**, def. **תחי**, with suff. **תחי**) Aram. masc. that which is astonishing, wonder.

**תח** (const. **תח**) m. fear, terror, from **תח**.

**תח** masc. name of a Syrian deity, which was worshipped by mourning women among the Hebrews. It is also the name of the fourth month of the ecclesiastical year of the Jews.

**תח** (abbreviated from **תח**, in which the etymology is also to be found) adv. yesterday, connected with **תח**; once for **תח** a man of yesterday.

**תח** (derived from **תח**) f. a form, figure, likeness, image.

**תח** (from **תח**) f. changing, exchange; concrete, that which is changed or exchanged; 2) in a spiritual sense, recompense, restitution, compensation. See **תח**.

**תח** f. death; **תח** son of death, i. e. one condemned to die. Root **תח**.

**תח** (not used) belonging to **תח**, which see.

**תח** (probably equiv. to **תח**) p. n. masc. (joy).

**תח** m. 1) orig. continuance, constancy, from **תח** to extend (especially of time); **תח** a man of constancy, i. e. hired constantly; continual offering, i. e. every day, morning and evening; continual bread, i. e. the shewbread that was always lying on the table in the

temple; 2) adv. continually, constantly, always.

חֲמִיּוֹת (contracted from חֲמִישִׁים) m. pl. the double ones.

חֲמִיּוֹת (const. חֲמִיּוֹת, plur. חֲמִיּוֹת, const. חֲמִיּוֹת) adj. masc., חֲמִיּוֹת (pl. חֲמִיּוֹת—) f. in all significations of חֲמִי, orig. complete, perfect, whole (in reference to extent); next, 1) complete, both physically, i.e. without blemish, sound; and spiritually, i.e. perfect in knowledge, where חֲמִיּוֹת stands in the state of const. to the following subst.; 2) in a moral sense, i.e. honest, innocent, irreproachable, pious, and as a subst. in this sense, honesty, integrity, truth, e.g. to walk in innocence, in integrity, to give truth, i.e. to utter truth.

חֲמִיּוֹת (particip. חֲמִיּוֹת equiv. to חֲמִיּוֹת, fut. חֲמִיּוֹת) to support, to hold, to keep up, often construed with אֶל or the accus.; related to חֲמִי; transf. to assist, help; next, to hold fast, to seize, with the secondary sense of supporting oneself; to hold together (of two objects), so that the one supports the other. Niph. pass. to hold one another; as to the interchanging of ח and ת, comp. חֲמִיּוֹת and חֲמִיּוֹת, חֲמִיּוֹת and חֲמִיּוֹת, חֲמִיּוֹת and חֲמִיּוֹת.

and חֲמִיּוֹת, חֲמִיּוֹת Talmud, חֲמִיּוֹת and חֲמִיּוֹת and others.

חֲמִיּוֹת (erroneously taken as belonging to חֲמִיּוֹת) see חֲמִיּוֹת and חֲמִיּוֹת.

חֲמִיּוֹת (3 pers. חֲמִי, 3 pl. חֲמִי, but 1 plur. חֲמִי, inf. חֲמִי, before mak-kaph חֲמִי, with suff. חֲמִי, fut. חֲמִי; transf., apoc. חֲמִי, intrans. חֲמִי, seldom חֲמִי) 1) transf. to make something complete, to complete, finish, conclude (a deed), synon. with חֲמִי, חֲמִי; transf. to bring to an end, to remove entirely, to come to an end, to vanish, in an intransitive sense, as it were; 2) intrans. to be complete, finished, at an end; transf. to be complete, or in full number, to be finished, consumed, to cease, especially of thorough destruction; fig. to be honest, perfect, irreproachable. Hiph. חֲמִי (1 pret. חֲמִי, 3 plur. חֲמִי, inf. with suff. חֲמִי for חֲמִי, fut. חֲמִי) 1) to prepare for eating (meat), to do something perfectly, fully, to cause something to cease, to remove it entirely; 2) in a spiritual sense, to carry out a plan, to make one's walk perfect, irreproachable; 3) to count up, to pay off. Comp. חֲמִי in this sense. Hith. חֲמִי to conduct oneself

honestly, innocently towards (עם) some one.

תִּימָן see תִּימָן.

תְּמִנָּה (portion, possession, from תָּמַן)

p.n. of a city in the Philistine territory, assigned to the tribe of Dan; with הַנְּתָנָה gent.

תְּמִנִּי.

תִּימָן see תִּימָן.

תְּמִנָּה see תְּמִנָּה.

תְּמִנָּה 1) p.n. f. (modesty); 2) (the same) p.n. of an Edomite tribe.

תְּמִנָּה see תְּמִנָּה.

תְּמִנַּת חָרֵם (sunny-place) p.n. of a city in the mountain of Ephraim, for which also תְּמִנַּת קָרַח occurs, which may be a transposition from the former.

תָּמַם m. dissolving, melting; used of the snail, which in its course throws off a slimy matter. Root תָּמַם.

תָּמַר (not used) equiv. to קָמַר to rise prominently, to stare, to stand on end.

תָּמָר (pl. תְּמָרִים) masc. 1) palm, so called on account of its rising like a pillar; height; תְּמָרֵי הַיָּרְדֵּן palm city, a designation for Jericho; 2) (palm district) p.n. of a district on the southern boundary of Palestine; 3) in Ketib for תְּמָרָה; 4) p.n. f. (the slender one).

תָּמָר m. 1) palm; 2) pillar.

תְּמָרָה (pl. תְּמָרִים) m. equiv. to תָּמַר.

תְּמָרָה (pl. תְּמָרִים) palm-branch, but only in an architectural sense, i.e. an ornament in the shape of a palm branch.

תְּמָרָה (pl. תְּמָרִים) m. 1) cleansing, purification, from תָּמַר; 2) the ointment for purification; 3) fig. means of cure or improvement.

I. תְּמָרָה (pl. תְּמָרִים) m. bitterness, as an adv. bitterly, from תָּמַר.

II. תְּמָרָה (pl. תְּמָרִים) a prominent pillar or post, as a guide, from תָּמַר.

תְּמָרִי m. Ketib for תְּמָרָה in sig. 3.

תָּנָן (pl. תְּנָנִים, once after the Aram. form תְּנָנִין) masc. a kind of jackal, or generally, beast of the desert having a wailing voice, and thus almost equiv. to תָּנִי; according to others, dragon, or a species of serpent; and according to others again, a sea monster; which, however, it is difficult to determine. The root is תָּנַן to stretch along, hence used of a slender, stretching animal.

תָּנָא to dwell, belongs to תְּנָנִים, see תְּנָנִים.

תְּנָא (Aram.) equiv. to תְּנָא Heb. to repeat.

I. תְּנָא (equiv. to תָּנָן, תָּנָן) to hand, to reach, to award, to present, to distribute gifts; only Hosea 8.10, יִתְּנֵנִי. Hiph. almost



in the same sense, Hosea 8:9. Probably, however, both forms in Hosea, תנח and תנח, stand for תנח and תנח, in the sense of, to follow whoredom, ת and ת interchanging. This signif. is certain in the derivative תנח.

- II. תנח (Kal, not used) to relate, to recite, comp. תנח to learn, study (in modern Heb.), and תנח Aram. Pi. תנח to praise, to celebrate, construed with acc. and ל, and somewhat parallel with תנח.

תנח (only pl. תנח) fem. dwelling place (in the desert); according to others, a jackal, thus as a fem. form of תנח. In the first case, it is to be derived from תנח to dwell, or from תנח (thus תנח equiv. to תנח); in the second case, it would be only a secondary form from תנח.

תנח fem. forsaking, withdrawing, enmity; from תנח, which see.

תנח fem. fruit, produce, increase; from תנח.

תנח (const. תנח) masc. the tip (of the ear), not derived from תנח but from תנח, which see.

תנח f. sleep, alumber (particularly from lassitude or inactivity); from תנח.

תנח fem. 1) moving to and fro, waving or shaking of the hand (as

a threat), but especially the waving of joints of the animal of sacrifice or other offerings, a ceremonial of consecration; in this sense, תנח, תנח תנח; 2) tumult, movement of battle, the orig. signif. being moving to and fro.

תנח m. a place where the fire burns, a fire-oven, formed from תנח with the preformative ת.

תנח (only pl. תנח) m. consolation, comfort, pity, compassion; from תנח.

תנח (in signif. 2, תנח) 1) p.n.m (comfort); 2) f. comfort, consolation, compassion.

תנח as a sing. see תנח.

תנח (once תנח, pl. תנח) masc. a serpent, a crocodile, a dragon, whale, shark, so called from its slender, stretching form. It is distinguished from תנח, the former being a sea animal, whilst the latter is generally a beast of the desert.

תנח (def. תנח) Aram. adj. m. two, from תנח. From which—

תנח (Aram.) adv. a second time.

תנח belongs to תנח, see תנח.

תנח (not used) 1) to stretch out, stretch forth, to extend, e.g. of serpents and kindred animals; next, to be slender, thin; 2) to hand, to reach (related to תנח,

תָּעָה, יָתַן, etc.), to deliver; 3) to extend somewhere, i.e. to dwell; 4) to extend (of time), i.e. to endure, last, which signif. is found in יָתַן, to which it is related. A root תָּעַן has been erroneously adopted for תָּעָה Aram., since the former is to be derived from תָּעַשׂ-תָּעַשׂ to burn.

תָּעָה fem. 1) a species of lizard; according to some, a chameleon; according to others, a mole, from תָּעַם to gasp for breath; 2) an aquatic bird, a species of heron or a sea-gull; according to others, the pelican. Root תָּעַם.

תָּעַב (Kal, not used) to abominate, to abhor, to loathe, comp. תָּאָב in signif. 2. Pl. תָּעַב to abominate, to loathe, to despise, reject, to make to be abhorred, to pollute (of persons or things); the form מִתְעַב Isa. 49:7, is an abstract noun in the state of const. instead of מִתְעַב, in the sense of object of abomination (of the nations). Hiph. תִּתְעַב to make abominable or shameful, i.e. their actions, comp. הִרְעָה, הִשְׁחִית. Niph. to be despised, rejected, abominated, in abhorrence. The root in תָּעַב is identical with עָב (עִיב).

תָּעָה (fut. יִתְעָה, apoc. יִתְעַע) 1) to err, wander, about (without any def-

nite object), with עָ, in some place; with acc. to wander through some place; with מִן, מִעַל or מֵאַחֲרַי used in a spiritual sense, to err from the right path, to apostatize or backslide from God; in this sense it is used sometimes as a subst., e.g. הָלַךְ רִיחַ, הָלַךְ לֵב, those that err in the mind or heart; transf. in this sense to giddiness, the reeling or staggering of the drunkard, הָלַךְ סִדְרֵי שִׁכְרָה to be giddy, to stagger, or to reel from strong drink; 2) like אָבַד to be forsaken, abandoned, solitary, as a consequence of wandering about. Niph. 1) to err about (of the drunkard); 2) to be in error, deceived; נִתְעָה the deceived, deluded one. Hiph. יִתְעָה, fut. יִתְעָה, apoc. יִתְעַע; 1) to mislead, lead astray, seduce or entice (to idolatry), to cause to reel (the drunkard), to cause to go astray from (מִן) something; 2) to go astray, in a spiritual sense; comp. תָּעַע.

תָּעָה p. n. m. (the erring one), once for which תָּעָה (the same).

תָּעָה f. that which is fixed, established and common (see עוֹד); hence, custom, manner, habit; next, like תוֹרָה law, testimony.

תָּעָה (from עָה, after the form תָּנִיחַ, תָּבִין, תָּאִין from תָּנִיחַ, תָּבִין, תָּאִין;

with ה finis (תעוה) masc. dark, gloomy, the same as עיפה. See עוה.

תעוה see תעוה.

תעל (not used) to hollow out, to dig out, related to שאל and שאל, from which:—

I. תעלה (after the form ברכה, const. תעלת, pl. with suff. תעלתיה) f. a trench, a canal, a water-conduit, from תעל, but not from תלה.

II. תעלה f. a bandage, a plaster, for a wound, from תלה, comp. תעלהה in this sense.

תעלול (only pl. לים—) m. fate, destiny, especially the evil one, from תלל to roll, as in modern language, “the wheel of fortune,” comp. סבה; hence Isa. 3:4, and ill fate or cruelty, abstr. for concr. the cruel ones (Author. Vers. babes) shall rule over them; according to others, תעלול signifies a babe, a boy.

תעלמה (pl. מות—) f. that which is hidden, concealed, hidden things, secret, from תלם.

תענוג (pl. גים— and ות—) m. origin. pleasure, enjoyment, delight, desire, luxuriousness, “the children of thy delight,” i.e. who are thy delight.

תענית f. self-mortification or chastisement, fasting, from תנח.

תענה (also תענ; sandy soil) p.n. of a city in Manasseh, near Megiddo, on this side of the Jordan.

תעע (Kal, not used) equiv. to תעה to err or wander about; hence Pilpel תעעע to stagger, to reel (of the drunkard); according to others, to mock, to deride; also, to deceive. Hith. תעעעע to conduct oneself as a drunkard, to stagger, to reel; also, to act foolishly towards (א) some one; according to others, to mock, deride.

תעצמה f. strength, might, equiv. to עצם. See עצם.

תער (not used) equiv. to שער to split, divide, cut off. From which:—

תער (with suff. תערי) m. 1) a sharp knife, either for shaving (razor), or the writer's knife תערפס probably used to sharpen the point of his calamus; 2) sheath (of a sword), from תער to divide.

תערוכה f. pledge, security, surety, from תרב I.; next abstr. pledging. the sons of pledging, i.e. hostages. תערת (pl. עים—) m. erring, deceit; hence figur. idolatry.

תף (pl. תפים) m. 1) tabret, timbrel, or kettle-drum, from תף to push, to strike, to beat; 2) a kind of jewel-casket, so called on account of its similarity to a timbrel.

תפארה but not תפארת (with suff.

**תְּמִלָּה** (f. 1) beauty, ornament, of vessels, garments, and articles of taste; next, splendour in outward appearance; 2) in a spiritual sense, glory, honor, fame, praise, greatness; transf. as a concrete to the object of glory or praise, the seat of majesty and glory (the ark of the covenant). Root **תמא**.

**תְּמִלָּה** (plur. תְּמִלִּים, const. תְּמִלֵּי—) m. 1) origin. fragrant fruit, from **תמ** to be fragrant; next, specially, an apple, including the whole kind, as citrons, peaches, apricots, etc.; **בְּתִמְלֵי** golden apples, oranges or apricots; 2) apple-tree; 3) (orchard) p.n. of several cities.

**תְּמִלָּה** (plur. תְּמִלִּים—) fem. dispersion, scattering (of a people).

**תְּמִלָּה** (with the nominal formation תְּמִלָּה, comp. the same termination in תְּמִלָּה, תְּמִלָּה, and others, pl. c. תְּמִלָּה) m. that which is baked or dried, from **תמ** to dry, from which root **תמל** is also to be derived.

**תְּמִלָּה** (Kal, not used) to overspread with paint, to overlay, from **תמל** in the origin. signif.; next, in a spiritual sense, to deceive. Hith. **תְּמִלָּה** to act covertly, falsely, perversely.

**תְּמִלָּה** m. lime, whitewash, used for the walls; 2) anything soft, sticky; also, unseasoned, unsavoury; fig.

insipidity, absurdity, foolishness, or that which is disgusting, despicable, loathsome.

**תְּמִלָּה** (chalky ground) p.n. of a place in the Arabian desert.

**תְּמִלָּה** f. equiv. to **תמל** in a figurative signification, that which is absurd, insipid, foolish.

**תְּמִלָּה** (pl. תְּמִלִּים—) fem. 1) intercession, prayer, generally; **תְּמִלָּה** to recite prayer = to pray; 2) a peculiar kind of hymn or psalm, the distinctive element of which cannot now be defined.

Root **תמל**.

**תְּמִלָּה** f. origin. equiv. to **תמל**, fear, terror, from **תמל**.

**תְּמִלָּה** (ford) p.n. of a considerable city on the western bank of the Euphrates, Thapsacus. The root is **תמל**.

**תְּמִלָּה** (Kal, not used) to smite, to beat, to strike, e.g. the tabret, or any musical instrument; to strike or beat on the breast; hence Po. **תְּמִלָּה** to beat upon (על) the heart or breast. The root is also found in **תְּמִלָּה**, **תְּמִלָּה**, etc. The Kal **תְּמִלָּה** to beat the timbrel, from which pl. fem. **תְּמִלָּה**, is only a denom. from **תמל**.

**תְּמִלָּה** (fut. תְּמִלָּה) to sew, join together; hence Piel, to sew fast together (garments, coverings).



**שׁוּבָה** (fut. שׁוּבָה) 1) to seize, to lay hold of, constricted with שׁ or acc.; hence, to catch, to take prisoners, to conquer (cities); 2) to hold fast or firm, of things not yet possessed; handle, manage, of things already possessed; to handle the bow, the sickle; to keep in possession (a town), to follow (the law); 3) to seize, with the sub-signification of hurting, injuring, e.g. to take the name of God (in vain), i.e. to swear falsely by His name; 4) to set, enchain, e.g. to inlay stones with metal; **שׁוּבָה שׁוּבָה** inlaid or overlaid with gold. Niph. to be taken prisoner, to be conquered, to be caught, captured, seized. Pi. to seize (frequently). In modern Heb. **שׁוּבָה**.

**שׁוּבָה** (formed from שׁוּבָה, after the form שׁוּבָה) f. 1) place of burning, stake, funeral pile, partly for burning dead bodies, and partly for carrying children through the fire for the worship of Moloch; 2) with the article, denoting the place, in the valley of Hinnom, where the abominable worship of Moloch took place; 3) fig. terror, abhorrence, loathing, from the name of the place of **שׁוּבָה**, which was a spot of terrible abomination.

**שׁוּבָה** (formed from שׁוּבָה) m. place

of burning (dead bodies), stake, funeral pile. The termination is as in **שׁוּבָה** from **שׁוּבָה**.

**שׁוּבָה** (not used) Aram. to decide, judge, related to **שׁוּבָה**. In both words the root is שׁוּב, שׁוּב, which has several analogies in the language.

**שׁוּבָה** (def. pl. **שׁוּבָה**, after the Syriac manner) Aram. masc. judge, arbitrator.

**שׁוּבָה** (not used) to fear (after the Arabic), from which **שׁוּבָה**.

**שׁוּבָה** p. n. m. (obedience).

**שׁוּבָה** (const. **שׁוּבָה**, with suff. **שׁוּבָה**) f. 1) a cord, thread, string, from שׁוּב, in the signif. of binding, tying; 2) hope, expectation, comp. the verb שׁוּב; "the prisoners of of hope," i.e. the hoping prisoners; 3) p. n. m. (expectation), for which once **שׁוּבָה**, and Keri **שׁוּבָה** occurs.

**שׁוּבָה** fem. standing, existing, from שׁוּב. According to others, in the passage, Levit. 36:37, withstanding, resistance.

**שׁוּבָה** m. an enemy, adversary, for **שׁוּבָה**, or abbreviated from the same.

**שׁוּבָה** (pitching of a tent or settlement, from שׁוּבָה to fix, to settle on a certain place) p. ni. of a village south-west of Bethlehem.

The desert bordering on it is called **מִדְבַּר תְּקוּ**.

**תְּקוּ** (pl. **תְּקוּ**—) f. going round, circuit, revolution of the sun, expiration or end of the year, from **תק**, which see.

**תְּקוּ** adj. m. strong, mighty; only Ecc. 6:10, if **תְּקוּ** is not the reading.

**תְּקוּ** (plur. **תְּקוּ**—) Aram. adj. masc., **תְּקוּ** f. the same.

**תְּקוּ** (Aram.) to weigh out, equiv. to **תְּקוּ** Hebrew, particip. pass. **תְּקוּ** weighed, balanced, from which part. a present tense is formed, to be weighed in the balance.

**תְּקוּ** (later inf. const. **תְּקוּ**) equiv. to **תְּקוּ** to be straight, just, upright. The root is found again in **תְּקוּ**, **תְּקוּ**. Pi. **תְּקוּ** to make straight or even (that which is crooked), to form, establish; arrange, prepare, adorn, to set in order (proverbs).

**תְּקוּ** (Aram.) the same. Hoph. (after the Heb. manner), to be founded, established, to be re-established or restored (of a kingdom).

**תְּקוּ** (fut. **תְּקוּ**) origin. to pierce, prick (from **תְּקוּ**, related with **תְּקוּ**, **תְּקוּ**, and **תְּקוּ**); hence, 1) to strike into something (into the hand), either as a sign of joy, or of derision, or of mutual friendship;

next, to pledge oneself for (**תְּקוּ**) some one, even with omission of **תְּקוּ**; to drive into the wall (a nail), to pitch a tent (by driving in the tent pins), to thrust into the body (a sword or spear), to fling (into the sea); 2) of wind instruments, to blow with great force, either the trumpet or the horn. Niph. 1) to pledge oneself by the shaking or clapping of hands; 2) to be blown, of the trumpet.

**תְּקוּ** m. blowing (with a trumpet).

**תְּקוּ** (fut. **תְּקוּ**) to overpower, to prevail over, or oppress a person. Related is **תְּקוּ**, according to the connection of **תְּקוּ** with **תְּקוּ**. See **תְּקוּ**. The Hiph. **תְּקוּ**, Eccles. 6:10, is only a denom. from **תְּקוּ**, in the sense of being mighty, powerful.

**תְּקוּ** (Aram.) the same, but in a bad sense, to grow frivolous, haughty.

Pa. to make strong, to confirm.

**תְּקוּ** (with suff. **תְּקוּ**) masc. power, might, strength, authority, respect.

**תְּקוּ** (def. **תְּקוּ**) Aram. m. the same.

**תְּקוּ** a turtle dove. See **תְּקוּ**.

**תְּקוּ** p.n. of a city in Benjamin.

**תְּקוּ** f. increase, offspring, brood; from **תְּקוּ**, which see.

**תְּקוּ** f. increase, interest, usury; it is a milder term than **תְּקוּ**; according to tradition **תְּקוּ** sig-

nifies usury on loans of money only, but **תַּרְבִּית** includes loans of kind, etc.

**תְּרַגֵּל** as a verbal form, see under **רָגַל**.

**תְּרַקֵּל** *f.* leading, conducting, from **רָקַל**.

**תְּרַגֵּם** as a verbal form, the same as **תְּרַגֵּם**, see under **רָגַם**.

**תְּרִדְמָה** *f.* a deep sleep, fig. inactivity, indolence, sluggishness, apathy.

**תְּרִהָקָה** *p.n.* of one of the kings of Ethiopia and Upper Egypt, which name has been found on inscriptions in Thebes.

**תְּרוּמָה** (*pl.* **תְּרוּמוֹת**) *f.* 1) that which is brought, delivered, a gift, present, comp. **מְשֻׁמָּה**, from **נָשָׂא**; hence **אִישׁ תְּרוּמוֹת** a man of presents, i.e. who receives bribes; 2) especially a gift to the priest and the temple, and all offerings of that kind, in which sense the verb **הָרִים** is especially used, signifying "heaving," complete **שְׂדֵי תְרוּמוֹת**; **תְּרוּמַת יֵר** fields of heave offerings, or of the first and best fruit; 3) a heave offering, so called from the ceremonial of heaving or lifting it up. The root is **רוּם**; see *Hiph.* under that root. **תְּרוּמָה** *adj. f.* formed from **תְּרוּמָה** that which appertains to a heave offering.

**תְּרוּעָה** *f.* a cry of jubilee, shouting, especially of the sounding of a trumpet, a shout for battle; the sounding of the horn or trumpet, and day or feast of sounding the trumpet, are used in scripture to designate the new year of the Hebrews, or the day of memorial.

**תְּרוּפָה** *f.* healing, from **רָפָה**, equiv. to **רָפָא** to heal, which see.

**תְּרַץ** (not used) equiv. to **אָרַץ**, **תְּרַץ**, to be hard, firm. From which:—

**תְּרִיזָה** *f.* a species of strong tree, the holm oak, scarlet oak, or holly.

**תְּרַח** (not used) to last, endure (of time), or to appoint a time.

**תְּרַח** 1) *p.n. m.* (endurance); 2) *p.n.* of an encampment of the Israelites in the desert.

**תְּרַחֲנָה** *p.n. m.* (probably security, hostage, from **רָחַן**, equiv. to **רָחַן** in modern Heb.).

**תְּרִין** (*const.* **תְּרִי**) *Aram.* a cardinal number, **תְּרִינִין** *f.* two.

**תְּרִמָּה** *fem.* a lie, deceit, artfulness, from **רָמָה**, which see.

**תְּרִמִּית** *f.* lying, artfulness, deception, cheating, in the Ketib **תְּרִמֹּת** from **רָמָה** to deceive, to cheat, or to bring to ruin.

**תְּרִן** (not used) equiv. to **אָרַן** to be firm, strong, or to rise prominently. From which:—

**תְּרִן** (with suff. **תְּרִינִם**) *m. 1)* the mast

of a ship, so called on account of its resembling a pillar, related is **תָּרֵן** and of similar etymology; **תָּרֵן** stand, base, or foot of the mast; 2) pole, standard, flag, or banner, used as a signal on the tops of mountains.

**תָּרֵן** (Aram.) m. equiv. to the Heb. **שַׁעַר** gate, door, port, entrance (of a palace).

**תָּרֵן** (def. pl. **תָּרַעַן**) Aram. m. door or gatekeeper, porter. The root is common and for **תָּרַעַן**. It corresponds with the Hebrew **שַׁעַר**, from **שַׁעַר**, after the form of **מַלְאָךְ**.

**תָּרַעַן** (port, gate) p.n. of an unknown place; from which gent. **תָּרַעַנִּי**, one from **תָּרַעַן**.

**תָּרַעַלָּה** f. drunkenness, intoxication, reeling, staggering; hence the prophetic terms, the cup of trembling, the wine of trembling, signifying confusion and calamity.

**תָּרַעַלָּה** see **תָּרַעַלָּה**.

**תָּרַף** (not used) equiv. to **תָּרַף** in the signification of feeding, nourishing, to maintain or sustain by provisions. From which:—

**תָּרַף** (after the form **תָּרַפָּה**, but only in the pl. **תָּרַפִּים**) m. origin. the sustainer, transf. to a kind of penates or household gods, which were looked upon as sustainers of the family, though later they

sank to the character of oracle images.

**תָּרַחָה** (pleasantness, grace, from **רָחַח**) 1) p.n. f.; 2) p.n. of a city in the kingdom of Israel.

**תָּרַחַשׁ** (not used) to be strong, firm, hard. Comp. **תָּרַחַשׁ** and others.

**תָּרַחַשׁ** (foreign) p.n. of a eunuch at the Persian court.

**תָּרַחַשִׁי** (with **תָּ** finis **תָּרַחַשִׁי**) 1) p.n. of a city and country in Spain, probably Tartessus, the great commercial mart of the Phenicians; the ships of Tarshish are those which carried merchandise to Tartessus; 2) p.n. of a precious stone, probably from Tartessus, if the name is not derived from the root **תָּרַחַשׁ** to be hard; the commentators differ as to the speciality of the stone; according to Josephus, it is the chrysolite, the modern topaz; according to others (Auth. Ver.), a beryl; and some render it, amber.

**תָּרַחַשְׁתָּא** (always with the article) a surname or title of a pacha or stadtholder **תָּרַחַשׁ**, and also that of Nehemiah and Ezra. The word is of Persian origin.

**תָּרַחַן** (probably of Persian origin, tall of stature) p.n. of an Assyrian general under the Assyrian kings Sargon and Sennacherib.



תַּרְחַק p.n. of an idol of the Avites (after a Pehlevian etymology, it signifies prince of darkness).

תִּשְׁאָק (pl. אֹת—) f. noise, clamour, raging, crying, shouting; from שָׁא.

תִּשְׁבָּה (captivity) p.n. of a city in the territory of Naphtali. From which gent. תִּשְׁבִּי the Tishbite, a surname of Elijah.

תִּשְׁבָּץ m. cloth worked in cells or checquers, also embroidery; hence, כְּתֹנֶת תִּשְׁבָּץ a coat of chequered cloth, or embroidery, or braided work.

תִּשְׁבָּה fem. 1) return; 2) answer, reply. In modern Heb. repentance, penitence. See שָׁב.

תִּשְׁמָה (const. מָת— for מַת—) fem. that which is laid down, deposited, synon. with פָּקֶדֶן; but it is also

possible that תִּשְׁמָה stands for תִּשְׁמָה, after the form נִחֲשָׁה.

תִּשְׁעָה f. help, deliverance, salvation, from שָׁע equiv. to שָׁע.

תִּשְׁקָה f. desire, longing (of a woman after man). The root is שָׁק, which see.

תִּשְׁרָה f. present, gift offered, from שָׂר in the sense of delivering, offering.

תִּשְׁעִי adj. m. (from תִּשְׁעָה), תִּשְׁעִית f. the ninth.

תִּשְׁעָה (const. תִּשְׁעָה) cardinal number f., תִּשְׁעָה (c. תִּשְׁעָה) m. nine; sometimes, also, for the ordinal number, the ninth; the pl. תִּשְׁעִים signifies ninety. The etymology is not to be traced to a verbal root.

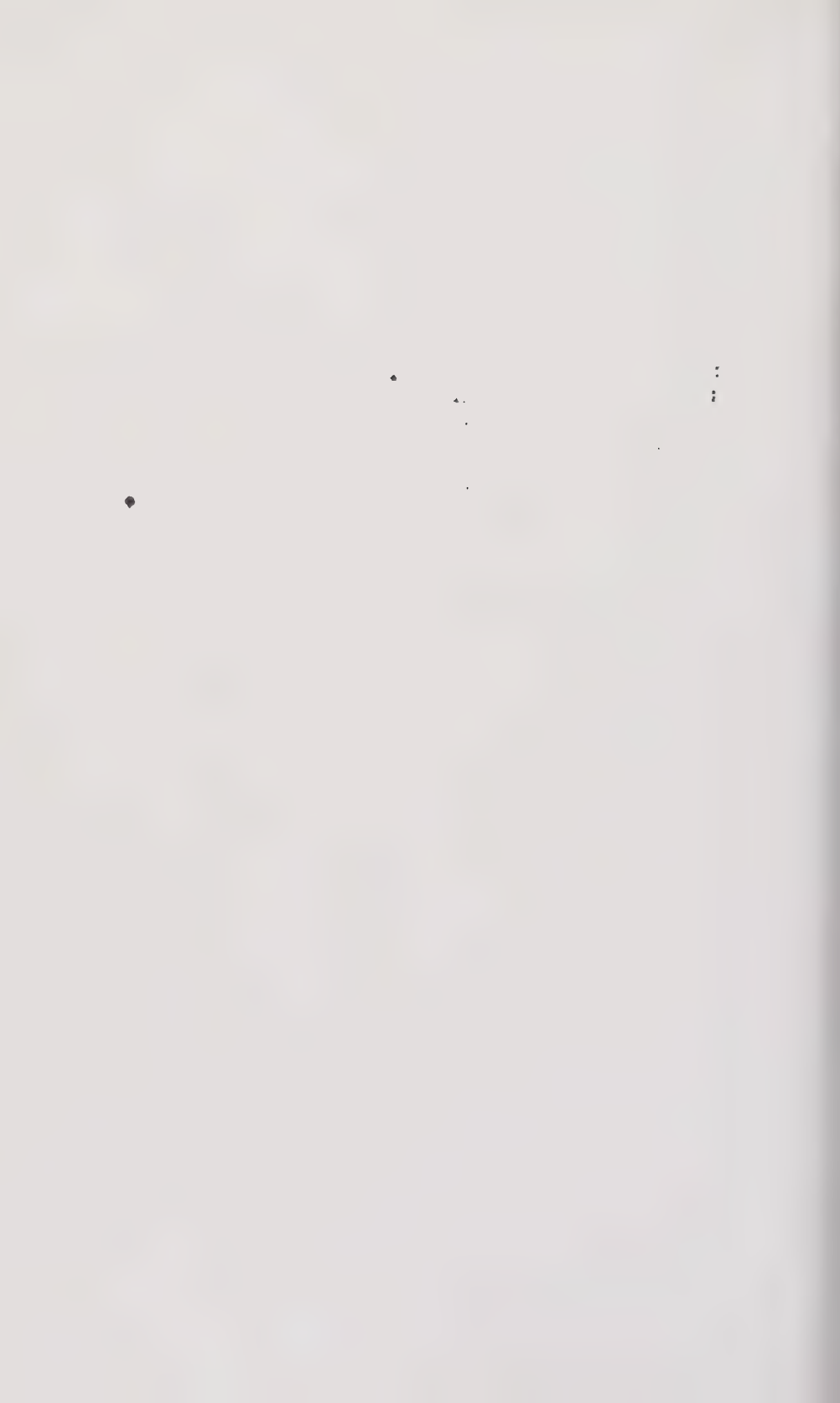
תִּתְּנִי (foreign) p.n. of a Persian governor; according to the Persian it signifies, present.





















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